

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2422. VOL. XLVII.

[Registered as SATURDAY, JUNE 11, 1927. a Newspaper.]

PRICE FOURPENCE.

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NOTES BY THE WAY.

THE MACULATE CHANNEL.

If a stream of pure crystal water be poured through a dirty, rusty pipe, it will probably emerge in a soiled, fouled, and unpalatable condition. It would be a little unfair to lay the blame for this on the providers of the water; the more just criticism would be directed towards the channel through which it had been poured. Something of this process takes place during the exercise of mediumship. The pure, unsullied draught of spirit force is poured through the human channel. Too often it arrives in a decidedly impure state. What should be the water of life becomes merely—dish-water. Hence the occasional futilities and fatuities which are met with from time to time in the seance room. But do not let us blame the medium, who is only a part of the mechanism. We ourselves form an important part of the channel—a point too frequently overlooked by the casual sitter.

* * * *

ANCIENT MAGIC.

It has been more than once suggested, although the suggestion seemed rather audacious, that those wonderful feats of engineering performed by man thousands of years ago, such as the erection of the great monoliths at Stonehenge, etc., were accomplished by psychic power. The theory seemed rather extravagant, but in Dr. Gann's articles on ancient Maya civilisation in the *Morning Post*, he gives some very suggestive remarks made by one of the chief officials of the Santa Cruz Indians at Tulum, on the occasion of his exploration of an old Maya temple. Dr. Gann asked the old chieftain how long he thought it took to build the temples, and by whom they were erected. The reply was, "There can be no doubt that they were built by our great ancestors. But not with stone tools, as you imagine. In those days the Maya priests had powers which we have lost now. When they wished to build a temple, they called the stones together, commanded them to take the necessary shapes, and then to arrange themselves in walls or roofs as they were required to be. They did the same with the great beams of wood necessary for the building. These were cut down in the forests. But it was not necessary to carry them in. The priest had only to go out and command them to follow after him." This story is very much of the magic and fairy-tale order. It has often been said that these ancient legends contain more truth than the modern mind suspects. If that truth was truth of fact, we may yet discover it. For the present we do not venture beyond the idea that it is moral or poetical truth.

UNPUBLISHED EVIDENCE.

The most convincing evidence of contact with other-world friends is frequently kept secret from the world. It does not find its way into print, nor is it detailed to enquirers from public platforms. In many cases it is better so. Most experienced enquirers have had evidence which they know to be conclusive and water-tight—cases which can bear a searching examination without breaking down. Yet they feel no urge to rush out into the open in order to convince their neighbours. Perhaps a feeling of delicacy restrains them—a conviction of the sacredness of their experience, and a natural reluctance to allow something they value to be the sport of the unthinking and irreverent. Many correspondents have written to *LIGHT* expressing views in this sense. One of them, a valued contributor, Miss E. P. Prentice, says, "As a rule, I consider that psychic experiences should remain private property."

* * * *

THE SILENT TONGUE.

It may be thought that such views are likely to hinder the propagation of our truths. If all who receive convincing testimony keep silent, then how will the truth spread? This point need disturb nobody. There is no suggestion of any "conspiracy of silence" in the Spiritualist movement. The numbers of those who prefer to keep their knowledge to themselves will always be comparatively small. Reticence is not a universal characteristic, nor is it of necessity a wholly desirable quality. In any case, it is entirely a matter of individual choice. The whole point of the matter seems to be this: that there is a time to speak, and a time to be silent. The ability to decide between the two calls for discrimination.

THE LOOM.

(REPRINTED.)

In those great schemes, embracing many worlds,
I've little lot or part, I only stand
Upon the hub of Being's whirling wheel,
While through my puny hands the life-lines pass
Of those few kindred souls, a tiny group
Within that noble ray to which belong
Those souls, elected at Creation's dawn
To labour till the last life be redeemed
From outer darkness in material realms.

I hold them taut and straight, these precious threads,
Shielding from shock, but should disaster come,
Repair, as best I may, each damaged strand,
Despite maimed fingers and half-blinded sight.

My charges know me not, I know not them,
But now and then swift recognitions flash
From heart to heart, when mind with mind doth speak,
We know as we are known, and ne'er again
Can fall between the twain that veil of sense
That oft shuts knowledge of the truth from man,
And loneliness hath vanished, and the glow
Of mutual trust enwraps them evermore.

F. R. SCATCHERD.

THE HUMAN TOUCH IN SPIRIT COMMUNION

A SOUTH AFRICAN CIRCLE'S SURPRISING EXPERIENCE.

By T. A. R. PURCHAS.

Mr. T. A. R. Purchas is a prominent South African business man whose psychic experiences have been in the highest degree evidential as shewn by some articles from his pen in *LIGHT*. He has gathered these into a remarkable book which we hope will be published ere long. In the story given below he deals with an experience not unfamiliar to old and seasoned Spiritualists. It abundantly illustrates the homely natural character of true spirit intercourse.

During some recent investigations in psychic phenomena, which have been carried on by Mr. Patrick Ogilvie and myself, and in which we have had the valuable assistance of a trance medium who is an intimate friend of both of us, an experience has been given to us of such an uncommon nature, and exhibiting such quaint features, I cannot help thinking it worthy of being recorded. As a proper understanding and appreciation of what happened will require a detailed relation of the surrounding circumstances, I propose to confine myself strictly to the salient facts of the case.

Among those who commune with us regularly through our sensitive when in trance condition is a particularly alert intelligence known as "Grannie." She has been so known in the intimacy of the medium's family for the past twenty-five years, having manifested for at least that time at the domestic "sittings" of the family. (Mrs. Wills, the medium, has possessed psychic powers since her girlhood, is now a grandmother of some fifteen years' standing, and has never used her powers outside the family circle except among a few personal friends—as in the present case of Ogilvie and myself.)

The term "Grannie" implies no kinship of any kind between the visiting spirit and the medium's family. I imagine the attraction in the first instance came under the operation of that recognised law of the spirit planes—"Like attracts like"—and it has continued unbrokenly.

The medium's family, though for many years domiciled in South Africa, is Scottish on both sides, and is reminiscent of the type Sir James Barrie has made immortal in *A Window in Thrums*.

Grannie, as she has told us (though her name in earth-life has never been given), lived in the hamlet of Auchterhouse, in the country outside Dundee. She passed over when railways were still in their infancy some eighty years ago, and had then reached the border line where middle life becomes old age. She is Scottish through and through, of a kind that exists now only in story. Her speech is the broadest Doric conceivable—the medium's normal speech has only a faint tinge of the Scottish accent—graphic to a degree, and her homely vocabulary serves her purposes admirably, as she is a great talker—which the medium certainly is not.

Ogilvie, my co-investigator, is, of course, a Scot; I spent most of my young days in the North; between us we have a very fair knowledge of the more old-fashioned Scots tongue; but Grannie has puzzled us on many occasions by the use of an unfamiliar word. Invariably, on inquiry, we have found the puzzling word quite right, and exactly fitting her meaning, though it was probably a word which had dropped out of common usage a couple of generations ago.

In conversation Grannie is very "quick in the uptake," turning the laugh against Ogilvie or myself if, unconsciously, we assume an air of superiority on account of our modern knowledge. She is brimful of a delightful "pawky"—but sometimes mordant—humour that helps considerably to brighten our interchange of views. Her main occupation in the spirit world seems to be "Rescue work" of a particular

kind, and she has always on hand a stock of troubled spirits unable to adjust themselves to their unfamiliar environment, either owing to complete ignorance during earth-life of the existence of a spirit world into which they would pass after death, or, as so frequently happens, owing to their minds during earth-life having been crammed with crude teachings about heaven and hell which are contradicted by the conditions in which they find themselves.

These subjects for help, in whom Grannie is specially interested, are invariably of Scottish nationality, and she always alludes to them in conversation with us as her stray dogs—to quote her exact term, "stray duggies." The term is particularly apt, as the impression conveyed is so often that pathetic one of a masterless dog in strange surroundings. Periodically one or more of these subjects is brought by Grannie to us, her theory being that, if she can "get them through" our sensitive for a straight talk with Ogilvie and myself, we should be in a better position to deal with their trouble, because, in their earth-bound condition, they are still closer to our plane than to that in which they are now environed.

She declares—and proof has been given to us—that her theory is successful in practice, and many stories could be told of the improvement in their conditions once it has been possible to make them understand the situation in which they have found themselves, and the necessary mind-adjustment has been achieved.

I have dwelt at some length upon these introductory explanations before relating the incident referred to at the opening of this narrative, because it seems to me desirable that those who may read it should have some mental picture of the kind of person we know as Grannie. If I have failed to convey the impression of an exceedingly definite—even forceful—individuality the fault is mine. Grannie is truly what in homely speech is called "a character."

At a sitting with our medium on January 13th we were having one of our customary familiar chats with Grannie, and she was telling us how frequently she had been with the medium and her daughters when they were having a cup of tea, at the same time remarking how fond she had been in her earth-life of a cup of good tea and "a bit bannock."

She told us that on such "visits" she had felt it would have been nice if she could have had "a drap tea" with them, because she was actually able to sense the aroma of their tea—though she didn't use the word "aroma"! These remarks caused me to ask her if she really longed to try if it were possible for her, when manifesting through the medium, to drink a cup of tea and get its savour. At once she said, very positively, "Ay, laddie, I do juist wish that!" (She almost invariably addressed me as "Laddie," though I have passed the three-score and ten!) Then and there we promised her that the arrangement should be made at our next sitting for the opportunity she desired, and we would see what came of it. This evidently excited anticipation in the mind of the "old lady," and voluble instructions were given to us concerning the projected "test

party." The tea was to be well brewed—"no dish-water"—and there "maun be a puckle oat-bannocks," and the bannocks "maun be well buttered."

On January 20th the next sitting was held, and to ensure that everything should be in order for the occasion, Mrs. Wills had arranged that her daughter (Mrs. Brady) should be at the sitting, so that she could, when the time came, see to the preparation of the tea, and the serving of the bannocks with it.

Mrs. Wills herself entered into the spirit of the "tea party" with the greatest zest, though she knew she could not be present at it. Our first visitor at that sitting was the sensitive's grandson. ("Sonnie" Fletcher, the son of the medium's eldest daughter. He, with his sister Myrtle, and their mother, were on the *Galway Castle*, bound for South Africa, when the boat was torpedoed about eight and a half years ago. Both children were drowned, but Mrs. Fletcher was saved. The boy was then barely three years old, the girl between five and six. Both "Sonnie" and his sister "Mittie" have come regularly through their grandmother for years past.) He started by telling us that Grannie had warned him he mustn't stay long, as it was her "tea-party" day, and she was afraid of the others using up the time and the power.

Two other regular communicators followed "Sonnie," one of them being Emma Hardinge Britten, who had a special message for me as the result of a request I had made to her concerning General Botha. She made a special point of the necessity for her visit being a short one, as they were all giving way to Grannie on this occasion. She told us they were going to do everything in their power to make the experiment a success, explaining that to this end it would be necessary that Grannie should be more intensely materialised than was required for merely conversational purposes.

In due course Grannie herself "came through," and her first words were sarcastic comments on the time used up through the "nattering" of those who had preceded her! Mrs. Brady left the room where we were sitting to prepare the tea, and during her absence Grannie was busy telling us who were the guests—on her side—at the "tea party." I know the total reached nine, all of them being known to us, and Grannie was obviously gratified to be the central figure of the gathering. She also impressed upon us that, in honour of the occasion—we had to take her word for it, as no clairvoyant was present!—she had donned her black alpaca dress, with white collar and cuffs, and her "sun-bonnet."

When Mrs. Brady brought in the tea and bannocks, there was a cup of tea for each of us and a special one for Grannie. This was handed to her (actually, of course, to the medium, who was—well, "not there"!), and the manner in which the cup was taken, the instant remark that there was no tea-spoon, the expression of concentrated interest on the medium's face (in spite of closed eyes and no suspicion of transfiguration), all went to show the completeness of the control. The sugar bowl was handed to Grannie, who helped herself, stirred the tea carefully, and tasted it with an expression of complete satisfaction. The cup of tea was drunk in the most natural manner, to the accompaniment of murmurs of appreciation—one remark to Mrs. Brady being, "Ay, Bell, but your tea's fine," and, after a pause, "but I canna say as much for your bannock." This was followed by a statement to the effect that the savour of the tea was fully obtained, but there did not appear to be much flavour in the bannock.

Ogilvie was rash enough to remark that, as she ate the bannock so, at the same time, she sipped the tea, and it might be that the taste nerves in the tongue responded more readily to the fluid than the solid. That started Grannie off into somewhat derisive laughter, punctured by an ejaculation—"Hoots, mon! are ye doited? I never haired o' siccan a thing—nairves in the tongue, indeed!"

Well, even such a quaint tea party as this had to

come to an end, and I can only say this about it: the cup of tea and buttered bannock were disposed of in a manner so natural that it certainly made Grannie one with us as we partook of the same refreshment. She was as much one of the party as if she had actually been there in the flesh, and the frequent expressions of appreciation from her which interlarded an unbroken four-cornered conversation gave an added air of naturalness to the whole proceeding.

I took occasion several times deliberately to drop out of the conversation for a few moments in order that I might, in a detached way, observe the progress of the test in its more intimate details, and it is no exaggeration to say that it was very difficult to credit the evidence of my physical senses—which are naturally rather acute—and to realise that the body of the sensitive (who was, herself, "clean out of the picture"), was occupied and used by a visitor from the spirit world who had passed away from this plane before I was born!

Grannie's last words to us, before withdrawing herself from communication, were an assurance that she would take the first opportunity of impressing upon the mind of her "dear sensitive" the feelings of thankfulness she had towards her for having made this experience possible.

Within a couple of minutes Mrs. Wills had opened her eyes, smiled upon us—as is her wont directly she "comes back"—and resumed the possession of her own body. It was at once obvious to us that her "return" was exactly the same as usual—no signs of fatigue, and not a vestige of difficulty in resuming normal control of all her faculties. We had, of course, to tell her of everything that had happened while she was away, because her trance periods are, to her, like breaks of dreamless sleep, leaving behind no impressions of any kind. She simply picks up the threads of waking life at the point where they had been dropped an hour or so earlier.

That is the story, and, difficult as it may be—for some people—to accept all I have said at its full face value, I can only say that three perfectly sane—and admittedly reputable—individuals would be prepared to vouch unhesitatingly for everything that has been stated here.

What is of direct personal interest to Ogilvie and myself as earnest investigators is the opinion of those whose experience has covered a wider range than our own, as to the significance—in the matter of uniqueness—of the particular phenomenon described here.

DARK AND LIGHT SEANCES.

There is a widespread desire that mediums should so develop that their powers can be demonstrated in the light. Anyone who wishes to see the phenomena of mediumship placed upon a thoroughly satisfactory scientific footing, will agree that such a development is most to be sought for.

There are, however, certain points that need to be carefully considered in this connection. Experience shows that darkness in many cases contributes to more speedy development. It enables the "power" to be used in a freer way without affecting the medium's bodily condition. Exhaustion is less apparent with most mediums after a dark seance than after one held in the light.

It appears, therefore, that the best method of development is for the medium first to obtain the phenomena in the dark, and then seek for the fuller development which is needed for seances in the light.

If, however, it is found that the bodily condition suffers to an extent that threatens in any way the general health of the medium, such fuller development should not be proceeded with. It is here where the co-operation of spirit helpers, whose advice can be relied upon, is so advantageous, for they will indicate the best course to adopt—whether cessation should be temporary, or whether it would be best to relinquish the development entirely.

Mediumship wisely employed and directed can prove an aid to health, but, as in other matters, care needs to be taken not to let enthusiasm over-ride caution.

The production of physical phenomena in the light needs careful and persistent development, and sitters as well as mediums should remember that undue strain must never be made upon the bodily resources of all concerned.

L. H.

DR. AND MRS. WICKLAND AT KENSINGTON.

There was a crowded gathering in the lecture room of the London Spiritualist Alliance on the afternoon of Wednesday, 1st inst., on the occasion of the visit of Dr. Carl Wickland and Mrs. Wickland, of the National Psychological Institute, Los Angeles, California. Many people of note were present, including Sir Arthur Conan Doyle and Lady Doyle, keen interest being felt in Dr. Wickland's work in the cure of insanity and obsession, as set forth in his book, *Thirty Years Amongst the Dead*, and described by Sir Arthur Conan Doyle in his record of his American tour.

SIR ARTHUR, who presided, described what he had seen of the healing work carried on by Dr. and Mrs. Wickland at Los Angeles on his visit there. He paid a high tribute to the heroism of Mrs. Wickland, who permitted the obsessing entities who were driven out of the afflicted patients to control her temporarily, in order that they might be helped and brought to a knowledge of their condition.

DR. WICKLAND then gave a long account of the work, prefaced by the reading of several statements by medical men regarding the nature of insanity and its causes, with special reference to the many persons who hear voices, and appear to be in contact with unseen, but, as is now beginning to be shown, *not* imaginary people.

The doctor gave some startling instances of the proofs obtained by him that the obsessing agents are really the spirits of deceased persons unaware of their condition, and in many cases not aware of their influence on the persons in this world whose minds they invade.

Many years ago he discovered that his wife was an excellent psychic intermediary, and she voluntarily helped in relieving obsessed people, and, incidentally, assisting the darkened souls who afflicted them. He found that, by subjecting the patient to a treatment by static electricity, this had the effect of compelling the invading spirits to leave the patient, and they then usually took control of Mrs. Wickland. They were thus more directly reached by the doctor and those with him, and the patients restored to health and sanity.

For over thirty years this beneficent work had been carried on, and Mrs. Wickland had passed through it all without in any way suffering in health.

Dr. Wickland explained, in reply to a questioner, that, by associating Mrs. Wickland with his experiments, he had gained overwhelming proof of the reality of obsessing spirits, and no theories of the subconscious mind and the like could explain the facts.

They found that, through false theological teaching and general ignorance of the facts of survival, hosts of people passed into the next world, remaining for years unaware of their condition; on coming into touch with psychically sensitive persons in the flesh, similarly ignorant, they sometimes set up that condition of possession by apparently evil spirits, which was quite truthfully set forth in the New Testament.

Dr. Wickland, referring to the unpleasant and unwelcome state of affairs thus made manifest, pleaded that Spiritualists should not concentrate their attention simply on the sunny side of their subject.

To ignore the seamy side of the matter really did great harm, and, as for the dangers resulting from contact with the undeveloped spirits of discarnate humanity, ignorance was more dangerous. Spiritualists should study and understand both phases of their subject, and, by assisting medical science to arrive at a knowledge of the psychic causes of insanity, help

forward the progress of humanity and the general elimination of disease.

At the close Dr. Wickland answered many questions, and there was a long and interesting discussion, in which Mrs. Farone, Mr. G. R. S. Mead, Mrs. de Crespigny and other friends took part.

DR. ABRAHAM WALLACE referred to his visit to Los Angeles, where he had seen some of Dr. Wickland's work. He had met at a dinner party there four ladies who were previously raving lunatics, but who had been restored to health and sanity by the devoted services of the doctor and his wife.

The proceedings closed with a cordial expression of thanks to Dr. Wickland, who, it was stated, was on a medical tour, and who will return to London later in the year, when he may give further addresses on his work.

++ We are asked by the London Spiritualist Alliance to state that, owing to the large audience which had assembled, and to prevent overcrowding, the chairman, Sir Arthur Conan Doyle, was compelled to commence the meeting half an hour before the time advertised. It is deeply regretted that so many members and friends were therefore unable to gain admission to the meeting.

DR. MUNRO AT THE BRITISH COLLEGE.

DR. HECTOR MUNRO, the speaker at the last monthly Members' Meeting of the British College of Psychic Science, disclosed a number of personal psychic experiences. Mrs. St. Clair Stobart ably presided.

DR. MUNRO said that having had from early boyhood the faculty of being at times "outside himself," he had a predisposition to examine unusual happenings when they came his way. Sympathetic co-ordination of thought with patients he has had under his care, and a definite sense of guardianship in times of danger during the war, were given as instances of spontaneous super-normal faculty. He spoke of excellent results with the voice medium, Susanna Harris, and with a Scotch servant girl, who, for twenty minutes, spoke in the purest German to him on medical subjects; and latest of all, a recent experience with the Crewe Circle, when, with some friends, a successful psychic photograph of Miss Scatterd appeared on the plate. A fuller account of this interesting result is promised later.

A number of questions followed the lecture, and Dr. Munro was warmly thanked for the natural and pleasant way in which he had shared his experiences with other students of psychic matters.

M.

MRS. FARONE'S LECTURES AT 16, QUEENSBERRY PLACE.

It is satisfactory to hear of the growing interest taken in the series of meetings held by Mrs. V. V. Farone, on Tuesday evening of each week, at 8 o'clock.

On the 31st ult. the subject dealt with was the light which Spiritualism throws upon the truths of Christianity. The lecturer specially emphasised the fact that if only more clergymen would recognise the teachings which have come from reliable psychic sources, they would find their position considerably strengthened. "Again and again," said the lecturer, "do we find in the teachings which came through the mediumship of Stainton Moses and others, eloquent insistence upon, and elucidation of the cardinal facts of Christianity."

The many interesting questions, which were ably answered, and the friendly discussion which succeeded the lecture, again shewed the usefulness and need of these "Talks."

The next meeting takes place on Tuesday, June 14th, at 8 p.m. Admission free. Open to the public.

L. H.

JUNE 11, 1927

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LETTERS TO THE EDITOR.

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

LEAGUE OF NATIONS FESTIVAL.

Sir,—May I through the columns of LIGHT, solicit the co-operation of Spiritualists attending the League of Nations Festival on Saturday, June 18th, at the Crystal Palace.

During the evening, the organisations occupying the orchestra will be asked to display their banners at a signal, and I want fifty standard bearers to hold up letters which together will form the motto: "Spiritualism promotes peace." There is no extra charge for these reserved orchestra seats which must be obtained from me direct. One shilling admits to the Palace.

By favour of Sir Arthur Conan Doyle I hope to exhibit the Garscadden collection of Spirit photos, and anything else of psychic interest we can obtain, on which we shall give ten-minute talks throughout the day.

Our bookstall will be found in the South Nave. Tickets for the orchestra should be applied for at once to

Yours, etc.,

H. BODDINGTON,

17, Ashmere Grove, Brixton, S.W.2.

"THE AFFAIRS OF HULHAM HOUSE."

Sir,—If Dr. Worth cares to communicate with Miss Storr at Exmouth he will get every particular as to the case of her sister, since she was present with Miss Harvey at the bedside. The medical man in attendance had left the case, since it was obviously in *extremis* and his presence could avail nothing. It is a pure assumption that the condition was one of hysterical trance. When respiration and circulation have both ceased, the jaw has dropped, and the face is cyanosed round the lips, it is no exaggeration to say that a summons back to life promptly obeyed constitutes a preternatural incident. Of course we will agree that the etheric cord had not yet actually been severed.

I think Dr. Worth must have misunderstood Dr. Beale upon the subject of cancer. What I gathered from him was that he could not cure it in its more advanced stages. As a matter of fact, Miss Harvey, the medium, is said to have been cured of cancer, which had been certified by three medical men, before she was chosen as a special instrument.

I am quite in sympathy with Dr. Worth in regarding all cases of spirit healing with a critical medical eye, but I do not feel that we are justified in putting forward explanations such as hysteria, which have no basis in fact.

Yours, etc.,

ARTHUR CONAN DOYLE, M.D.

London, S.W.1.

AN IMPRESSIVE SEANCE.

Mrs. J. Mycock, who writes from Burton-on-Trent, gives an account of a convincing seance held on the 15th ult. at the house of Mr. and Mrs. G. Bircher, of that town.

Varied physical phenomena took place such as raps, movement of objects, and "apports" of flowers, the perfume of which was apparent to all the sitters. The flowers included roses, carnations, pansies and lilies-of-the-valley, "all looking as if they had just been plucked—certainly not cut."

Many spirit people spoke in the "direct voice," long and well-sustained conversations being thus held with the sitters. An uplifting address was also given, and a solo was sung by a spirit-voice. The chorus of other songs sung by the sitters were participated in by the manifesting friends.

The name of the medium is not specially mentioned in the account, but we gather that Mr. and Mrs. G. Bircher and Mr. H. Forman "who had been sitting for development for three years," unitedly afforded the necessary "power" which was utilised in the production of the remarkable phenomena witnessed.

There were six sitters present, all of whose names are appended to the report, and these were evidently deeply impressed by what was, to them, genuine and beautiful manifestations of discarnate presence and intelligence.

MISS HARVEY, of Hulham House, will be at the British College of Psychic Science on June 16th and 17th, when patients can see her by appointment. She will deliver an address at the College on Thursday, June 16th, at 3 p.m.

SIR OLIVER LODGE AND THE ETHERIC BODY.

By F. C. CONSTABLE, M.A.

In Sir Oliver Lodge's address, partly reported in LIGHT of April 16th, I read:—

SIR OLIVER: "The fact is, then, that the etheric body holds the physical body together, and not vice versa?"

RAYMOND: "That is right. . . . The physical cannot exist without the etheric, whereas the etheric can exist without the physical."

A book I am now writing bears on these two important statements, and I hold that they can be proved correct scientifically—that is, they are correct from the physicist's point of view. The present argument proceeds from the scientific point of view.

Magnify an atom to the size of the dome of St. Paul's, and it is found to consist mainly of something which is not matter, that is, of something which we will term ether. Again, I have consulted Sir Oliver Lodge and Mr. C. D. Broad on the subject of matter and form.

Sir Oliver writes in reply, "the atoms presumably have form."

Mr. Broad writes in reply, "I don't think that physicists suppose that matter is something which is capable of existing without form in a wide sense of the term." Thus what we have is this:—

The atom has form, and the overwhelmingly greater part of it exists as ether. We shall find, as the argument proceeds, that this *form* is scientifically etheric.

Let us consider human experience. Let us suppose that I have a friend on earth, John Smith. Seated in my room, I see (perceive) him seated in a chair at a distance. What is it I perceive? His physical representation. As I see him, I have no power to determine whether I see him in his normal reality, or whether I see his ghost. And if I perceive his ghost I perceive *form without physical matter*.

But then comes in what is ridiculously termed hallucination, often a camouflage for ignorance. For, simply because the form offers no resistance to ordinary touch, it is held to be unreal. When, however, I perceive the normal John Smith, there is held to be no hallucination—I am faced by a real object because it sets up material resistance.

But what does the real John Smith consist in? Why is it that something in him offers resistance? You say, probably, "Because he is a material thing." In fact, he is not a material thing.

The real John Smith exists in *form*. It is not the matter in his form that sets up resistance. It is the infinitesimally small parts of matter which move at enormous speed *confined in their motion with the etheric form*, that set up resistance to the material. The resistance that the real John Smith sets up is set up immediately by the motions in his form, which is etheric. It is this etheric form which determines the kind of resistance that John Smith sets up. The physical resistance cannot exist without the etheric form. The etheric form (so far as perception goes) can exist without the physical.

So far, I think, the two statements under consideration can be proved to be scientifically correct. It is quite true that the argument applies not only to man but to all objects. But—though now I proceed outside the purview of silence—I think it quite possible that *consciousness* may exist for the etheric form alone: that matter has use only in relating man to the universe as presented to him in Space-Time. For science now regards our universe as no more than a universe of relativity.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 16, Queensberry Place, South Kensington, S.W.7.

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SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

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RATES.—£10 per page; 10/- per inch single column; societies, 8/- per inch; classified advertisements, 1/- per line.

THE CHILD IN SPIRIT LIFE.

It is a matter of common-sense that, if we desire to know the facts about any race or nation, or, for the matter of that, any particular group or society of people, we must consult those who belong to it. The intelligent Spiritualist takes that line of action when he wishes to gain information about the next sphere of existence; but he is careful to consult only those with knowledge and experience, for there are some communicators whose experience is limited and whose minds are narrow. Their reports are not usually of much value.

We have been asked to deal here with the question of the child in spirit life, although there are some useful books on the subject. We may instance "The Nurseries of Heaven," by Miss H. A. Dallas and the Rev. G. Vale Owen (Kegan Paul), published some seven years ago.

Now it is generally admitted that humanity falls short of the ideal state when it permits so many children to pass into the next world without attaining their full maturity. But humanity falls short in many directions, and happily there is a law of compensation. The loss to the child is made good by the wisdom and care of those whose part in the work of the next world is to tend and train the young souls who pass over untimely. These see to it that the particular training which the earth specially affords is given in a more indirect way by associating the child with those spirits who carry what is called the "earth condition," and it is brought into relation with mortal life in subtle ways that it may gain, as it were at second-hand, those experiences which it missed by quitting the physical form prematurely.

The child has tasted but little of the joys and sorrows of earth, so that it has no real hankering for the mundane side of things. And that is so much to the good. It finds happiness in its new life in the companionship of other children of the same status as itself. And it brings joy to thousands of men and women who, though full of the parental instinct, never in this world had opportunities of exercising it. They were lovers of children here, but the harsh conditions of mortal existence left that love unsatisfied. On the other side of life their affections find full and free expression.

Many of them were doubtless bitter over their deprivation here. It may have seemed to them that God was unjust in giving them cravings and faculties which were denied satisfaction. They learn better in the next world, when they find multitudes of children needing just the love and care they can best supply. Earthly parentage is not all that it might be; for some parents have no love for and pride in their children. And, after all, the earth-tie is not the main point. Kinship is a matter of spiritual more than of physical relationship.

The child in spirit life is received with welcome, tended with loving care, and trained wisely in conditions which are vastly better than the conditions of this world, valuable as this mortal life is as a preparation for the world to come. The children are not only educated, but they provide a means of education for their guardians and teachers. And so there is a mutual development of consciousness, intelligence, love, and all the finer graces of life.

The child grows up, and is at last mature, gaining its full development along lines different from, but analogous to, those which obtain in this world. When its parents on earth are true parents, and there is the link of love, that link is never broken. The child is kept in touch with its friends on earth, and when they in turn pass over there is that joyful reunion to which all bereaved people look forward.

As the world is situated to-day, we cannot well regard the death of even a fondly loved child as an unmixed tragedy. It might in some way be compared with that ordeal to which parents and children alike have to submit (often voluntarily) here when the child is sent to a distant school, or to another country, for reasons of education or of health. There is a loss; there is pain and sorrow and longing—but, in the end, these are all abundantly recompensed.

Meanwhile bereaved parents who know the truth of Spiritualism may solace themselves with the reflection that the children they have lost are happy and well cared for, and, although it is the fault of folly and ignorance that such multitudes of children pass into the next world before their time, the Divinity that presides over our lives is not only supremely wise, but incomparably beneficent. Every loss is at last compensated, every want supplied, and every wrong remedied.

A SALUTE TO MEDIUMS.

We have received a copy of "Julian and Other Poems Lyrical and Dramatic," described as by the author of "Poems Lyrical and Dramatic" (Richard G. Badger, The Gorham Press, Boston, Mass.). We are uncertain whether the book is sent for review as no price is mentioned, but as we have reason to believe that it is by a reader and admirer of LIGHT we give it a notice here.

The poetry is of distinctly high grade, the lyrics show the true note of lyric poetry, and the more serious pieces have felicity of diction and depth of meaning.

From the fine poem, entitled "Mediums," dealing with Shakespeare, Michael Angelo, Raphael, Virgil and some of the great musicians as mediators, we take the following lines:—

And other gifted Mediums now appear;
Souls so concordant with our earthly sphere
And higher spheres of spirit, they can hold
Communion with the loved and lost—untold
Delights our glad hearts thrilling, as we see
Death's portals open to this magic key—
And glimpses of bright skies and crystal streams
And fairy landscapes, where the sun's soft beams
Light up the happy faces of our friends,
Each one of whom to friend or lover sends
Exultant greetings. . . .
This to these Mediums, all of this, we owe,
The proof of immortality, to know,
Not merely dream, that death is naught, and life
Forever more the end of doubt and strife.

CAPTAIN SETON KARR ON HIS PSYCHIC EXPERIENCES.

On Thursday evening, 2nd inst., Captain H. W. Seton Karr, F.R.G.S., the famous explorer and big-game hunter, addressed the members and friends of the London Spiritualist Alliance, on the subject of his investigations into psychic phenomena. Mr. J. C. Jackson, K.C., presided, and the address was of exceptional interest. In consequence of the great pressure on our space, we are compelled to defer a full report until next week.

OBITUARY.—FRANCIS GRIERSON.—Just as we go to press we learn with regret that Mr. Francis Grierson, who, as Jesse Shepard, was so well-known to our readers in earlier years, has passed away in Los Angeles at the age of 78. We must defer a fuller notice until our next issue.

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FROM THE LIGHTHOUSE WINDOW.

In the *Weekly Dispatch*, 29th ult., Mr. William Gerhardt tells an extraordinary story concerning an old gentleman passionately devoted to books, which he discussed, after the manner of bibliophiles, with the writer of the story. Making a call at the house one evening, Mr. Gerhardt found that the family were away, and was asked to await their return, in the library. While he sat there he was surprised to see the old book-lover shuffle into the room in his bedroom slippers, go over to one of the shelves, take down two large volumes, and pass out again without noticing the visitor. When the ladies of the family returned (the wife and daughter), Mr. Gerhardt remarked, "Your husband came down for books, but evidently did not recognise me." The wife stared in amazement. "He died three weeks ago on Friday," she replied.

The scene of the story is laid apparently somewhere in France.

It is difficult to pronounce on such cases as these without the fullest evidence. All that need be said here is that such phenomena are not unknown, although they always leave us in the difficulty of having to account for spirits being able to manipulate material objects in circumstances where the conditions are not of the usual seance kind.

* * * *

Several newspapers publish a remarkable story from Amsterdam, where a certain Dr. S. was awakened during the night by a visitor, who insisted on his going immediately to a lonely house where a young woman was dangerously ill. The doctor complied, and visiting a well-furnished room on the first floor of the house, found there a lady evidently in great suffering. He made out a prescription and gave it to the man who had called him to the house. Next morning the doctor called at the house again, and was astonished to find that it had not been occupied for ten years. Procuring the keys, he got into the house and found it empty and desolate, entirely unfurnished. He rushed upstairs to the room where he had seen the patient, but the place was deserted. Nevertheless, he found his prescription lying in the dust on the floor!

The theory advanced to account for the experience is that it was a case of somnambulism. The doctor, it is suggested, was overworked and was the subject of nervous hallucinations, but, as some of the commentators have pointed out, this does not explain how the doctor got into the house in the first instance.

* * * *

There is more than one instance in stories of haunting phenomena of the mysterious appearance of water which apparently comes from nowhere in particular. Andrew Lang told a story of this kind, and a similar experience is recorded in the newspapers concerning a supposedly haunted house in the Adelphi. The lady inmate of the place awakened in the early morning to find a pool of water gleaming on the eider of the bed. Where it had come from was a mystery. On another occasion she found the top right-hand drawer of her dressing-table flooded with water. In neither case could there be found any trace of the source of the liquid. A fox-terrier dog which sleeps in the bedroom has shown itself excited in a mysterious way, and on several occasions there has been heard the sound of the pattering of naked feet on the oilcloth on the stairs.

It is to be hoped that some tangible result will come of any investigations into this particular case, for in the multitude of other cases of haunting recorded in the Press no definite results ever seem to be reached.

The April number of the *Journal of the American Society for Psychical Research* contains an account of a new French clairvoyante, by the Foreign Research Officer, Mr. Harry Price, whose personal experiments with "the latest star to appear above the Paris psychic horizon," Mlle. Jeanne Laplace, are interesting. In his concluding remarks, Mr. Price says:—

If the reader will carefully compare Mlle. Laplace's "impressions" with the facts as related by me, I think he will agree that the psychic succeeded in demonstrating a brilliant example of clairvoyance, lucidity, or cryptesthesia—call it what we will. From the small photograph (bust only) of an unknown person she was successful in determining the Christian name, age, personal appearance, character, disposition, temperament, and even the weaknesses of the original. The name of the family doctor and the "secret trouble" of the father are fine examples of her extraordinary faculty. That she did not get these impressions from me by telepathy is proved by the fact I did not know that the subject's baptismal name was Mary; nor did I know anything of the "secret trouble" of the father. . . . Undoubtedly, Jeanne Laplace has a brilliant future.

* * * *

This is from *Truth*, headed "Coincidence or Telepathy?"

A correspondent who is in the habit of sending occasional donations to a relative on her birthday, at Christmas was moved by a sudden stroke of good fortune to send her £5. This generous act was done purely on the spur of the moment. The next morning he received a letter from the lady, which had crossed his own, asking for £5, as she was "very hard up." He poses the question, "A coincidence or telepathy?" I do not feel qualified to give the answer, but leave it to those with greater psychic knowledge.

* * * *

In the *Methodist Times* an interesting article by the Rev. A. Gordon James, on Christianity and Spiritualism begins and ends with the following passages respectively:—

The increasing interest which is being shown in psychical research can no longer be ignored by the Christian Church. For the religious implications which are associated with the word "Spiritualism" are so important that soon or late we shall be compelled, whether we like it or not, to define our attitude to them. . . . There is room for immediate alliance between those who believe in immortality and those who say they know. Neither can afford to do without the other; and it is in the hope that there may be a truer and deeper sympathy and a closer co-operation between Spiritualists and orthodox Christians that these words are written.

* * * *

The *Progressive Thinker* prints what seems to be a striking example of "second sight" in a dog, whose master was away from home for some days taking cattle to market. One evening the dog awoke from a peaceful sleep by the fireside, howling, and for ten minutes was frantically distressed. The absent man's wife noted the day and hour, expectant of bad news. The story continues:—

To her relief her husband reached home safe and sound a few days later, and when she had told him about "Tweed's" strange behaviour and its day and hour, he told her that on that day, and at that very hour, he had been struggling for life in the water. One of his cattle had been difficult to ship, and forcing it aboard he had fallen between the steamer and the pier, and was nearly a quarter of an hour in the water before being rescued.

THE SPIRITUAL SUN: THE POWER OF COLOUR.

BY TUDOR A. MORGAN.

It is a known fact that clairvoyants are able to see the colours of the aura independently of sunlight or artificial light. What light, then, does the aura reflect?

According to Swedenborg, there is a spiritual sun which is a reflection of the Love of God, and from which sun the proceeding forth of power resulted in the created universe, spiritual and natural. If the sun is but the appearance of the Divine Love, the heat and light which it radiates are but appearances of the affections of that Love.

The complement of Love is Wisdom—with which human intelligence corresponds—and Wisdom differentiates the affections into clear-cut attributes. These attributes take shape in the spiritual world in forms best calculated to give them expression, and are then projected into matter, where such expression is concrete and active.

Once the form is created, its life is maintained by the rays of the spiritual sun. Ella Wheeler Wilcox expresses this idea in her lines:—

God loved so much, His Thoughts burst into flame,

And from that sacred Source creation came. The Attribute—the Love of God—takes shape in the spiritual world as the spiritual sun, and the expression becomes concrete as the material sun, from which flows the physical energy by which we live.

In *The Lowlands of Heaven* (page 61) Mr. Vale Owen describes the spiritual aspect of human thoughts: "This luminance (of holy thoughts) appears to issue from the form of the thinker, and by means of its manifold rays of divided colours we are able to come at some knowledge of his spiritual state."

Raymond (page 265) describes a temple fitted with windows of different colours which admit beams of coloured light representative of certain attributes of character, and which so invigorate the recipients that they "could rise to any heights."

The rays of the spiritual sun are absorbed by our spiritual bodies, and certain of the colours are reflected in the aura. We are all differently composed, because, in Swedenborg's phraseology, we represent an attribute of God, and we were created to give expression to that attribute by performing the uses of which it is capable. We therefore reflect those colours appropriate to the attribute which we have to express, and the luminosity will depend upon the intensity of our application.

We may develop a celestial degree of truth and reflect blue, or the celestial degree of goodness, reflecting purple; our sphere may be of the intellect (yellow) or of the expression of things pertaining to the physical rather than to the spiritual, when the dominant colours will be red and green.

Then there are the dull colours of those who absorb all and reflect little or no good; the infinity of colours we cannot see, representing an infinity of traits of character. The perfectly balanced and holy life would exude radiations which would be seen as a rainbow aura, or as the pure white of the lily.

The rays of spiritual light and heat are conveyed to us by undulations in the spiritual atmospheres set up by the molecular motion of the particles of the spiritual sun, which, when striking our spiritual bodies, energise the particles, and, by keeping them in motion, give us life. As the spiritual sun is the manifestation of the Love of God, the rate of undulation that brings the colour blue to us actually brings the affection for spiritual truth, of which this colour is the manifestation, and, if our spiritual organs are so attuned, we reflect this attribute which is seen in our aura.

Scientifically, God is conceived of as Infinite and Eternal Energy; philosophically, He is Love; theologically He is the Creator and Sustainer of the universe. The triple viewpoint is essential, for it represents our natural, rational, and spiritual outlook. We observe the objects of the natural world, and we find that they are composed of infinitesimal particles in incredible rates of motion; we think of them philosophically, and we discover that every object is striving to perform some use; spiritually we perceive that the physical world is the expression of God.

Similarly in the spiritual world the rays of light and their colours are known as rates of vibration, attributes of character, as the expression of God. All that comes from God is life, is love. Therefore light and colour are life and love.

Christ told us that, if we but had the faith as of a mustard seed, we could move mountains. He meant more than we are able to read into the words. In the hall of science (*Lowlands of Heaven*, page 76) beams of different coloured light were used to produce different forms of motion in a quiescent globe. When we consider that a beam of coloured light represents a shaft in the atmosphere moving at a regular number of undulations, it is not difficult to conceive that in the spiritual world a form of substance, responsive to the particular rate of vibration of the beam, would give the motion desired by the directive will.

One step further: the beams of light in this instance might conceivably be the dominant characteristic of the controlling will, or wills, issuing forth in their representative colours as an energising power. Therefore we may say that love is a concrete power perceived as colour. As emphasis, it is significant that when the woman touched Jesus He did not say that His power was lowered, but—"much virtue has gone out of me."

FUNERAL OF THE LADY MAIRI DOUGLAS-HAMILTON.

A unique, deeply impressive and beautiful ceremony took place in the garden at Ferne, Dorset, on June 1st, when the body of the Lady Mairi Douglas-Hamilton, youngest child of the Duke and Duchess of Hamilton and Brandon, was laid to rest.

The place chosen for the burial was a fragrant glade of trees and flowers, the home of singing birds, which the child had used as a "chapel" and a place of prayer, and where—with a strange childish premonition—she had expressed the wish to be buried.

Beautiful tributes of flowers and warm expressions of love had been sent by friends all over the country. Herself like a fairy of joy, blue-eyed, golden-haired, loving every aspect of nature, it was fitting that the body of little Mairi should be put in what seemed to be fairyland. The funeral service was held on the lawn, and there was a choir singing.

The coffin was drawn to the burial place by her own white pony, "Dauntless" (who had often carried her in gymkhanas and won competitions), and was finally carried to the grave by her four brothers, the Marquis of Clydesdale, Lord Nigel Douglas-Hamilton, Lord Malcolm Douglas-Hamilton, and Lord David Douglas-Hamilton.

The service was conducted by the Rev. J. Ross Brown, assisted by the Rev. J. Clark.

Lady Mairi was a godchild of Queen Mary, and Her Majesty sent the following message:—

"Shocked and grieved to hear of the death of my godchild, and offer you and the Duke my warmest sympathy in your great grief."

At the Diocesan Conference at Skipton, Yorks., on 1st inst., the resolution that the Conference should accept the revised Prayer Book was opposed by the Rev. Charles L. Tweedale, Vicar of Weston, on the grounds that the expressions, "resurrection of the flesh" and "resurrection of the body" and the like, were demonstrably false. We have not space for the full resolution put forward by Mr. Tweedale, but we learn that, although it was lost, it provoked so much applause as to create the impression that many of those present were in favour of it.

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SIR OLIVER LODGE ON THE TELEPATHIC BROADCAST EXPERIMENT.

Sir Oliver Lodge, who spoke from the London Studio of the British Broadcasting Company on Saturday, 27th ult., upon the result of the recent telepathic broadcasting experiment, contributes to the *Observer* an article which covers the main points of his address. In it Sir Oliver points out that the result was inconclusive, though yielding useful information.

It will be remembered that two of the objects exhibited to the Committee were playing-cards. These were chosen by cutting a new pack at random, so that nobody could have had any previous knowledge of the value of the cards which were to be used for the experiment.

The chance of successful guesswork, points out Sir Oliver, would have been one in fifty-two, or—if the "joker" were included in the pack—fifty-three. The number of answers submitted by listeners was 25,320, so that, if guessing be admitted, there should have been, according to the law of averages, about five hundred correct results for these items. Accurate answers were, however, considerably below this figure; in fact, less than half.

This result was unexpected, and seems to point some kind of psychological complication on the part of the public, particularly as aces and court cards were a popular choice.

Many of the results were dramatic. Among the answers for No. 5 (a man wearing a grotesque mask and bowler hat) was the following:—

Man pouring whisky into a glass. Company present. Lady, with dark hair and laughing face, places restraining hand on the arm of the man pouring out the whisky.

This episode, says Sir Oliver, actually occurred after the test. One of the representatives of the Society for Psychical Research noticed that one of the two ladies present looked faint. He was about to administer an alcoholic stimulant, but was prevented by her, just as stated.

An analysis of the final results discloses that psychic mediums who took part in the test were not more successful than other members of the public.

In summing up, Sir Oliver concludes as follows:—

In conclusion, therefore, I would say that the results of the experiment are not nugatory from the point of view of experimental psychology. They do not confirm telepathy, neither do they deny it. They show that it is certainly not common and broadcast, but they leave open the possibility that a few individuals have a percipient faculty more strongly developed than would be expected, that their percipience may be delayed, and, as had been suspected before, that they may become aware of things present which were not intended to be transmitted to them.

Those who on *prima facie* grounds have made up their minds that telepathy is impossible will see in these sporadic results nothing but flukes and chance coincidence. Those who are already convinced by evidence of the existence of a telepathic faculty under favourable conditions, will realise that the conditions of this experiment were unfavourable, but will think it possible that every trace of this faculty has not evaporated, among sufficiently sensitive people, even under these untoward conditions. Though surely it must need an odd kind of concentrated attention to arrive, by any means, at the ideas of a small group in a London room, rather than at those of a myriad other people, relatives and others, in every part of the kingdom. There is a sort of hypothesis which might account even for this special kind of information, but it would be regarded as too wildly speculative—as perhaps it is.

RAY'S AND REFLECTIONS.

I was greatly tickled by an anecdote mentioned by the editor of the *Manchester City News* in a recent issue of his paper. A certain Manchester cleric had written a long article in a weekly paper denouncing psychical research, and mentioning that he could disclose some horrible results of such diabolical dabbings. He was naturally asked to divulge these horrors in a second article; they were expected to make "good reading." "The priest came to me in a panic," writes Mr. Cuming Walters, "'I have heard of these things, but I don't really know of any,' said he: 'will you tell me some?' In his delightful artless way he had assumed not only that I was aware of them, but engaged in them."

One can forgive that priest his child-like credulity and prejudiced ignorance, for he has contributed to the gaiety of the Spiritualist movement. We can always forgive anybody who makes us laugh.

Said a practical-headed individual recently, "Investigating Spiritualism is rather like opening oysters in the hopes of finding a pearl." "True," I replied, "but you should add, to make your analogy complete, that the pearls will always be found if you keep on long enough."

He hastened to agree. Then he added, "Sometimes the pearls are only seed-pearls, and not infrequently the oysters are the reverse of fresh—but 'with a merry twinkle in his eye—' I'm still opening them!"

I think it was Mr. G. K. Chesterton who spoke of his amusement on reading on a newspaper placard, "Death of famous poet and well-known footballer." The word "poet" was in tiny type, so small as to be scarcely seen. The word "footballer," on the other hand, was displayed in heavy and striking letters. In the eyes of the masses, the footballer had the "big name," and naturally enough obtained the greater prominence.

I recalled this incident recently when reflecting upon the attitude of a section of the popular newspaper Press in connection with our own subject. As always, it is names that count. A spirit-communication, given in circumstances which leave no doubt as to its authenticity, and which bears internal evidence of its validity, would "cut no ice" if it emanated from a mere nobody.

On the other hand, a message, purporting to come from a famous actor, or well-known peer, in the next world, is seized upon eagerly, no matter how dubious and lacking in evidential quality the message may have been.

It is, however, the way of the world, and one must cast an indulgent eye on the doings of the multitude, bearing in mind that our eye may not be entirely free from motes and beams. Nevertheless, one does at times become a little tired of the fetish of names.

Not that these things are entirely without value. It is for many people a strong argument in favour of Spiritualism that so many important "big names" are associated with it. "If," argues the unconvinced enquirer, "this subject of Spiritualism is supported by Sir A. B., Lady C. D., Viscount E. F., and Field-Marshal G. H., there must surely be something in it!"

On practical grounds there is something to be said for this line of argument, unscientific though it may be. The unconvinced enquirer realises subconsciously that bearers of famous names have often a reputation to guard, and a status to maintain. To attach themselves to dubious movements would probably imperil their positions. *Ergo*, they must have assured themselves of the validity of Spiritualism before identifying themselves with it.

Mr. George Wale writes me on the subject of the elves, of the existence of which he is assured. He maintains that he has seen them, and that a spirit friend explained to him that some wonderful and fantastic objects which had passed before his clairvoyant gaze were connected with the labours of the fairies, and it was further stated part of their work consists in "forming the moulds for the flowers for the sap to run in." Statements of this kind have been frequently made, and it is difficult to know exactly how to understand them. They seem to relate rather to the region of poetry than to the realm of science.

D. G.

MME. DE STEIGER'S LIFE AND REMINISCENCES.

"MEMORABILIA." By Madame Isabelle de Steiger. (Rider & Co. 21s. net.)

The passing of Madame Isabelle de Steiger at the beginning of the present year, when she had reached the great age of 91, broke one of the few remaining links with a period which, as regards Theosophy and Occultism, was rich in distinguished figures and philosophical literature. She belonged very much to that circle which included Madame Blavatsky, Mabel Collins, Anna Kingsford, Colonel Olcott, Edward Maitland, W. L. Wilmshurst, Dr. George Wyld, C. C. Massey, Mrs. Atwood—to name but a few of those who have passed from mortal life. In those days she was well-known to readers of *LIGHT* as an admired contributor, and her books confirmed the impression she made on students of mystical subjects. In his Preface to the present volume Mr. Arthur E. Waite states that her translation of Eckartshausen's "Cloud upon the Sanctuary" was her chief contribution to the literature of mysticism.

"Memorabilia," while it will have a special appeal for those interested in the persons who formed (by friendship or affinity of mind) what may be termed Madame de Steiger's special group, contains much that should interest the general reader. The book, in short, is an admirable piece of autobiography. It is a record of life experiences, bringing in a host of people and things connected with Spiritualism, Theosophy, and allied groups and movements. In consequence, it has not only a personal but a historical value. The present reviewer found points of interest on almost every page, such as the reference to "Fiona Macleod" (William Sharp), Sir Richard Burton, the chapters on Anna Kingsford, Art Life in London, and the account of the author's early career, carrying us back to early Victorian times, the days of Jennie Lind, who with many other famous folk of the period is taken into the survey. The book is rich in reminiscence and retrospect, supplying a "footnote to history" in social directions. Some of the comments on the things the author saw and the people she met show a remarkable wisdom and penetration. Madame de Steiger shows in these directions an admirable frankness, and the closing chapters dealing with those developments in Spiritualism and Theosophy familiar to the newer generation show that old age had not dimmed her intellectual vision, and the fact that an autobiography like this brings in the concrete as well as the abstract side of things gives a breadth of interest that can never attach to a treatise.

An attractive feature of the book is the inclusion of eight illustrations, including portraits of the author, Mr. A. P. Sinnett, Anna Kingsford, Edward Maitland, Mme. Blavatsky, and Mrs. Atwood. It is a book to be commended to the newer students of Spiritualism and Theosophy, as throwing instructive sidelights on the earlier days, and the older workers in these and kindred psychical and spiritual movements.

D. G.

IDEALISM IN ACTION.—It will be remembered that some time ago an enterprising member of the L.S.A., Miss Irene Manby, unfolded at an L.S.A. meeting an ingenious scheme for providing private hospital treatment for persons of moderate means. That scheme is now in an advanced stage of development, for a spacious house has been found, beautifully equipped with every requisite for the purpose, including a number of ingenious devices introduced by Miss Manby herself. Those who would like to inspect the Institution are invited to call upon Miss Manby any day between 5 and 6 p.m. during June, at 5, Collingham Gardens, S.W.5. Miss Manby has already successfully converted several large houses into miniature flats, with rents suitable for persons of restricted purses; and these have been a great popular success. Miss Manby is well-known as the originator of the Ladies' National Clubs, Ltd.

NOTES ON NEW BOOKS.

"A True Record of Psychic Adventures." By Hylda Rhodes. B. es. Ls. (The Caxton Bookshop. 2s. 6d. net.)

A strictly veracious story of psychic happenings (we have the authoress's word for it) this little volume, told in the third person, reveals the adventures of two girls, Marion and Lucy, both in the early twenties, to whom numerous psychic manifestations are vouchsafed. Madame Marie, a professional crystal gazer, acts as their mentor. On her death, Lucy carries on the practice.

Many of the communications purporting to emanate from the other side of life are given in full. These are of mixed quality, though some of them are of sound practical value. I commend the following:—

"Not ten per cent. of what passes for spiritual intercourse has a higher origin than the medium's mind."

"Men often fail and die through feebleness of will."

"A medium is an instrument played on by others; the clairvoyant sees, learns and grows in personal, magnetic and mental power day by day, and while embodied makes preparation for the certain and absolute life beyond the grave."

These are quoted from the posthumous papers of Madame Marie, apparently written under the influence of spirit guides. H. G. A.

I LOOK INTO THE EYES OF MY DOG.

The supremely self-satisfied men who clamour for more and more dogs for vivisection would have us believe that God so created man and woman and child that we cannot keep healthy or gain knowledge of the life-processes of the human body unless we continue to vivisection dogs. The body of man is thus, according to them, fashioned on the body of the dog. The dog has to be cut open, mutilated, poisoned, kept for weeks lingering in a cage, groaning under artificially induced laboratory diseases—if not, the human race will perish. The insult to common sense, not to speak of ordinary intelligence, is passed over by the public in the fearful tolerance of the ravings of the laboratory oracle. "We dare not interfere," say some timid people, "for something might come of it some day." I look into the eyes of my dog, in which love, trust, truth and faithfulness are writ, and, like Plotinus, I am ashamed of being human.

—MISS L. LIND-AF-HAGEBY, in *The Anti-Vivisection Review*.

NEW BOOKS RECEIVED.

"THE CLASS WAR IN HEAVEN." By Luke. (Richard G. Badger, the Gorham Press, Boston, Mass.)

"THE PSYCHIC MESSAGES OF JESUS." By Louise Gould Randall. (Richard G. Badger, the Gorham Press, Boston, Mass.)

"MEMORABILIA." By Madame Isabelle De Steiger. (Rider & Co. 21s. net.)

"ZOE AND ZAIDA." By Alain Raffin. (C. W. Daniel & Co. 2s. 6d. net.)

ANSWERS TO CORRESPONDENTS.

J. THOMSON (Wellington, New Zealand).—Thank you. We shall be glad to hear of the cases of spiritual healing to which you refer. The verses you send have a pleasant lilt, but we regret they are not suitable for print.

H. KNOWLES.—Many thanks; but a great number of readers and correspondents have already given the reference of Whittier's "Snowbound."

F. E. K.—The pamphlets, each representing a chapter from the book "Survival," which have been issued by Messrs. Putnam's, are as follows: "Psychic Experiences" (Conan Doyle), "Spirit Communication" (Flammarion), "Philosophy of Survival" (Gow), "Evidences of Survival" (Marshall Hall), "Rationality of Survival" (Sir Oliver Lodge), "Ectoplasm" (F. R. Scatcherd), "On Behaviour to the Dying" (Hon. Mrs. Alfred Lyttelton).

MRS. THURLOW LAMB is exhibiting a large bas-relief, "A Scotch Plough," in the Paris Salon.

JUNE 11, 1927

LIGHT

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