

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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SIR OLIVER LODGE'S L.S.A. ADDRESS.

We hope to commence in next issue the publication of a full report of the remarkable address, "The Possibilities of the Human Spirit," delivered by Sir Oliver Lodge, at the Grottrian Hall on March 2nd.

NOTES BY THE WAY.

THE LIFE THAT FLOWS AND IS FREE.

We hear at times much debate on the question of Fate and Free-will in connection with verified visions of the future, as in clairvoyance. These, it is held (quite erroneously) show that the future is fixed and determined. But Sir Oliver Lodge in his "Modern Scientific Ideas" gives us an illuminating idea on the difference between the rigidity of inanimate nature and the fluid element of life. He shows that the behaviour of live things seems to be "governed by something other than or supplementary to the ordinary known laws."

For instance, though an astronomer can calculate the orbit of a planet or a comet, or even a meteor, although a physicist can deal with the structure of atoms and a chemist with their possible combinations, neither a biologist nor any scientific man can calculate the orbit of a common fly.

That puts the matter into a nutshell. It shows that "an incalculable element of self-determination" may come into play at a quite low stage of animal life. But that does not mean necessarily that chance has any part in it. We can "have faith that there is a reign of law and order even here." But there can be no room for cast-iron determinism or fixed fate in life.

* * * *

MEDIUMS, PROFESSIONAL AND AMATEUR.

There has long been a wide difference of view on the question of the payment of mediums. There are those who indignantly denounce paid mediumship as a traffic in gifts that should be held sacred. Now and then we have noted with mild surprise that the indignant ones included clergymen in receipt of stipends. It seemed just a little inconsistent. At the gathering of mediums at the rooms of the L.S.A. to which reference was made last week, Sir Arthur Conan Doyle defended professional mediums on the general ground of their utility, their accessibility and their efficiency. That amateur mediums are not usually available to inquirers and that their gifts are rarely trained to the point reached by professionals is common knowledge, and we say this with the experience of having found non-professional mediums convince investigators where the professional class had failed. We can well admit that paid mediumship is liable to abuses. But it does not lead to so many evils as its critics assert. As Sir Arthur pointed out, the fact that a medium charges

no fee does not protect him or her from accusations of fraud. He instanced the case of the treatment of Dr. and Mrs. Crandon, of Boston, and the bitter attacks to which Mrs. Crandon, as a medium, has been subjected. We have before expressed our doubts of the wisdom of Dr. Crandon placing his wife's mediumship rather indiscriminately at the mercy of people not always animated by the best motives. On this question of paid or unpaid mediumship, however, while there may be a great deal to be said on both sides, we have to look at the cold facts—the economic conditions of life to-day. But we must also recognise the essential goodness of humanity even in these harsh conditions. It is astonishing how much service is rendered gratis to poor sitters by mediums dependent on their gifts for a meagre livelihood. The goodness of the poor to their poor is indeed proverbial.

* * * *

TESTED BY THE DOG.

On more than one occasion we have had "uncanny" experiences, spontaneous and quite unexpected, which, as a congenital doubter, we should have attributed to fancy or hallucination, but for the fact that the domestic dog—and in one case the cat also—showed that it also was conscious of seeing or hearing something unusual. We were reminded of the fact by a story told by Miss Clemence Dane in a Sunday paper the other day. She said that she was climbing one day over a Dartmoor "barren":—

The ground rolled gently downwards in all directions for miles, with nothing growing on it save heather and the yellow gorse of July. At that place and at that moment I heard at my elbow my name spoken aloud, twice, in brisk, conversational tones.

Miss Dane remarks that there was nothing queer in this. It was the sort of experience that might fall to anyone with imagination. "Hallucinations are cheap." The queer thing was that her dog showed "by a start, a growl and raised hackles" that he heard it too! To "try it on the dog" is a very good test. If the dog sees or hears what you think you see or hear there is not much room for illusion. As to hallucinations being "cheap," they are, in one sense. In another sense they are very costly as some psychic converts too easy of belief frequently discover.

THE FOUNTAIN-JET.

(TO FELICIA SCATCHERD.)

I must send up a little shaft of song,
A fountain-jet to pierce the azure floor
And greet thee, when from out the happy throng
Thou wanderest to meditate the more;
Alone perchance with that dear friend of thine,
Namesake, and singer of an earlier day,
That linked us with a lovely sonnet line,
Of cheer outbreathed upon the pilgrim-way.
O, I shall know thee on the paths we tread,
Spirit of freedom, purity and fire!
Feel thee again around that fountain-head
Of Risen ones that stoop to this poor lyre,
Still toiling on amid the mists of Time,
Burthened of Vision and a sense Sublime!

EFFIE MARGARET HEATH.

THE "MORNING POST" ENQUIRY.

By STANLEY DE BRATH.

V.—THE RELIGION OF THE SPIRIT.
ITS ADAPTABILITY.

For the thing itself which is now called the Christian Religion really was known to the ancients, and was not wanting at any time from the beginning of the human race until the time that Christ came in the flesh, from whence the true religion that had previously existed began to be called "Christian"; and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name.—S. AUGUSTINE, *Opera*, vol. i., p. 12.

This quotation illustrates an evolutionary fact. Principles cannot alter, and if the career of the human race is the gradual development of consciousness directed by the Immanent Spirit which is the active Presence of God in the world, it is impossible that there should be any change in the essential principle.

That Principle is LOVE. In every great religion the basic idea, often buried deep under ritual and dogma, but always found by truth-seekers, is the concept of Love. This concept of religious love usually takes the form of more or less ecstatic emotion instead of the Pauline definition so perfectly expressed in Paul's first letter to the Corinthians. Physical evolution depends on a lower grade of the same principle—it is the mechanism of life. Its higher aspect is the love that is patient and kind; knows neither envy nor jealousy; is not forward and self-assertive, not boastful and conceited. She does not behave unbecomingly, nor seek to aggrandise herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent; is full of trust, full of hope, full of patient endurance. (Dr. Weymouth's *New Testament in Modern Speech*.)

No one has felt ecstatic emotion more than St. Paul, but in all his letters we see this as effect rather than cause. Love of God is love of Good. Enlightened minds may, and often do, receive impressions far in advance of their fellows; that is the mechanism of progress, but this merely indicates that they are using faculties as yet latent in the race at large.

There is a marked similarity between the history of geologic and mental evolution. In the early days of geologic science it was thought that terrestrial development came about by cataclysmal changes. Further knowledge showed that, given sufficient time, the causes in operation to-day—contraction of the cooling planet, and the work of frost, wind and rain—can account for the greatest changes, even the elevation of land from sea-floor to mountain-top. Similarly with the growth of religions, which are the history of the development of human perception; the same causes of slowly progressing enlightenment are ever in operation, human minds opening themselves in varying degrees and after various manners. We needlessly invoke spiritual cataclysms—the Giving of the Law of Sinai, and its abrogation by a New Dispensation. The new ever grows out of the old, and cannot be separated from it.

The February issue of the *Contemporary Review* contains an article by the Rev. Professor W. H. Scullard, D.D., on *Protestantism, Ancient and Modern*, which opens with the question, "When did the modern world begin, and who was the first modern man?" Taking the most distinctive feature of modern thought to be "a fuller conception of the meaning and value of personality," he harks back past Darwin, past the French Revolution, the Age of Luther, and the Renaissance to Augustine of Hippo, "whom Harnack calls 'the first modern.'" His criticism soon obliges him to go further back till he reaches—Abraham! Here he finds the "Friend of God" guided by the Spirit in the acts of daily life, without Temple or creed.

Observing that the gap of 4,000 years that separates the Semitic Patriarch from the present days shrinks to a mere point in comparison with that between him and primitive man, Professor Scullard abolishes the term "modern" altogether. Epigrammatic writing of this kind is justified if it leads to the perception that Religion, being the relation of the human reality to the Divine Reality—of the Soul to God—time does not, *per se*, enter into that relation; but dropping epigram, few will dissent from the conclusion that (logically) the age of Modern Science begins with Copernicus, Galileo, and Newton. Their discoveries are a real line of separation. From thence onwards the unchanging principles of the Spirit had to take better forms of expression than those which had served the tiny "three-storied universe" of "heaven," "earth," and "hell."

Only a Religion of the Spirit can do this. Modern difficulties are brought no nearer solution by the wave of a professorial wand which transforms the Semitic patriarch into "the first Protestant," than political difficulties were solved by Dr. Johnson saying that "the Devil was the first Whig!" Let us now see the relations which this unformulated religion holds to the existing divisions among Churchmen and worldlings.

"AVE ROMA IMMORTALIS."

Thanks to her admirable policy, prohibiting all discussion on points that the Church has defined, Rome has already produced so many shining examples of the Religion of the Spirit that it would seem that no more need be said on the matter. There is no essential antagonism between the two. But when comparisons are drawn between past and present, it must not be forgotten that Catholics, Protestants and worldlings alike had a common ground of belief in the "three-storied universe," the Fall of Adam and Eve from their created state of perfection, the Devil as the enemy of God, and generally in the whole medieval scheme. A Catholic might follow Quietism and be as faithful a son of the Church as Fénelon. Even in confession he had only to confess conscious wrong-doing. Accepting all that the Church had defined he had only to keep his mouth shut on disputable points.

He can do this still, and many do—at a price. Those who wish to hold with both, have no option but to keep spiritual and temporal realities in separate compartments. There must be no leakage from one to the other. Mr. Bernard Shaw thinks it characteristic of the Englishman not to let the right lobe of his brain know what the left lobe thinks. He does less than justice to his own countrymen and others too. I knew an Irish doctor who "left Science outside when he went to Mass"; and an educated Brahman who sacrificed to Kali in a small-pox epidemic.

The English Churchman is in an even easier position—he has to answer only to his own conscience; he is never at issue with Infallibility, far from it. There are plenty who will take the advice of the Rev. the Bishop of Willesden to conform to the practice and leave intellectual questions alone.

ABSENCE OF UNIFYING PRINCIPLE.

For all that learned Churchmen say, the great mass even of Church members are not disturbed by the issues raised between the creeds and sciences of which they know little more than the names. Many just quietly disbelieve in the soul and its after-life. They are out for "a good time," very indifferent how they get it, and quite ready to accept the various soporifics freely offered them. Others realise that the absence of "authority" opens the way to the freedom of the Spirit. A careful analysis of the religious correspondence published in the daily and weekly Press should be sufficient to convince anyone of the hopelessness of looking for any unity of expression for the religious feeling of the age. Such unity is conspicuously absent from the utterances of the leaders: how should it be found among the rank and file?

But through the fog of uncertainties and evasions, penetrated here and there by flashes of dogmatism both positive and negative, certain data are discernible:—

- (1) The admission that obedience to the ethical teaching of Our Lord is the only hope for the progress, or even the permanence, of Western civilisation.
- (2) That the question is not one of reconciling antagonistic beliefs, but of engaging the real interest of those who have no settled beliefs at all, though they may give formal assent to one or another denomination.
- (3) The need for the driving force of wide-spread personal convictions which rest, not in any sort of theoretical or theological statements, but in verities which are felt to be living and active powers fraught with personal consequences to each living soul—consequences which cannot possibly be eluded by absolution or suicide.

THE LIFE OF THE HUMAN SPIRIT.

The necessary driving power lies now precisely where it did in the first century A.D., in the proofs of survival. This is now experimental fact. It is opposed by every device and sophism that resolute scepticism and blind sectarianism can bring to bear; but it is known to thousands as a fact. For many average men and women this knowledge has been a crucial point of departure. It has compelled them to give up the vain hope that by Divine "pardon" or in some other way they may find Nature's back-stairs by which consequences may be left behind. "Jesus came to save the world." Ay, did He,—to save His people from their sins, the sins that are the broad and easy road that leads to destruction; and to induce them to follow that which leads to life.

The Resurrection itself is far less important than its cause—the life of the spirit. "There is no wealth but life," wrote Ruskin, because the purpose of human life being the evolution of the human spirit as interpreted by a material environment, all wealth which works against this development is waste, munitions of dust—*munera pulvis*. You cannot go on working people into servitude by "economic laws" for that which does not profit, because it does not minister to the main end.

SOCIALISM.

Socialism is simply an attempt to gain by political methods the peace and prosperity which are the results of character, in advance of the character that produces them. It begins at the wrong end, ignoring all real causation. It imagines that to abolish competition and make "the State" all-powerful—i.e., the resources of the nation directed by a clique of doctrinaires—would bring universal peace. In Russia this is specifically laid down:—

Soviet Jurisprudence.—"There can be no idea of retribution, because the modern scientific view does not recognise any free or responsible will. Determinists cannot build their law on the idea of punishment. It is certain that crime is the product of social conditions, and therefore cannot be imputed to any single individual. . . . There will be no burglary or theft when there is no private property protected by law; all serious motives for homicide and other crimes of violence will disappear when men are all comrades and there is no wealth or privilege to excite hatred."

(*Encycl. Brit.*, vol. xxxii. p. 330. 1922.)

Even without going to this absurd sophistry, it is quite obvious that as soon as competition is removed all work deteriorates enormously both in quality and output, simply because the standard of character is so low; and as good and abundant output is the *sine qua non* of "happiness," the whole crazy scheme stops at once.

Given the character, the present system can, and will, produce all that Socialism can reasonably offer. Life is more complex than it was to the Hebrew patriarch, but its principle is the same.

The Way of Salvation as that term was used by Jesus, meant the way of bodily and mental *health*—growth, development of strength and beauty; it had no primary connection with after-death penalties. It is the human evolutionary law.

This is the root of the matter, and its truth will ensure the acceptance of the Religion of the Spirit by all who feel that contact with the Divine Reality is the only sure ground for the Eternal Hope. Its bearing is world-wide, not limited to denominational Christianity. It must have been in 1892 or 1893, when as an Assistant Secretary to the Government of India, P. W. Dept., my wife and I turned aside on our way to Simla, to visit Swami Sri Bhaskaranand at Benares. We had a long talk, at the end of which he gave me a volume of his writings for Professor Max Müller. I do not know its contents for I do not read Sanscrit, and on parting, he peeled an orange and divided it between us three. I asked, "Pundit-ji what about your caste, eating with Europeans?" He replied, "Sahib, the lovers of wisdom have but one caste; eat the fruit of the world and praise God." The second conversation was with Mr. D. Hevavitarna, representative of Buddhism at the Chicago Congress of Religions. As my guest in Calcutta, we were comparing "godless" Buddhism with Christianity. He said, "Buddha had no need to insist on the Divine Essence at the heart of things; he had not cast off Brahmanic philosophy which sees the Principle of Being as Sat (Essence), Chit (Intelligence), and Anand (Joy of Life); his message was to the people at large to follow the path; and, pardon me, you Europeans do not understand Nirvana." "Nirvana" is "Release"; and he quoted: "To true wisdom there is only one way; many have followed it, and, conquering the lust and pride, and anger in their own hearts, have entered the calm state of universal kindness, and have reached Nirvana even in this life." (RHYS DAVID'S *Buddhist Suttas*.)

The third of these conversations was with a Muslim engineer with whom I was associated in my work. He expressed himself thus: "As you speak to me from the heart I will remove the finger of silence from the lip of discretion. In this matter there is great hypocrisy in all nations; we reverence our sacred books from tradition and pride, but we do not read them. I do not read the *Qur'an*, though I perform the morning and evening devotions; we are excused the others. In truth all educated Moslems know that there is no heaven in the sky. If we think on the matter at all, we are Sufis without the ecstasies which we are content to leave to enthusiasts. Does not the *Qur'an* say, 'Pry not into that of which thou hast no knowledge'? All religions of the Book enjoin truthfulness, honesty and good-will among men; that is enough for peace. The Government does not interfere with our religion. 'Islam' is 'obedience to the Will of God,' what that is, the facts declare it. Our difficulties are with the fanatics who stir up strife."

These are not the ideas of the multitudes, quite otherwise, but they show the grounds of harmony and the adaptability of the Spirit to all forms of belief.

The Religion of the Spirit will prevail because it depends on no theory; it illuminates without defining; it is acceptable by good men of all religions; it is not at issue with any scientific facts; and philosophically, it is that union of good sense and metaphysics of which Jowett wrote:—

"What will be the deepest, most useful, truest and most lasting form of philosophy? Common-sense idealised; or rather a meeting of common-sense and metaphysics, well expressed by Coleridge: 'Common-sense is intolerable when not based on metaphysics.' But are not metaphysics intolerable when not based on common-sense?"—BENJAMIN JOWETT, Master of Balliol, Oxford. *Life and Letters*, vol. ii., p. 77.

Concluded.

BEHIND THE SCENES.

BY NEIL GOW.

SPIRIT BABIES.

On a shady expanse of lawn, their white bodies startlingly contrasted by the deep-green hue of the close-cropped grass, crawled a happy crowd of spirit-babies. The warm and perfumed air played benignly over their tiny limbs, which were shaded from the direct rays of the sunlight by a protecting shield of tall stone-pines. Queenie, the newly appointed guardian and supervisor of the Juvenile Arrival Section, gazed happily and with alert eyes at her miniature army, each member of which was a recruit, and whose emergence from Earth conditions was of but recent date. Here and there assistant supervisors, like monstrous giants in a land of pigmies, stood, knelt, or sat in the midst of this mass of "lotus-buds," watching, keen-eyed, for any auric manifestation which might betray a need for their instant personal attention.

Queenie, serenely content, whistled happily and tunelessly as she surveyed the scene from the doorway of the Arrival Station.

"How are your kiddies, Queenie?" drawled the Sub-Receiving Officer, who had just emerged from the Chief Receiving Officer's bureau.

Unmoved, Queenie continued her joyful dirge, finally concluding with a startling coda through clenched teeth. "Time to bring them in," she called to her chief assistant, who obediently organised a retirement to bed of the baby troops.

"Kiddy yourself!" murmured Queenie to the Sub-Receiving Officer, who had seated himself elegantly on the marble step at the girl's feet, and was gazing with the air of a connoisseur at the efforts of an assistant to deal with a particularly fractious baby who appeared to hold strong views on the subject of personal liberty. "Little darling!" gurgled Queenie. "No, I don't mean *you*!" she added to the Sub, who had looked round with an expression of assumed horror.

The Sub-Receiving Officer glanced thoughtfully at the girl's face, which shone with maternal radiance. "I suppose," he said with humorous deliberation, "that you really *do* know something about babies?" Queenie flashed a glance of enquiry; but the Sub's expression was inscrutable, as usual.

"I never know whether you are serious or not," she answered.

The Sub-Receiving Officer yawned elaborately. "Strangely enough, neither do I," he drawled. "Only, it occurred to me that in my responsible position as second in command here (pardon the seeming egotism) I ought to satisfy myself as to—"

"As to?"

"As to your qualifications as an expert in Juvenile Spirit Development. It is not my place"—the disarming blandness of the Sub's voice warned Queenie that her companion was engaged on *blague*—"to question the motives which prompted my superiors to appoint you here. But—" He paused.

"Yes?" murmured Queenie innocently.

The Sub-Receiving Officer coughed with assumed embarrassment. "Well," he said slowly with the disarming air of one who endeavours to palliate an unpleasant truth, "since you insist, Queenie, your method of *holding* a baby is not that of an expert. Those who know their baby-craft always hold an infant with an unmistakable air of assurance, of perfect mastery, of complete *expertise*. (Have you ever seen Melbourne Inman pick up a billiard cue?) " There was a deceitful note of regret in the Sub's voice as he added, "Now, your manner of holding a baby is not *quite*—" He waved a sorrowing hand and gazed silently at an active group of assistants who were firmly and tenderly shepherding their white-skinned and—for the most part—protesting flock into the nursery annexe of the Arrival Station.

Queenie, her face as innocently impassive as that of her companion, gave a quick, sidelong glance at the Sub. Then with a few boyish strides she reached the centre of the grassed enclosure, skilfully picked up an unusually plump specimen of babyhood, and returned.

"Would you show me how to hold this one, please?" Her voice was honey-sweet, but a faint steely glint of the eyes told of an inward resentment.

The Sub-Receiving Officer gazed stonily at the girl for a moment and then broke into one of his rare smiles. "Don't ask me!" he said with charming frankness.

"I thought that in your responsible position as second in command you would be naturally anxious to satisfy yourself as to my qualifications." The girl's voice, at first demure, began to take on a faint note of irony. "I fail to see how you can teach me my job when you don't know it yourself. I fail to see—"

The white protesting hand of the Sub, raised to quell the rising torrent of Queenie's growing wrath, was on this occasion ineffective.

"Peace, woman!" commanded the Sub good-humouredly, after a few moments of plain speaking by the chief of the Juvenile Arrival Section.

Queenie stopped. Then she laughed. "I'm a bad-tempered little cat, aren't I?" she said contritely. "But when you criticise my baby-craft you *annoy* me!"

"I know that!" The Sub's white teeth flashed in a joyous grin. "I'm not a bad sort, Queenie," he added with sincerity.

Queenie rocked her crowing charge thoughtfully.

"No!" she agreed. "You're what I should call—"

"*Blglump!*" said the spirit-baby.

"Quite so, darling!" said Queenie. "He says," she continued, addressing the Sub, "'The Sub-Receiving Officer is a nice fellow, but he likes to pose as a polished cynic—and he knows nothing *whatever* about babies!'"

The Sub-Receiving Officer smiled politely. He had resumed his habitual attitude of elegant detachment.

"Your interpretation of baby's incoherent utterance is no doubt the correct one," he said. "Personally I failed to read into his remark the particular meaning which you attribute to the word '*Blglump*.'"

The Young Spirit, an appreciative listener to the conversation, smiled to himself. He recognised clearly the underlying richness of character in his two companions; beneath the superficial childishness of Queenie, and the unconciliatory pose of the Sub, there lay high qualities of mind and heart, and a resoluteness of purpose which only a discerning eye could perceive.

This realisation made him feel slightly humble in their presence.

He turned to Queenie, who was gazing at the happy brood with an all-embracing tenderness. "Pity the mothers—the Earth-mothers—can't see their little offspring with our eyes!" he said. He tried to speak with the same note of light whimsicality so often adopted by the Sub-Receiving Officer; it was a failure, however; try as he would, he could not prevent a ridiculous moisture rising to his eyes.

Queenie looked at him understandingly.

"They can—many of them," she said softly. "We bring the mothers here frequently. Dream-state transition, of course!"

The Young Spirit nodded comprehendingly. He had just done a course of instruction in Dream-State Peregrination.

"Then they would hardly ever remember—the mothers, I mean—on waking in the Earth-world!" he said slowly.

"Not often," agreed Queenie. "But many more do than used to. (That's bad grammar, isn't it?) I mean that Earth-people are developing their interior faculties at an increasing rate. Many of the mothers *do* remember their visits to the Crèche; but even if they *don't*, the result is the same—mutual spiritual advantage for mother and child! *This* one's mother has been three times—hasn't she, darling?" (this to the spirit-baby who gurgled happily in her arms).

"Lovely kid, that!" murmured the Young Spirit, gently stroking the satin cheek of the infant. "Got a powerful grip, too!" he added as the child grasped his finger in a tiny pink hand.

"And very, very soon, young lady," said Queenie, addressing the spirit-baby, "we're going to take you down to your mummy. She won't be able to see you (you funny little thing), nor yet hear you—no, nor yet touch you—but she'll know you're there!"

("Maternal Cognitive Faculty," murmured the Sub-Receiving Officer, quoting a chapter-heading from one of the Crèche text-books.)

"You mean," enquired the Young Spirit, "that you take the child back when the mother is in a waking state?"

Queenie nodded.

"But does the mother recognise the presence of her child in those cases? I mean—she can't hear, see, or touch her child—"

Queenie gave him a withering look. It's easy to see you've never been a mother.

The Sub-Receiving Officer sniggered.

"*Glgblmiph!*" said the spirit-baby.

"Baby says," explained Queenie happily, "that the Sub-Receiving Officer has no justification for laughing, as he's never been a mother either!"

The Sub stroked his moustache impassively.

"The readiness with which you draw elaborate conclusions from unmeaning utterances," he said with cold politeness, "can only be excelled by the readiness of certain Spiritualists—"

"And that's better than being a psychical researcher who can't come to any conclusions about anything!" interrupted Queenie.

"*Blah!*" said the spirit-baby.

LETTERS TO THE EDITOR.

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

FELICIA SCATCHERD: INDIA'S HOMAGE.

Sir,—The tribute you have borne to the life and work of Miss Felicia Scatcherd will make a vibrant echo in many a land. Her loss will be keenly felt by India, in whose behalf she did so much by word and pen but my Motherland will draw ready consolation from the teaching of the Upanishads, vouching to us the inviolability of the human spirit. She is gone, "For so He giveth His beloved sleep." Yet there lives the inspiration of her great example—the beauty of her private life and the nobility of her public achievement.

Those privileged to know her will gladly follow your bidding that our adieux should be without lament. She has passed away from our midst to a sphere where there is nought but health and harmony—where she has already met with the beatific greeting, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." Meanwhile for us who are left on this side her memory holds a perennial message.

As you say, had she remained with us long enough to write her reminiscences, they would have made a fascinating book. May I suggest that it would be a worthy contribution to the cause of progress if steps were taken to preserve a record of the unique personality of her whose life was one symphony of love and service?

Yours, etc.,

P. C. TARAPORE.

Eastern Studio,

22, Great Russell Street, W.C.1.

MR. LESLIE CURNOW'S LIBRARY.

Sir,—In cataloguing the library of the late W. Leslie Curnow, certain volumes seem to be missing. In case he has lent these to any friends, I shall esteem it a favour if the sub-joined list could, by your courtesy, be printed in *LIGHT*. If any readers find that they have such books belonging to Mr. Curnow, will they kindly return them to me, C/o The Secretary, Hampden Club, N.W.1.

Yours, etc.,

ROSE CH. DE CRESPIGNY.

Artillery Mansions,

Westminster, S.W.

March 23rd, 1927.

LIST OF MISSING BOOKS.

Bates, K.: "THE PSYCHIC REALM." Boirac, E.: "PSYCHIC SCIENCE." Bolton, G.: "GHOSTS IN SOLID FORM." Crawford, F. M.: "MR. ISAACS." Davis, A. J.: "PHILOSOPHY OF SPECIAL PROVIDENCES." Flammarion: "AVANT LA MORT." Fernie Lamb: "NOT SILENT IF DEAD!" Hoey, M.: "TRUTHS FROM THE SPIRIT WORLD." McCarthy: "RIGID TESTS OF THE OCCULT." Maturin, F.: "RACHEL COMFORTED." Machen, A.: "THE ANGELS OF MONS." Moll, A.: "HYPNOTISM." Owen and Dallas: "THE NURSERIES OF HEAVEN." "PALMISTRY, A.B.C. OF." Page, Capt.: "IS THERE A NEW RACE?" Raupert: "MODERN SPIRITISM." Sinnett, A. P.: "SPIRITUALISM AS RELATED TO THEOSOPHY." Wallis, E. W.: "PSYCHICAL SELF-CULTURE."

"THE FRENCH SPIRITUALIST AND REINCARNATION."

In the course of a long and interesting letter on this subject, Mr. C. J. Hans Hamilton, writing from Mauzé, Deux Sèvres, says:—

Judging by the article with above title in your issue of March 19th (page 136), the true origin of the doctrine of reincarnation in the works of Allan Kardec and in French Spiritualism does not seem to be well-known in Great Britain.

The fact is that the ancient inhabitants of Gaul, the Gaulois, were Celts, and the Celts brought with them from the Orient, in their successive migrations, the belief in reincarnation and eternal progress through successive lives, which was the principal doctrine of the Druids, in France, Wales and Ireland. In fact, the Breton Druids appear to have obtained their body of doctrine from the Welsh Druids, whose magnificent Triads contain the essence of these reincarnationist doctrines. (The Triads have been translated from Welsh into English, and were known to the French by a translation about a hundred years ago, according to Léon Denis.)

Allan Kardec, on the supernormal theory, is supposed to have obtained his information on this subject from ancient Celts and Druids in the world beyond death, through the automatic writing of his mediums; and to have been himself a reincarnated Celt.

We must remember also that not only French but also Italian and Spanish spiritists are reincarnationists. Do they all suffer from a super-logical complex, according to the idea expressed by "R.A." in *LIGHT*?

Another curious point about reincarnationist doctrines in France is the history of the Albigenses (inhabitants of the Southern French city of Albi). Their heresy was a belief in reincarnation, and they were punished by the rude soldier hordes of Simon de Montfort early in the 13th century, led by orthodox crusaders.

Now where did the Albigenses get this theory so long after the disappearance of the Druids in France? Simply, it appears, from the crusaders returning from Palestine and Asia Minor, who imported into Western Europe so many other things.

Those who are learned in these questions might perhaps give us some further information in the pages of *LIGHT*, or correct my errors, if such they are.

THE TEMPLE OF LIGHT.

Sir,—I observe in *LIGHT*, of April 2nd, that an appeal for £20,000 is being made by the organisers of the Temple of Light. I would like to ask whether, in the event of this money being subscribed, and the building being acquired, it would be guaranteed for the use of Spiritualists exclusively?

I have in mind another building which was erected by money subscribed by Spiritualists, which was opened with a great flourish of trumpets by well-known Spiritualist workers, and which was afterwards used by certain individuals having only a remote connection with Spiritualism.

Yours, etc.,

A MEMBER OF THE LONDON SPIRITUALIST ALLIANCE.

SIR OLIVER LODGE ON "DOWSING."

In the course of a letter in *Nature* of March 12th, Sir Oliver Lodge deals, among other matters, with the Dowsing or Divining Rod. Sir Oliver says:—

That we have as yet no satisfactory explanation of the phenomenon is true enough; but then that is equally true of many other obscure human and animal faculties, which react to the environment in a surprising manner. My own view is that we shall not begin to understand these things so long as we attend to our material environment alone. There is an etherial environment too; and it may be that that is the home of the subconscious, in the same sense as matter is the home of the conscious part of our minds. Probably everything psychic has a physical concomitant, which can some day be tracked down; but the adjective "physical" is not limited to matter, else light and electric waves would be excluded. Already our instruments respond to non-material though truly physical disturbances; and it may be that some unrecognised parts of our bodily mechanism, or unconscious brain centres, are capable of response too.

I am myself inclined to think that we shall find ourselves more directly or immediately concerned or connected with the ether than we are with matter, in spite of the fact that matter looms so large to our familiar senses. We can only gradually confirm or negative a guess of that kind by following such clues as are available.

L.S.A. ANNUAL MEETING.

The Annual General Meeting of the London Spiritualist Alliance was held on Wednesday evening, 30th ulto., when the report and accounts for 1926 were unanimously adopted.

Mr. H. Ernest Hunt, who presided in the unavoidable absence of Sir Arthur Conan Doyle, gave an account of the work done during the year, and referred to the progressive aims of the Alliance. He appealed for the support of members in maintaining and extending the scope of the L.S.A.'s activities. The chairmen of the various subsidiary committees made their reports on committee work. Grateful acknowledgement was made of the self-denying labours of the voluntary helpers, special mention being made of Capt. Carnell, in regard to his arduous work on the accounts as honorary Treasurer, and of Mrs. and Miss Farone, who are carrying out the re-organisation of the Library and making a new catalogue. The proceedings closed with a cordial vote of thanks to the Chairman.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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SPIRITUALISM AND THE NEWSPAPER PRESS.

Time was when the "cub" reporter—or it might be the office boy—was considered sufficiently capable to write about Spiritualism, when the average newspaper condescended to take any notice of it at all. Later there came Press "investigators" on a more ambitious scale, and with much flourishing of trumpets. We were regaled with the opinions on Spiritualism of "famous people" such as Miss Gertie Twinkletoes, the popular dancer, Lady Ermytrude Flashlight, the Society beauty, and Mr. Billy Bloggs, the eminent footballer. It was all very farcical, and made the judicious grieve—even occasionally to swear; but it was what the public wanted—or at any rate that section of it catered for by the discerning editor of the particular newspaper concerned. But meantime popular interest in the subject increased, and it became evident that something a little better than twaddle had to be served up. The newspaper inquisitions, prompted always (of course) by the most religious zeal for the public good, began to take a more serious turn. The views of really intellectual people were now "served up"—clergymen, doctors, authors and the like. Even then it was painfully observable that hardly any of the authorities had more than a superficial knowledge of the question. That was obvious enough from their comments, their blunders and the number of simple things familiar enough to the trained Spiritualists which they found strange and perplexing.

Of course, ordinary common sense would suggest that if a newspaper wished to instruct the public in any particular subject it would select people who really knew something about it. Perhaps that was too simple a course to commend itself to attention—one of those things too obvious to be easily seen. But probably the real reason was the lurking idea that in some mysterious way anyone who could write with knowledge would be "biased," just as an expert electrician writing on electricity would be "biased" in favour of the reality of electrical phenomena. Again, it was sufficiently evident to the shrewd minds at the head of newspaper enterprises that the public as a rule does not want to be instructed. It wants its literary

fare to be light, frivolous and easily digested. If it really wanted serious instruction and made its need apparent, it would receive it promptly enough.

Lest it be thought that this is rather a pessimistic view, let us hasten to add that in the newspaper world to-day there are many editors with vision, men with high ideals and a sense of duty. But they know they must not be too far in front of their readers who have to be led judiciously.

It is men of this type who have brought, in discreet fashion, the facts and deeper realities of Spiritualism seriously to the front, being frequently hampered in ways known only to those behind the scenes. Nevertheless, the subject is winning its way slowly and surely to a better understanding, for some of the great leaders of Spiritualist propaganda know what the driving force of democracy means, and have proclaimed their gospel to the masses, rather despairing of the *intelligentsia*, many of whom, although convinced of the truth of psychic phenomena, have only intellectual convictions. The thing does not touch their emotions either in the direction of sympathy or of service. They do not realise the truth of what is clearly seen by the sincere Spiritualist: that the subject, when divorced from its religious and human associations, is little more than a "flash in the pan"—futile and evanescent. They have not learned the lesson of history—that all great movements to succeed must have behind them the mass-consciousness. Crude, undisciplined and uninstructed it may be, but it represents the energy and the motive power without which the most brilliant leadership is of no account. You cannot steer a ship till it has sufficient "way" on it.

It is observable that some of the newspapers have made great play with the distinguished names in Spiritualism—the people of rank and fashion, the eminent preachers, the great scientists, lawyers and medical men, the literary people of note who have espoused the subject. But the true explanation of newspaper interest is under the surface. It comes of the silent pressure of the mute inglorious folk who make up the masses.

There are still one or two newspaper investigations on foot. These may by some be dismissed contemptuously as "advertising stunts." But they have their significance. They mark a great change in the atmosphere. To the extent that they are conducted by uninformed persons—ignorant of the very rudiments of the matter—they are rather out of date. They are flat and stale, although possibly not unprofitable in a pecuniary sense.

Times are changing to-day. The old humbug and insincerity with which the public was once so readily bamboozled are losing their market. And the wisest amongst the guides and instructors of the public in the newspaper press are well aware of the fact, and are proceeding accordingly. But they know that the time is one of transition. They will not be hustled into precipitate courses. The captain of a great liner is in a quite different position to the adventurous crew of a vessel bound on a voyage of discovery.

"What the Public Wants" is a phrase that is used with much bitter application. It is often in the mouth of the social satirist. But at any rate the public at large has no particular right to complain of its newspapers. That the supply is usually suited to the demand is a principle of wide application. It is not confined to the catering of the Press for the public. As a humorous old philosopher once observed: "Let us be careful what we ask for, for we are sure to get it!"

FROM THE LIGHTHOUSE WINDOW.

We take the following from the *Sunday Chronicle*, of 27th ulto. :—

Last week there was a brief Press notice of the death, by accident, of a Spiritualist medium. Her private history was interesting and tragic. She was one of the greatest beauties of the Gaiety thirty years ago, and numbered two very exalted personages among her devoted admirers. She married into a well-known family, and became a medium. . . .

Once the possessor of a huge fortune, she so lavishly shared everything with poorer friends, that she died in comparative poverty.

Many of us were aware of the remarkable career of the medium in question; her identity is sufficiently well-known, and we all regretted the tragic end to her career.

Collier's, *The National Weekly*, has an entertaining and thoughtful article on "The Ghost Catchers," by John T. Flynn. The editorial introduction runs this way :—

Mr. Flynn has been hobnobbing with the spirits and their friends the mediums. He tells about the learned scientists—the "ghost hunters"—who come dashing to the scene like firemen to a blaze whenever and wherever a ghost appears or a witch starts up business.

The cold-blooded hunters aren't given to taking chances these days. Armed with spirit-finding instruments, fraud-detectors, and witch-crushing apparatus, they're making it dreadfully hard for crooked mediums and bogus phantoms.

Mr. Flynn tells us that the business of the real ghost hunters, the scientific psychic detectives, is to find, not the frauds, but the mediums who can produce genuine phenomena, and to try to locate the forces back of the strange happenings of the seance room; for, he insists, things do happen in the seance room: "of that you may be very sure," he says. Exact descriptions are given of how the trapping of tricksters was accomplished by Geley, Richet, Malcolm Bird and Dr. Mark Richardson, the latter in especial relation to the phenomena of "Margery." The article concludes :—

Where are all these fellows getting with their ghost-hunting? Well, they have gotten at least this far—they have established that there are resident in our bodies or our souls certain powers which we have not yet learned how to use. What those powers are, whence they come, what purpose they can serve, no one has yet explained. But if they will just keep on hunting, the search, like many another in history, may be crowned some day with a glorious discovery or perhaps a scrap of useful human knowledge.

We can refer only to one of the many glowing bicentenary tributes to Newton that have appeared. In his admirable contribution to the *Observer*, Sir Oliver Lodge happily shows how Newton's simple laws apply to everything in the material universe, and with regard to the new methods that apparently tend to supersede the Newtonian philosophy and method, he says :—

To me it seems that these new methods have come not to destroy but to fulfil, to supplement rather than to supersede. . . . And, when the time is ripe, I for one anticipate that the new methods, however different they are in appearance, will be simplified and resolved into a system of Newtonian dynamics applied to the electrons and protons and their connecting medium, which we already feel fairly sure are the fundamental elements of which the whole material universe is composed.

In illustration, Sir Oliver remarks :—

The phenomena of electricity were hardly known to Newton; but, given electric forces between particles, his laws, applied by Sir J. J. Thomson to the flying corpuscles in vacuo, have led to a determination of the speed and mass of even those almost infinitesimal units that are now called electrons. The Newtonian natural philosophy is, in fact, dominant throughout the material universe.

From an article on "The Position of Science in relation to Psychical Research," by Professor Dr. Hans Thirring, in *The British Journal of Psychical Research*, we take the following significant paragraph :—

A good many purely scientific theories would not stand such a rigorous criticism as that passed upon psychical research. I only mention the theories of stellar evolution, which are certainly very valuable and interesting theories which, however, are scarcely based upon firmer evidence than the assumption of psychical phenomena. The difference lies partly in the fact that these theories are hidden from the eyes of the public by a mass of incomprehensible mathematical formulæ, and partly in the fact that psychical research deals with phenomena which have always been connected with fraud and superstition.

This is from the *Liverpool Evening Express* :—

Mrs. Philip Champion de Crespigny, who has formed a psychic circle at the Lyceum Club, must be breaking literary records in having two novels out within three months.

She has just published one book called "The Missing Piece," and another, a psychic novel, is coming out by the end of this month. She has been interested in psychic matters ever since she was a child, though she never had any personal experiences until 1913.

The *Daily Express* (Manchester edition) says that the seance is a northern rival to wireless :—

The seance has come into its own in Manchester, where it is gradually ousting the more conventional pastimes of cards or music at parties.

Even "listening-in" is finding a powerful rival in the growing number of "circles."

Spiritualism has made steady strides in the north for there are no fewer than forty spiritualist churches in Manchester alone.

In the course of his remarkable article on "The Theoretical Aspect of Apport," in the *Journal of the American Society for Psychical Research*, Dr. Hans Driesch dealing with concepts of space-dimensions observes :—

The only reason why we do not all believe automatically in four or more dimensions is because the sense upon which we are trained to depend reports only upon three.

A FORESHADOWED TRAGEDY.

Frequently I heard my father, who was a native of the Western Highlands of Scotland, relate this strange incident. While resting one day with other men in a harvest field on the outskirts of the little town of Oban, they suddenly heard a sound as of a woman weeping bitterly on the road which ran past the field.

They hastened to the gate and looked along the road, but could see nobody.

During the afternoon, while at work, they discussed the mystifying happening.

On the following day, at exactly the same hour, when again assembled in the harvest field, they heard as before the sound of a woman sobbing, like "Rachel weeping for her children, and refusing to be comforted." They again hastened to the road from whence the sound appeared to come. There they found the wife of a shepherd whose cottage stood near-by. She was in great distress. Having left her three children unattended, half-an-hour earlier, she had found on returning that the smallest one, a mite of two had fallen into a stream and been drowned. She had just recovered the little body from the water, and had raised her voice in wailing, exactly as the harvesters had heard it on the previous day.

H. SINCLAIR.

DECEASE OF MRS. CHANDOS LEIGH HUNT WALLACE.

It is with great regret that we learn of the passing to the higher life of this lady, who was a noted and well-loved figure in Spiritualistic and literary circles of a generation ago. She was a great personal friend of Dr. Anna Kingsford, Madame Blavatsky, and Dr. Nichols, the anthropologist; she was the grand-niece of Leigh Hunt, the essayist. A woman of deep sympathies with a very practical outlook on life, she took a keen interest in Food Reform, Animal Welfare and all humanitarian movements. Her passing at the ripe age of seventy-three will be regretted by many old-time Spiritualists.

ANSWERS FROM THE SPIRIT WORLD.

MR. R. H. SAUNDERS' ADDRESS AT THE L.S.A.

Mr. Saunders' address delivered, on the 30th ult., before a crowded assembly, was listened to with keenest attention.

Mr. Saunders chose for his lecture the title "Vital Questions Answered from the Spheres," and recounted in detail a number of queries he had propounded to the other-world beings, with their replies.

What really happens when we die? Many of us devoutly wish to know. He himself had obtained information on this point.

According to his spirit informant, said the lecturer, the other-world inhabitants who are concerned in the matter, know somewhat in advance when the hour comes for the passing over of some particular individual. Spirit friends gather round the mortal in readiness. This, in cases, accounts for the special activity at that time of the psychic power latent in all human beings.

"The soul sees with the inner vision much of its surroundings. Clairvoyance suddenly functions at this supreme moment, and some loved ones here [i.e., the spirit world] may even be recognised." So said the informant, who added "No soul, however degraded, is left unattended."

At the moment of death it would seem that at least two ministering spirits are always in attendance. One of these is charged with assisting the actual mechanics of the death-process: the severing of the psychic cord, and the proper releasing of the newcomer from the casing of flesh.

The other attendant deals with the released spirit, conveying it to a Rest House (where it remains for a period in an unconscious condition) and ministering to its needs there.

On awaking, the newcomer usually finds himself surrounded by his own people, and others of congenial type and similar development to himself.

The next stage is the removal of the novice to what may be termed a "spiritual clearing house."

Here, by a process somewhat analogous to a moving picture, the whole of his earth-life can be reviewed by the new arrival; the record is exact, having been recorded automatically during the life on earth.

Mr. Saunders' communicator said: "After you have weighed yourself, so to speak, and realised your short-comings, the attending spirit indicates where you went wrong and shows how you should have gone right."

Before progress can be made, all wrongs have to be made good. Work is offered suitable to the spirit's taste and capacity, but the newcomer is given freedom of choice.

The lecturer said that he had raised the question as to the conditions prevailing in what might be called "Hell." He had read a fearsome description of this place, which was stated to be dominated by an Evil Ruler, under whose orders a certain doctor of unsaintly life had been taken, after his "passing-over" to a cathedral; here he had been crucified and tormented during the progress of certain rites of celebration.

The spirit informant, said Mr. Saunders, had laughed heartily at this fantastic picture, which he said was utterly preposterous.

The whole story was ridiculous. No such cathedral had ever existed; there was no "Evil Ruler" in any sphere of the next world.

Hell was a condition as well as a place. It was self-created. "There is no hell created for you by others," said the communicator with emphasis. So far from being tortured by other beings—which was an utter impossibility—the unhappy dwellers in the dark region are constantly visited by those qualified to comfort and inspire.

An interesting point, Mr. Saunders said, had been brought out in his intercourse with the inhabitants of the next sphere of life. He had asked whether certain accidents and disasters were caused by chance.

There was no such thing as blind chance, he was told. At the same time the Higher Beings controlling the forces of the universe could apparently err.

"In that case, the two thousand beings who had been sent to Eternity by the recent Japanese earthquake, might owe their fate to a mistake," Mr. Saunders had remarked.

The communicating spirit replied that century after century the processes of nature were directed with marvellous accuracy, by High Beings who maintained a sustained vigilance over all forms of life. It was due to the intelligent direction and growth of vegetation for thousands of centuries that life was able to exist at all. This fact must be borne in mind if it were desired to open a kind of "debit and credit" account between Man and the Angels.

Do we travel to the next world during sleep? Apparently we do on occasions, says Mr. Saunders, quoting from his unseen mentor. It would depend somewhat upon the desire of the subject; those interested, and who keenly desire to know something of the country they will reside in later, are taken there. Very

rarely do they remember this on awaking, but everything seen and heard during these celestial excursions will be clearly recalled when the spirit passes onward.

The question of suicide was touched upon. The lecturer had spoken to a spirit whose particular work lay in this direction.

On one occasion this spirit had departed during a conversation, saying that he was called to deal with the sudden passing of a man named Day, who had met his death at a level crossing. Later, the newspapers confirmed the news of the accident, which was however conveyed to Mr. Saunders at the very instant of occurrence.

The idea of "whiskey-and-soda" being obtainable in the spheres—that stock subject for amusement among the unthinking critics, was dealt with. On passing to the next stage of life, we did not at once lose our ordinary earthly cravings. These desires were sometimes met on the Other Side, if they were intense, and it was considered desirable that the new-arrival should be tranquillised by granting his request for a drink, a smoke, or a drug.

What is given to the "patient" however is not the commodity itself, but apparently some kind of "spiritual" essence; "Spiritualise" the whole thing—and there you have it!" said the communicator to Mr. Saunders, when elucidating this point.

"Are we to assume the spheres imply distance as well as condition?" was one of the questions posed by the lecturer.

"Some are at a colossal distance from Earth," was the reply.

Earth-bound spirits, said the lecturer, are not necessarily evil or even undeveloped, as is frequently supposed. The term "earth-bound" does not imply a malicious or mischievous nature.

Many spirits retain a close attachment to the earth from simple and natural causes.

Some years ago Mr. Saunders had attended a seance with Mrs. Wriedt, when the husband of one of the sitters had manifested.

In life he had been an enthusiastic collector of antiques. Much time and money had been absorbed in this pursuit.

At the seance, he had begged his wife to break up his collection, and disperse it to all quarters. He felt that until this were done he would be unable to make progress in his new state of life.

On another occasion, at a seance with Mrs. Roberts Johnson, a deeply religious man, belonging to a sect which is characterised by a narrowness of view, had manifested. He had, in life, been very hostile to Spiritualism, and in his new sphere of activity his prejudices had apparently undergone no perceptible change. He actually objected to the very seance at which he had been allowed to communicate!

A SEANCE WITH VALIANTINE.

The Special Correspondent of the *Daily News* contributes the issue of that journal of the 2nd inst., nearly a column, dealing with a series of experiments with Mr. George Valiantine which have been conducted by Lord Charles Hope.

Lord Charles Hope, a former golf champion and officer of a crack cavalry regiment, has made a considerable investigation of psychic phenomena. His latest experiments have yielded striking results.

Gramophone records of voices, apparently emanating from discarnate beings have been obtained. These voices were transmitted, by means of a microphone, along a telephone line (specially engaged from the post office) to the gramophone company's premises, where the recording process was carried out.

The languages spoken include what purported to be old and modern Chinese, Hindustani, and Italian, all of which are said to be unknown to Mr. Valiantine.

One of the voices claimed to be that of the great Chinese philosopher Confucius, who died two thousand years B.C.

Lord Charles Hope is stated to be satisfied that there was no evidence of fraud. Also, he intimates that while sitting with friends of proved integrity, the voices have manifested in the same way, even when neither Mr. Valiantine nor any other professional medium has been present.

One incident was particularly striking.

Just before the commencement of one of the seances, a marked piece of paper was placed on the ground about three feet away from the medium. Beside this was laid a pencil. In a short time the paper was heard rustling.

At the end of the seance when the light was switched on, the paper was found to be covered with Chinese characters. (The *Daily News* reproduces a specimen.) There was no indication that Mr. Valiantine left his chair, and Lord Charles Hope says he finds it difficult to believe the characters were fraudulently produced.

An authority, to whom the writing was submitted, stated it was in fact Chinese, and although himself able to write the language with facility, confessed that he would be quite unable to do so in darkness.

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THE MESSAGES OF PHENEAS.

"PHENEAS SPEAKS." By Sir Arthur Conan Doyle. (Psychic Press and Bookshop, Victoria Street, S.W., 3s. 6d. net.)

The words, "No copyright, U.S.A. excepted," on the jacket of the book strike an unusual note. There is much also of an unusual nature inside the covers.

The book is a record of communications received through the mediumship of Lady Doyle from various other-world visitors, the most frequent and most impressive being one called Pheneas. Certain necessary excisions have been made where the messages were of a very intimate and personal kind, while a number of communications of a prophetic nature touching upon the future of the world have been omitted; it is indicated that these latter may be put out in a second volume later.

The present book is in no sense a mere record of conversations between spirit and sitter. Rather is it a peep into the home of the author and his family. Without the slightest attempt at playing for effect, Sir Arthur Conan Doyle has contrived with a few brief intimate touches and explanatory comments to inject into the volume a vivid quality that brings with it the very atmosphere of the home circle.

Many of the communications are of an evidential nature. The feature which will strike the reader, however, will be the lofty and dignified nature of so many of the messages, a number of which are characterised by an underlying note of great beauty and tenderness. The whole teaching of Pheneas is marked by a spirit of intense reverence for the Christ Spirit; this should disarm at once the criticism of theological bigots, who occasionally, and for the most part unjustifiably, complain with acid tongue of the Spiritualistic attitude towards the founder of Christianity.

Great changes are coming to the world, says Pheneas, both material and spiritual. Their exact nature is not disclosed here, but it would seem that we may look forward to a higher quality of life on earth, greater understanding between man and man, and a downflow of spiritual essence from the great spiritual reservoirs on high. When that time comes, it is foreshadowed that the veil between the two worlds will be thinned down to a great fineness, and that incarnate and discarnate will work together in close harmony.

UBIQUE.

ECCENTRICITIES OF TRANSMISSION.

By H. A. DALLAS.

LIGHT recently quoted (March 19th, page 139) the case of a lady who received from a medium the clairvoyant description of a certain individual. This description proved to be that of the hero of a novel which the sitter had written shortly before the seance.

This reminds me of a personal experience many years ago. At a private circle a clairvoyant (a member of the family) described a scene which she associated with one of the sitters, her own sister.

After the sitting the sitter told us that this description apparently reflected a scene depicted in a book which she had just been reading.

This need not, however, surprise us; we know quite well that psychics can at times visualise latent images in the minds of the sitters.

The statement quoted in LIGHT that Mrs. Piper is said to have delivered a message from Adam Bede, being apparently unaware that Adam Bede was a character in George Eliot's novel, evidently refers to a passage on page 316 of the *Proceedings of the S.P.R.* (Vol. XXVIII). From this we learn that the control claiming to be George Eliot spoke of "Adam Bede" as a real person.

Many years ago I was told that the author's model for this character was her own father. If this is so the comment made in LIGHT that "the clairvoyant might naturally penetrate to the original" is quite apt. It is perfectly conceivable that the name may have been an unintentional "fictional mask."

Until we have greater knowledge as to the difficulties encountered by the Other World people when endeavouring to communicate with us, we can only speculate vaguely as to the reasons for these eccentricities of transmission. It is abundantly clear that they do encounter difficulties, not infrequently over names.

On two occasions the identities of two friends have been clearly indicated to me; in each case, however, the names communicated were not those which I associated with them. In both cases the names were correct so far as the register of baptism was concerned, but they were not the names which I used when speaking to or of them.

RAYS AND REFLECTIONS.

Once again, like a malodorous breath from the past, there has arisen in some quarters a little of the old religious controversy over Spiritualism. It is a sad reflection how much of war and bloodshed and minor squabbings has been associated with religion through all the ages. There is a philosophic explanation for that, which does not reflect in any way on religion itself, but only on human ignorance and folly.

* * * *

In the present instance the dispute took somewhat this form. A Unitarian Spiritualist was told that Spiritualism should be *Christian*. He replied (in effect), "Then what about the other religions?" He said he was constantly meeting Buddhists, Parsees, Mohammedans, or Jews who wished to inquire into Spiritualism as such and not as Christianity. The objector retorted that Spiritualists only attack Christianity; they don't attack the people of other religions. That objection, however, is easily answered. The people of other religions have not attacked or persecuted Spiritualists, but so-called Christians have done so frequently, being led often by their clergy. It is a long and sorry tale.

* * * *

But it is not a case where religion comes in at all, except nominally. People remain very much the same whatever religion they may profess. It is mainly a question of good or bad men and women. The man is much more likely to make his religion conform to his own prejudices than to adapt himself to his religion, whatever it may be.

* * * *

The final consideration is that Spiritualism in itself is not in any way opposed to the true Christianity, and, further, that a very large and growing body of Spiritualists are members of various Christian bodies. Those who are said to be anti-Christian are either so because they are opposed to obsolete Christian theologies or are people who have suffered from the bigotry and intolerance of certain professing Christians. The man who says that Spiritualists are opposed to Christianity is own brother to the man who proclaimed that all spirit messages are worthless and nonsensical. He may at times have some little colour for his assertion, but he is indifferent to the truth; he is a prevaricator, and therefore not to be regarded seriously.

* * * *

Long ago LIGHT described *Psychical Research* as the *Cinderella of the Sciences*. The fairy godmother has yet to arrive. When she does, it might be suggested that, for the pumpkin to provide the magic coach, she might select the head of any one of the learned gentlemen who have written books against the idea of life after death and the spiritual nature of man.

* * * *

In one of his humorous sketches, Bret Harte describes the adventures of a little mischievous boy who, in pursuit of sweetness dived into an empty sugar-barrel, with disastrous results to his clothes and person. For days afterwards his hair "yielded a thin treacle." I can recall some orators to whom the phrase has a certain application. Some of them were trance speakers with astonishing powers of wisdom and eloquence. But as the years went on the power waned. The brain became less flexible, and the quality of the oratory diminished until in later years as trance speakers their minds seemed to yield only a "thin treacle."

* * * *

There is a vision which comes to the artist which, if it may not be classed as actual spiritual vision, is near akin to it in refinement, delicacy, and beauty. Of such is Keats' "magic casements opening on the foam of perilous seas in fairy lands forlorn," Henley's "shining, sensitive silver of the sea," and Wordsworth's "the silence that is in the starry sky; the sleep that is among the lonely hills." These and innumerable other phrases from the great poets speak to the spirit in a tongue which, if not quite its own, it can at least understand.

D. G.

NOTES ON NEW BOOKS.

"THE NATURAL HISTORY OF A SAVANT." By Prof. Charles Richet. Translated from the French by Sir Oliver Lodge. (J. M. Dent. 5s. net.)

In a short preface, SIR OLIVER LODGE touches upon some of the difficulties of a translator, and expresses doubts as to his ability to do full justice to M. Richet's style. The author, however, has every reason to be more than satisfied with the English translation of his amusing and interesting book, which is written with wit, humour, and, at times, something of the cultured grace of Anatole France, with occasionally a touch of the robust logic of Mr. G. K. Chesterton.

It is a *savant's* view of *savants*, written light-heartedly, but with an undercurrent of seriousness. Some of the human foibles of scientific men are amusingly hit off in a series of imaginary portraits, while in the subsequent chapter M. Richet sketches some real *savants* with whom he has come into contact.

"The Natural History of a Savant" can be enjoyed at a first reading, and dipped into with pleasure on subsequent occasions; it is moreover an excellent example of good bookcraft, the paper and type being of high quality. M. Q. R. U.

"L'AMI DISPARU." (Jules Thiébault, Carignan, Ardennes, France. 5 francs.)

Three editions, the third, fourth and fifth, have come to hand, all dealing with the case of spirit return of Mademoiselle Madeleine Alexandre; plans, photographs, and exhaustive details being given.

The manifestations took place at No. 23 rue Maurepas, Mantes (Seine-et-Oise), where regular sittings took place every Saturday for a prolonged period. The medium in this case was a shopkeeper, aged 48 years, M. Blaise, who is described as having considerable psychic powers. Several spirit communicators are stated to have made their presences known, the most striking and evidential case being the materialisation of Madeleine, only daughter of M. and Mme. Alexandre, the occupants of the premises. R. A.

"EVOLUTION DISPROVED." By the Rev. William A. Williams, D.D. (Published by the Author at 1202, Atlantic Avenue, Camden, New Jersey, U.S.A. 1 dol.)

The full title of this work is "The Evolution of Man Scientifically Disproved," and on perusing the book one has reluctantly to criticise the author on the exaggerated claims of this title. Dr. Williams has not disproved Evolution, scientifically or otherwise. For my own part I have no bias for or against the theories which the author seeks to explode. I have some prejudice, however, in favour of clear logical reasoning, impartial evidence, the expert marshalling of facts. The author, who appears to regard "evolution, infidelity and atheism" as being equally pernicious (he groups these three together on the title page) seeks to prove his case principally by a series of mathematical sums which conveniently work out to answers suitable to his arguments.

For instance, assuming that 5077 years have elapsed since the Flood, and 5177 years since the ancestors of mankind numbered two only, namely Noah and his wife, then it follows—But why continue? This method can scarcely be called a scientific one. It was a very popular line of argument with armchair-strategists during the War—"Assuming that the Germans continue to lose so many thousand men a day, and that the Allies continue their present rate of advance, then the War will come to a victorious conclusion next Thursday week!" A grateful and comforting system for bolstering up one's own pet theories. But emphatically not *proof*, nor *scientific*.

Dr. William A. Williams (I observe with faint astonishment that he is ex-President of Franklin College, O.) is inspired by a lofty and sincere desire to strike a blow on behalf of Christian Faith against the agnostic attitude of some (by no means all) exponents of the evolutionary hypothesis. Unfortunately he has tried to "fight the Devil with his own weapons." If he has failed, he has not necessarily failed ingloriously. D. N. G.

"THE GATE OF THE PRISON." Anonymous. Heath Cranton, Ltd. 3s. 6d.)

"There is a superficial agreement, but a fundamental antagonism between the religion of Christ and the religion taught by the Churches," says the anonymous author, who gives a masterly presentation of the case for "Christlikeness" as opposed to theological Christianity. A fine piece of work.

"THEY ALL COME BACK." By W. Britton Harvey.

Published at 1s. by "The Harbinger of Light," Melbourne, Australia, of which paper the author is the editor.

A fifty-page booklet—all too short. Interspersed throughout the text are the opinions of well-known eminent divines and scientists, but the value of the book lies not in these, but in Mr. Harvey's own experiences, all convincingly and simply told. A. HAROLD WALTERS.

"I HAVE TASTED DEATH." An Inspirational Symposium. By Jane Hanford Hopkins. (C. H. and J. H. Hopkins, Publishers, Michigan, U.S.A. 35 cents.)

A dignified and simple statement of conditions surrounding the individual before, at the time of, and immediately after death. The author "has sought to give in all purity the teaching as it came to her, without regard to personal belief." It is "a spiritual experience—the experience of one who has never lost her faith though she has tasted death."

The experiences are such as any Spiritualist would heartily endorse; a capital little booklet.

"APPLIED POWER." By Jane Hanford Hopkins and Charles Henry Hopkins. (C. H. and J. H. Hopkins, Michigan, U.S.A. 2 dollars.)

Of a type very familiar in these days of New Thought Epigrams, affirmations, prayers, realisations, etc., are set forth in handy paragraph form. It is a philosophy of life; some beliefs are confirmed, whilst others are set aside. It is aptly defined as "The Gospel of the New Day," and it is claimed that the writings were inspirationally received. A suitable bedside book, very handsomely got up, and would make an acceptable gift; superior to many of this type. A. HAROLD WALTERS.

"THE KINGDOM OF HAPPINESS." By J. Krishnamurti. (George Allen & Unwin, Ltd. 3s. 6d.)

I was a trifle disappointed in reading this book. I had expected so very much more. Many of the ideas expressed here have previously appeared in the later theosophist literature.

I fail to find any definite connecting thread in these somewhat disjointed sermonettes. On the other hand, much of Mr. Krishnamurti's teaching strikingly impresses me. To begin with, the idea that to attain true happiness one must cultivate a healthy body as well as a lofty and well-balanced spiritual attitude strikes a note of sound practical common-sense which may appeal to all thoughtful readers, theosophist or otherwise.

He emphasises the fact that spiritual development need not be undertaken at the expense of the material; for instance the possession of high spiritual qualities is no adequate excuse for a carelessness or ugliness in bodily attire. Dress beautifully, he says; but at the same time cultivate an inner beauty.

Mr. Krishnamurti's style is felicitous.

A. VOUT PETERS.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Mr. H. Ernest Hunt, speaking at Aeolian Hall on Sunday evening last, said that he would venture to put into a dozen words the creed of a Spiritualist as it appealed to him; he would divide those twelve words into four parts: they are (1) Life's Essence—Spirit, (2) Life's Spirit—Eternal, (3) Life's Object—Growth, (4) Life's Law—Love. The spirit, the visible man, behind the outward physical form; that spirit part of the Divine, and is eternal. The object of life is growth. The man is the only creature with freewill to make the choice between good and bad, God and the Devil, spirit and matter. Where no choice is made there is no growth. Love is constructive, hate is destructive. Love, which is service, must animate all actions, and in that way only can mankind grow better.

After Mr. Hunt's address, Mrs. Annie Brittain gave most clairvoyant descriptions with evidential details.

T. G.

NEW BOOKS RECEIVED.

"LEAVES FROM A PSYCHIC NOTEBOOK." By H. A. Dallas. With a Prefatory Note by Sir Oliver Lodge, F.R.S. (Rider & Co. 5s.)

"MELLOW SHEAVES." By Violet Tweedale. (Rider & Co. 5s.)

"THE KINGDOM OF HAPPINESS." By J. Krishnamurti. (George Allen & Unwin, Ltd. 3s. 6d.)

"THE CASE FOR AND AGAINST PSYCHICAL BELIEF." A Symposium. (Clark University, Worcester, Mass, U.S.A. 2 dollars 75.)

ANSWERS TO CORRESPONDENTS.

MRS. G. B. HARDY.—We were unable to send you a copy of LIGHT, in which appeared a reference to Sir Edward Marshall Hall as you omitted to give your address. The price of LIGHT is 4d.

A. ROBERTSON, A.R.A.M.—We note your remarks on Beethoven's deafness, and are fully aware of the point which you raise, but lack of space prevents our printing your letter.

F. RAFFERTY (Santa Ana, Calif.).—Thank you very much for your letter; we learn with regret of the automobile accident of Mr. B. M. Godsal, of which we had not previously been advised. We are glad to hear that at the time of your writing he was progressing favourably.

LONDON SPIRITUALIST ALLIANCE, LTD.

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ANNUAL SUBSCRIPTION ONE GUINEA.

Members' Subscriptions for 1927 became payable on January 1st.

NOTICE.

The Library and Offices will be closed for the Easter Holiday on the evening of Thursday, April the 14th, and will be re-opened on the morning of Wednesday, April the 20th.

PRIVILEGES OF MEMBERSHIP. Use of Circulating and Reference Libraries, free admission to Lectures, financial advantage in experiments, use of comfortable clubrooms, etc.

LIBRARY SUBSCRIBERS. To meet the wishes of enquirers who prefer not to enrol as members a Library Subscription is offered on the following terms: One Book at a time for three months, 7/6; for six months, 12/6; for twelve months, one guinea, the period to commence from day of payment. The usual privileges of Membership are not included. It should be understood that membership does not necessarily imply any special belief.

ENQUIRIES. The Secretary, Miss Mercy Phillimore, attends every day, except Saturdays, from 10 a.m. to 6 p.m., and until the conclusion of Meetings, and is at all times willing to meet inquirers and to render such help as is possible. It is, however, desirable that appointments be made, when convenient, after 11.30 a.m.

CLASSES. HEALING CLASS, Thursdays, 7 p.m., conducted by Mr. W. E. FOSTER, under the direction of his guides, "The Teacher," for Spiritual Teaching, and "White-Wing" for Magnetic Healing. Mr. Foster is willing to receive privately at the L.S.A. two patients during Thursday, provided appointments be made not later than the previous Monday morning. DISCUSSION CLASSES. Wednesdays, 5—6 p.m. April 13th, Mr. HORACE LEAF, F.R.G.S. Subject: "Levitation Raps, Direct Voice, etc."

AT HOME. Wednesdays, 3.30—5.0 p.m. for introductions among Spiritualists and Inquiries. HOSTESSES: Ladies of the House Committee.

PRIVATE SITTINGS. Mrs. J. W. GARRETT (Trance), Tuesdays, Thursdays and Saturday mornings. Mrs. CANTLON (Automatic Writing), Wednesdays. Mr. T. E. AUSTIN, Normal Clairvoyance, etc. (Wednesdays and Fridays).

PUBLIC DEMONSTRATION OF CLAIRVOYANCE AND PSYCHOMETRY. Tuesday, April 12th, at 3.15 p.m., Mr. A. VOUT PETERS. Members free.

CIRCLES. Wednesday, April 13th, at 3.30 p.m., Mrs. ROUS (Limited to six sitters). Fridays, at 7.30 p.m., Mr. T. E. AUSTIN (limited to twelve sitters).

SITTINGS FOR MATERIALISATION. Arrangements have been made with Mr. and Mrs. BAYLIS whereby members of the L.S.A. may have the opportunity of sitting with them at their home on Monday evenings. It is considered desirable that intending sitters shall be familiar both with the theory and practice of general mediumship. Applications for particulars should be made to the Secretary.

REFRESHMENTS served every afternoon 3—5.45.

PSYCHIC EXPERIMENT WITH PLAYING CARDS. A member of the L.S.A. invites other members to help carry out a test having a bearing on Telepathy and Clairvoyance. On application to the Secretary, with stamped addressed envelope, directions and scoring sheet will be forwarded.

Office Hours: 10—6 and 1 o'clock on Saturdays. Syllabus on application.

BOOKS FOR SALE.

Science, Experimental Evidence, Philosophy.

A Guide to Mediumship and Psychical Unfoldment.—By E. W. and M. H. Wallis. Post free, 6/10.

Bear Witness.—By A King's Counsel. In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. Post free, 4/9.

Ether and Reality.—The many Functions of the Ether of Space. By Sir Oliver Lodge, F.R.S. Post free, 3/9.

Facts and the Future Life.—By the Rev. G. Vale Owen. This book contains much valuable data, together with an array of facts on the subject of human survival, which has been found most helpful to a great number of people who were looking for guidance and veridical evidence in their quest for further knowledge. Post free, 4/9.

Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Post free, 8/-.

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