

LIGHT, JULY 9, 1927.

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

A NOTE ON SPIRIT COMMUNICATION.

Miss G. O. Tubby (New York) sends us a communication she has received from F. K., a friend in New Jersey, and she asks us to quote it. We accordingly do so.

"Have we not earned our rest?" Oh, hear them plead

Whom death has drawn across the dividing-line;

You should have kept their memory as a shrine,

A holy place, where he who runs may read
The lovely record of a noble deed."

These lines are quoted in "The Life of Sir William Osler," by Harvey Cushing, and awaken the following reflections:—

"Have we not earned our rest?" Oh, hear them plead." My experience, on the contrary, in the three or four calls that I have managed to arrange, has been to find them most alert, and always ready to come immediately—at any place or time: 74th Street, 96th Street, 122nd Street [New York]—morning, afternoon, or evening, as if they were for ever leaning over, hoping, praying, making signals to attract our laggard attention. "Won't you understand? Just lift these bandages from off our lips, and from off our eyes, so that we can see you and speak with you, and give you our hearts as before."

That is the pleading that I sense: "We cannot remove them without *your* help. And it is so easy for *you*. Just a little curiosity, simplicity, comprehension—faith, if you will—and open-mindedness."

The time was less than that usually taken to answer the 'phone. They even commended me for my perseverance in the matter!

Our comment on F. K.'s statement is that he is perfectly correct. The absurdity of the objector that the dead are disturbed in their "rest" by our efforts to carry on communication has been many times exposed. Many spirits are incessant and eager in their attempts to communicate with their friends, and others are systematically engaged in the work of opening up lines of communication, in co-operation with workers on this side.

THE LICENSING OF MEDIUMS.

We are very much in sympathy with the scheme for granting licences to mediums, but we are not sanguine of any speedy success; there is a great deal yet to be done in the direction of clearing the ground for such a change. It would, of course, curtail the activities of the rogue-medium, although when he is partly genuine, as in some notorious cases, he presents a problem not easy of solution. But the granting of a licence, though simple in theory, presents many difficulties. First of all, who is to grant the licence? And what kind of test, or examination, would be applied to ascertain if the genuine psychic gift is present or not? So far, there is no ready and reliable method for detecting psychic faculty. Its presence and quality can be judged by careful observation, on general lines, on the part of experienced students, but they can only form personal opinions, which, like all human opinions, are liable to error, particularly where their field of enquiry is a region so uncertain, so problematical, so difficult to reduce to formulations, as is the psychic field. The granting of licences requires, as a preliminary, the subjecting of the candidate to some well-defined form of test. What standard must we apply in the case of a candidate for a medium's licence? It is a difficult problem, although the Spiritualists' National Union have long employed a system by which certificates and diplomas are issued to approved mediums.

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EDUCATION AND THE PSYCHIC FACULTY.

The article by Mr. Mackenzie Macbride, entitled "Second Sight in the Highlands," which recently appeared in our columns, has given rise to some friendly discussion between Scottish and English readers. Mr. Macbride, it will be remembered, stated that Scotsmen, generally, were an educated race long before education spread in England, and that the early and strenuous efforts at mental culture had, in course of time, increased the spiritual as well as the practical qualities of the Scot. It is, of course, quite a sound argument, though not necessarily a final one. Some of our correspondents, however, have opposed this view, claiming that education could have had very little to do with the development of psychic gifts, and have pointed to the large number of simple, uncultured folk whose psychic faculties have been of a brilliant order, in support of their argument. It is not an easy matter to adjudicate upon the point. It seems to turn upon what is meant by the term "education." If this means mere "book-learning," then no doubt it is correct to say that education can be ruled out of the argument. But, in the larger sense, education means, or should mean, a broad knowledge of life, and not merely of books, and here many an unlettered psychic has a firmer grip on the fundamentals of education than many whose knowledge is of a purely academic order.

From harmony, from heavenly harmony,
This universal frame began;
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in Man.

—DRYDEN.

TRUE TALES FROM THE SCOTTISH HIGHLANDS

By MARIE LOUISE HERDMAN.

Second Sight and the Highlands of Scotland are commonly spoken of together, but I had lived in a certain parish, in the county of Sutherland, for some years before I learned anything of psychic phenomena, or was privileged to hear much about the beliefs that flourish there as hardily as heather or the rowan tree. Even now I do not imagine that I have been told the secrets that one must be born knowing, but instinctive sympathy with the people and unreserved acceptance of their point of view make me content to assent to what I do not understand.

Many of the customs that surround a Highland funeral are so curiously combined of paganism and pietism that it is impossible to unravel their origin. How account for the fact that if a death occurs during the months when foxgloves are in bloom, all these flowers growing along the route to the grave are pulled up and thrown with their roots towards the road? Foxgloves are called "dead-men's-fingers" in the North, a name that Shakespeare uses for them, and that may have been suggested by the colour and shape of the blossoms, or by the medicinal properties of the plant, but it probably has some deeper, more hidden significance that, superficially forgotten, is remembered in this act of superstition.

Whisky, cheese and oat-cake are offered at a funeral, usually just after the minister's discourse. Boiled ham and sweet biscuits are in favour as an addition to the refreshments, but are looked upon as an indication of the prosperity of the heirs, and have nothing to do with ancient custom. It is considered an indignity to use a hearse to carry the dead. A man is poor, indeed, who, dying, has not left friends willing to bear his body shoulder high to the grave. Sometimes there are many weary miles to travel, and when the glens are wild with storm and the moor paths are slippery, the bearers have great difficulty in keeping the coffin at the height that respect demands. They work in relays. One man, usually the chief mourner, walks at the head of the procession and calls "Relief!" at regular intervals, and there is a halt while the black-garbed, high-hatted men shouldering the coffin surrender their burden to others; but even with frequent rests they find the whisky bottle, that goes from hand to hand, something of a necessity, as well as a traditional part of the ceremony.

Women seldom go to funerals in the Highlands, but they attend to the "sheeting" of the corpse. They do the "laying out," and pin the folds, the intricate rosettes and loopings in the white linen with which the bed and walls of the death chamber are hung. These hangings give a sense of chill starkness that no amount of black could possibly convey. They are indescribably gruesome! There is one woman in the community who is a recognised expert in the art of "sheeting," and it is she who lets out the linen for all the funerals. She tells me that, whenever the sheets are needed, she is *warned* by the chest (she calls it "kist") where they are kept. She says that the lid of the heavy oak box will rise slowly, as though lifted by unseen hands, and no force of hers can close it until the funeral linen has been taken out.

The joiner lives back on the moor, some miles from the village, but it often happens that a messenger sent to him to give an order for a coffin, will hear him hammering at it before reaching the house, for, when a death occurs in that end of the parish, the two chairs that are made to serve in place of a carpenter's bench, walk out from the wall, and range themselves near or far apart, according to the length of the coffin required.

There are many similar tales of "warnings." Sometimes a man sees his own funeral, when to all intents and purposes he is perfectly well. Having been "warned," however, he seldom lives out the year. I knew one woman who, as she was walking from church on a Sabbath morning, "met herself coming toward herself." She was convinced that this was a sign that her time had come, and nothing could shake her belief or cure her fright. She sickened and died within the month.

Death is not the only subject of vision, or premonition in the North. There are plenty of instances that have to do with the living. One evening three worthy men of the village were standing by a gate in that sociable silence characteristic of the Highlander, when a woman came down the road. She was a stranger to the watchers, a big-boned woman, wearing a red, kilted petticoat and a blue shoulder shawl. She passed the men without looking at them, took a key from her pocket, unlocked the door, and went into "Sandy Munro's hoose" (the last cottage in the "streetie"), which had been closed since the old man's death a fortnight before. All the watchers saw the woman, and yet they knew that what they saw was not reality in flesh and blood.

"Who will yon be?" questioned Alec Gunn, the most loquacious of the loungers.

"It will be Sandy's brither's wife, I'm thinkin'," answered the saw-miller, who is an oracle among his fellows, "her as lives in Brora. I doot she's comin' to bide here, noo that Sandy's deid."

A week later she came. I know her well, that Mistress Munro, and am acquainted with the red petticoat, which lends a warm note to the landscape, for the "auld wives" in these "pairts" do not follow the fashions. Their homespun or knitted garments grow as mellow and weather-worn as their features.

This faculty of "seeing" the purpose, or projected will of a person at a distance is fairly common in the Highlands, and is sometimes experienced by others than natives. Walking home in the gloaming from the loch one autumn evening, a friend and I saw a boy approaching us on a bicycle. We stepped to the side of the road to let him pass, but, to our surprise, boy and bicycle vanished! One moment we saw them poised on the crest of the road in the act of coasting down grade from the bridge, the next instant they simply were not there. No way of escape was possible. The bridge is marked by stone parapets on either side of the road where it crosses the burn. Broad fields slope off to marshland; these lay bare in the evening light. There was no sound, I remember, but the plaintive cry of a wild duck. There were no trees or bushes near, and anyone turning off the road would have to climb the stone dyke in which there was no gate between us and the bridge. A few evenings later, alone this time, I saw the boy on the bicycle again. Once more I stepped aside to make way for him, but, as before, he vanished. Much bewildered, I went to Ellen Chisholm for an explanation.

Ellen is over ninety, but a "fine, handsome, up-standing figure of a woman," as anyone will tell you. Her burden of years has scarcely bent her back. She still goes to the woods in all weathers for the bundle of "stickies" to light her fire, and though she takes parish money, as a sort of honorarium to her great age, she is beholden to no one. Her single-room house is a marvel of cleanness, and it is a homey place, with its chaff bed, smouldering peat fire, and twinkling brass candlesticks. Ellen has not been out

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of the village for more than fifty years, and then she only went as far as Inverness to the Sacrament. She has never seen a train, except at a distance, on the other side of the Firth, and her true speech is the Gaelic. Her English words are few, and softly brushed with that other more mystic language. But her wisdom is trustworthy, her judgments are tempered, and her charity is as sweet as the scent of bog-myrtle with the sun upon it. When I told her about the boy and the bicycle, she was not surprised nor doubting.

"Aye, lassie," she said, "it will be Robbie Graeme you have been after seein'."

"Who is Robbie Graeme, Ellen?"

"Do you no ken? His mother bides in the croft up yonder on the brae. He's away to Glasgow, Robbie, but I doot his heart comes hame. It will be his mind you was seein'; at the time he wad come hame for his tea when he worked, a laddie, at the Castle—he was gardner's boy there."

It seemed natural. A homesick lad remembering the way to his mother, a lad with his "heart in the Highlands," though himself constrained to live in the great city. I had not been afraid of the boy before, but now I would welcome him.

Ellen answers all my questions to the best of her ability, but sometimes she is much puzzled to make me understand. One day I was going with her up to the moor by way of the Rivrath path. The Rivrath (pronounced Reeerah) is a wooded glen down which a peaty burn tumbles its honey-coloured waters in a series of musical falls. Just inside the wood we passed an unusually high cairn, gay that morning with primroses. One often comes upon these cairns in the Highlands. They are built of small stones piled together to commemorate some event of local importance. There is one being built now, on the road to Migdale; it marks the place where Mistress Ross dropped dead on her way to the Communion. Every man, woman or child who passes by picks up a stone and flings it there, and the cairn grows, and Mistress Ross is getting a monument that will endure when her name has been long forgotten.

"Ellen," I asked, pointing to the cairn in the Rivrath, "do you know who built this?"

She told me the story as we went slowly up among the pines. When her mother was a little girl, and lived with her mother in a croft over the hill there, a cloud came down from heaven, and troubled the cattle. This cloud was round, like a ball, and it flew about here in the Rivrath, where the cows were put to graze, and all the beasts grew sick, and some of the best among them died. The men came out with their guns, and tried to shoot the cloud, but it danced about and mocked at them, and they were afraid. Then the women had to see what they could do, for cows are cows, and in those day they were the crofters' wealth.

Ellen's grandmother and the other neighbour women took the best blankets out of their "kists," and carried them to the Rivrath. The men stood back to watch, and the cloud came dancing along to mock as usual; but when it drew near enough the women threw their blankets over it, and pinned it to the ground, then the men piled stones upon it, and it was fast prisoned in the cairn, and could never get free again to trouble the cattle.

What was it? Who can say? But the story has corroboration from another northern county where there is a tombstone erected to mark the grave of one of these mysterious clouds. This one had "rolled like a ball" through the town of D—, and had left disease and trouble in its wake till it was finally enticed into a pitcher of milk, and the rejoicing populace buried it, pitcher and all, in the churchyard.

A most interesting cairn is near the road on the summit of the moor led up to by the Rivrath path. No one knows when it was built, but for generations

legend has spoken of it as the burial place of a Pictish chief, who is said to be guarded to this day by the ghost of a devoted Red Dog, which, in Gaelic, can be taken to mean a fox. I may have seen him myself. One day I had taken a short cut through the pine-needed wood, and come out immediately behind the cairn, when something lithesome rose suddenly from the bracken at my feet and bounded away among the trees. I caught the sun's glint on a coat the colour of ripe chestnuts, but can never be sure whether it was the Red Dog, or only a roe deer.

Whenever I went near the Cairn of the Red Dog, I lost something, once a belt-buckle, another time a clasp-knife, and again a brooch. At last I decided that the Dog, or his master, needed to be propitiated, so now I always pay them tribute with a gift of rowan berries, a sprig of white heather, or some such token, and thus I escape with my property intact.

A few years ago, archæologists came and threw aside the stones of the cairn, and beneath it they found a roughly fashioned tomb, and in it a few human bones that bore out the story of its being a Pict that was buried there. Some bits of clay pottery were also found and the skull of a fox! These relics were removed to a museum, and the rifled sepulchre left to be reclaimed by Nature. Already a birch sapling lifts young branches from its depths, and the coarse moor grass is prising apart the walls so cunningly fitted together centuries ago; and yet—any of the crofters whose little farms lie far up there among the heather, will tell you that they still see the Red Dog, that he is often about in the early morning, or late evening, and particularly on moon-lit nights, the moor-folk see him prowling over the hills, for ever faithful to a trust beyond human desecration.

"THE SIXTH SENSE."

In *The Sixth Sense*, by Joseph Sinel (Werner Laurie, Ltd.) a notice of which we gave recently, the author gives a number of personal observations illustrating the reality of telepathy and clairvoyance. Amongst these cases he deals with the powers of a little girl, the daughter of a friend of his, and his discovery of her remarkable faculty of clairvoyance or mind-reading. We take the following quotation:—

Her father and I were sitting near the fire discussing Hertzian waves, and "Wireless," which was just coming to the fore. I suggested that telepathy might be a result of Hertzian wave transmission, and mentioned Dr. Podmore's book, in which there are illustrations of rough sketches made by him and reproduced by a lady screened away from him. This interested the little girl, who left her sewing and asked for particulars. "Oh, what a jolly game, let us try and do some!" she said. "I shall draw something, and you three get bits of paper and try and draw the same without having seen my drawings." I asked her not to be silly, but she was persistent. Her father then took a little memo. book from the mantelshelf, sketched something in it by the firelight, and replaced it on the shelf. Turning to me she said, "I can see what he has drawn, can't you?" When I replied that I certainly could not, she told me to half-close my eyes and "Look steadily at nothing" for a minute, and I would see the picture. She had never heard of clairvoyance or telepathy, and really thought this was nothing unusual. She took paper and pencil and gave an exact copy of the sketch. It was the sign "Taurus" in the Zodiac.

We were naturally astounded, for she could not, by any means, have had a glimpse of it, nor obtained any idea of what it might be. She was then asked to go into another room, and in her absence her father made another sketch, and, of course, did not tell us what it was. On being called in she first said that she could see something "like a quarryman's machine for hoisting big stones; with pillars, and a winch at the bottom." Then after pausing for about five minutes, she continued, "No, it is more like a big capital A." And after another pause, "I've got it, it's proposition 5 in Euclid, 'Donkey's Bridge,' and sitting down, sketched it correctly. It was Euclid's *pons asinorum*."

Mr. Sinel gives a number of very striking examples of the little girl's powers. He obtained thousands of such tests, and he makes the significant statement, "I never had a wrong reply."

CHARACTERS IN FICTION: HAVE THEY SPIRIT-ORIGINALS?

Lady Grey of Fallodon writes:—

Mrs. de Crespigny's letter, in your issue of June 18th, on "Authors as Sub-creators," leads to some interesting thinking. Has it ever been suggested that those outstanding characters in fiction, that have grown to be looked on by the reading world as friends and living creatures, have really spirit entities at their back? Are these, in short, people in the spirit world who have "*got themselves written*"?

The idea can be developed. Apart from the throng of those who would wish merely to tell over their days again, or those who might wish to continue teaching or improving their fellow-men, there would be cases in whom the purging and salutary value of "confession" would be manifested. The quality of genius in some author in the body would present the channel needful for such a case, and a way would be opened for ventilation of some old hidden sore, or the clearing-up of some mystery or wickedness that had been enacted once on earth. Then the benefit that follows repentance would ensue, and last, but not least, the blessing of human companionship be felt, from contact with all the readers' minds.

I remember once reading a very illuminating account of an incident that led me to this idea. I can only quote from memory, not having the book at hand. But anyone interested may find the story in that volume of delightful reminiscence written by the brilliant Irish writers, E. Somerville and Martin Ross.

It happened before they had written "The Real Charlotte," and the better to address themselves to their projected work, they took a house in a locality unknown to them. To keep their time further to themselves, they refrained from getting to know their neighbours, and so the book was written and brought out.

After a bit, when they had made friends with those who lived near by, a neighbour was one day having tea in their house. "We never thought," she said, "that we would ever get to know you—or, indeed, to like you—when first you came to live here."

"Indeed! and why?"

"Well, the whole neighbourhood thought it rather hard your taking poor old Miss So-and-so's story, and making it so very recognisably the theme of your book."

"Miss So-and-so's story? But we never heard of her! What do you mean?"

Then it came out that the very house in which the book had been written, had been, some years before, the home of an elderly unmarried woman of forceful and somewhat lurid character, the main features of whose life, and even whose outward semblance, had been graphically mirrored in the leading character of that remarkable book.

They had tapped a private line! Or was it otherwise? Was it—as I have said—a case of post-humously realising and exorcising the past? Was it a deliberate effort to look back, and frankly see what had regrettably been—a ridding by some burdened breast of "perilous stuff"?

All wrong-doings are mistakes; the heaviest kind we call sinfulness; but once let the mistaken way be made clear, who would continue making mistakes on purpose?

And apart from these tragic cases, there would be lighter ones, as well. I don't think dear Miss Bates would ever give up talking, she would always have so much to say, and find it quite natural to say it. On the other hand, I feel that perhaps even such a fortress as the egotism of a Sir Willoughby Patterne might fall before the pen of a Meredith, and some poor soul, who had thought only to look upon himself once more, would, in that clear light, perceive for the first time himself to be the singular fool that others had found him.

LIFE IS FLUID

By R. P.

(Author of "Atoms and Worlds," "The Dawn of an Era," etc.)

To compare life with an ever-flowing stream is to utter a platitude. The simile has lost all meaning through constant, but unthinking, use. And yet the very fact that it has lived long enough to become a platitude is a sure indication that it is founded upon truth. Has anyone ever questioned the aptitude of the comparison? There would seem no reason to do so; it is generally agreed that "life flows on," and the statement is taken as a poetical licence that does not require serious investigation.

Truth lives with us in many similar forms, and remains undiscovered owing to the poetic licence that can be attributed to all comparisons. But a definite statement to the effect that "life is an ever-flowing stream" would not be accepted without adequate scientific proof. What proof can be advanced in support of the statement that life is fluid? Obviously, it would be impossible to supply any definite proof without simultaneously providing an answer to the age-old problem, What is life? The most that can be done, at present, is to provide a basis for reasoning by analogy.

As a foundation-stone upon which the edifice of reason can be built, let it be assumed that life is movement; for, if it be admitted that there can be no movement without life, the converse should prove equally true. The power of science can now be employed, in a measure, to demonstrate that all with which we can come into contact through the medium of our senses has life, because it is in a state of constant movement. Science has proved that the so-called atom of matter is in reality a miniature solar system consisting of one or more electrons revolving round a nucleus, as the planets revolve round the sun.

Should it become possible to pursue the investigation into the nature of matter, there seems no reason to doubt that the nucleus itself—and even the electron—would reveal similar constituents. The science of chemistry proves, further, that these atoms do not remain separate and distinct, but commingle by the reception and giving forth of electrons. These scientific facts all tend to prove that life is, in reality, more fluid than solid. The appearance of solidity, or fixity, is due to relative rates of movement. But what causes this difference? It is at this point that the investigator is compelled to leave the field of scientific discovery and venture into the little-known realm of thought.

It is now generally admitted that mind governs matter, but this fact—if so it can be proved—is of no great assistance until some workable knowledge can be gained about mind itself. Let it be assumed that mind is the power governing thought, which, in turn, governs so-called matter. But the fixity of matter has been scientifically proved to be an appearance due to relative rates of movement. It is reasonable to assume that such difference is caused by the fluidity, or fixity, of the thought stream. Assuming a thought universe, operating in spirals, it will be obvious that the flow will gradually decrease as it works outwards to the circumference represented by the material universe. In other words, matter is the form taken by thought moving at its slowest rate.

It may well be said that the world is in the melting-pot at the present time. The fixity of thought on matters of religion and sociology is gradually giving way, thus preparing the world for a more extended vision. Science tells us that the fluctuations, and gradual dispersion, of the great ice-sheets in Europe heralded the appearance of men belonging to our own species. Is it not possible that the atmospheric and terrestrial disturbances of the present day—which may be the precursors of more serious upheavals—mark another great change in the history of evolution?

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LETTERS TO THE EDITOR.

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

"SPIRITUALISM AND CHRISTIANITY."

SIR ARTHUR CONAN DOYLE'S EIGHTH PRINCIPLE.

We are receiving considerable correspondence on Sir Arthur Conan Doyle's letter, proposing the addition of an eighth principle to the Seven Principles of Spiritualism.

We present a selection from the letters received.

The REV. DR. LAMOND writes:—

The letter of Sir Arthur Conan Doyle, which appears in your columns of the 25th ult., will make a new departure in the history of Spiritualism. Whilst we can all, at once, accept the Seven Principles enunciated by a former generation, many Christian people have been perplexed by the silence maintained regarding Jesus Christ. We are living in a land in which the religion that is generally recognised is the Christian religion. That religion is based on supernormal facts and supernormal experiences. The New Testament is essentially a psychic book.

I have never been able to understand the meaning of the silence maintained towards Jesus Christ, and that silence, I believe, has been due to some serious misconceptions.

The additional article put forward by Sir Arthur will remove the perplexity of many sincere Spiritualists. Personally I would make the article stronger in expression, but I am grateful for it, and trust it will be generally accepted.

The taunt that has been flung at us again and again is that our movement is an anti-Christian movement. Spiritualism is neither anti-Christian nor is it anti-Mohammedan. It explains the origin of all religions, and it certainly gives a new and deeper interpretation to the Christian faith.

I am most grateful for Sir Arthur's article, as I can see in the near future a large accession of recruits from the Christian Church. These new recruits will certainly rejoice that the Name which they honour is recognised in the fundamental articles on which our movement is based.

MRS. M. E. CLARKE writes:—

May I humbly put forward a proposition with regard to the Principles of Spiritualism? I am beginning to get alarmed lest our Principles become as ponderous as the "Thirty-Nine Articles"! In my humble opinion there are already too many Principles, and it is suggested that there should be yet another! The first and second could be classed as one (since brotherhood implies Fatherhood). The third and fourth as one (as communion is subject to survival). The fifth and sixth as one (since they are relative), viz.:—

1. The Parenthood of God and the brotherhood of man.
2. The survival of personality and communion with the departed.
3. Responsibility for our own deeds.
4. Progression open to all.

Terminating with the words: "Compatible with the teachings of Jesus and other World Teachers," if desired.

No Spiritualist, of any nationality, could take umbrage at this.

I am as anxious as our courageous and indefatigable worker, Sir Arthur, to see peace and goodwill established between ourselves and the various religious bodies, but we must guard against sectarianism, dogmatism and finality.

Progression should be our watchword.

Spiritualism is an international religion. Let us try and keep it so.

The REV. C. L. TWEEDALE writes:—

I was very pleased to see the letter of Sir Arthur Conan Doyle, advocating the addition of an eighth principle (recognising the claims of the Christ) to those now held by the majority of the Spiritualist Churches. As many of your readers are aware, I have most strenuously advocated the same course in all my books and pamphlets for the last twenty years. The lack of this recognition of the Christ has been a great hindrance to the progress of the movement, and a great stumbling-block to the vast body of the religious in this and other Christian countries, who might otherwise have been won over to a recognition of our truths; and I would like to associate myself with Sir Arthur in calling for this long-delayed and much needed advance.

The following is from L. V., an Army man:—

I would earnestly request Sir Arthur Conan Doyle to withdraw his proposal that organised Spiritualism should officially adopt any such "eighth principle" as that which he suggests.

The seven principles we already have allow just that measure of toleration to individual belief that is needed by one who, like myself, founds primarily upon Buddha. They put no one teacher before another, and make Spiritualism the handmaid of no other creed. It seems to me that such an addition as Sir Arthur suggests, while no doubt welcome to many brought up in the Christian faith, would in the long run prove but the thin end of the wedge, the insertion of which would make possible the introduction of Jesus worship to the corresponding neglect of the Great Spirit he served.

We must also remember that:—

1. The concession would not necessarily make union with the Christian Churches any nearer nor even gain us any increased goodwill on their part.
2. We should certainly be setting up a barrier between ourselves and the rising tide of Eastern thought, the influence of which increases amongst us as Japan and India come to the fore, and as improved facilities for travel interest more and more of us Westerners in their lore.

When the Emperor Akbar essayed to create a unifying religion for all India, he summoned to debate not only Mahomedan mullah and Hindu pundit, but also Christian missionary. Let us not be less generous than he; we must treat the teachers of all nations alike if we are going to make concessions. But we must recall that it was only by an uncompromising attitude (on the subject of art) that Mahomet secured freedom from idolatry for the worship of Allah. We cannot make the proposed concession to Christianity and retain our independence.

From the REV. A. H. WADDINGTON, Rector of Willey, Rugby, we receive the following:—

The seven principles enumerated by Sir Arthur Conan Doyle in LIGHT, of June 25th, will be accepted by a great majority, providing interpretations are not placed in a narrow groove. The eighth principle will need much amplification before it is easier for an orthodox person to adopt the views of Sir Arthur. The statement, "We . . . desire to affirm that the ethics and the recorded life of Jesus of Nazareth seem to us to be the highest ideal, and worthy of our imitation," does not take us very far, for no doubt the great majority of non-Christians could accept this colourless statement, providing they knew something of the words and doings of Jesus of Nazareth. The word "seem" weakens considerably the whole of the eighth article, it suggests something far too nebulous. No doubt many will see in the words an honest attempt to bind many conflicting fields of thought into a whole. I do give credit to Sir Arthur for the best of intentions.

To acknowledge the ethics and life of Jesus as the highest ideal, and as such an excellent copy for weak humanity to follow, may satisfy many, but when we take the ethics in conjunction with His recorded life in the Gospel, we are at once up against great difficulties, of which there is not a hint in the eighth article.

Does Sir Arthur suggest that the whole of the recorded life and words of Jesus be accepted or only part? Many excellent people accept parts of the Gospel and reject others. So many stand apart from the great fundamental doctrines of the Christian church, e.g., The Incarnation—Jesus, the second person of the Trinity and Son of God in a Divine Sense; that Jesus is the "I am"; that He is sinless; that He is the Saviour of the world, etc. Sir Arthur's statement only makes Jesus a splendid human character, no more, no less, and this will never be accepted by thousands he wishes to influence.

If we take the life and ethics of Jesus as a model, and refuse such parts of His teaching as we desire, it makes Jesus into a very imperfect model.

The great Sacramental system of the Gospel is ignored by thousands who profess to hold up Jesus as an example. How can we take His life as a model, and do as we like with His teaching? What right have we to pick and choose among the teachings, and say, "I will take this and refuse that"? Such a course leads us nowhere except into the deep morass of tangled theology. So many claim to speak *ex cathedra* about the most difficult things of the spiritual life that it unfortunately makes a suggestion like this eighth article possible.

If the recorded life of Jesus is the highest ideal, then we must take His full teaching, and this would change the outlook of the ordinary Spiritualist of to-day. I do not see much to alter in the first seven principles, but there should be a powerful concrete statement for the eighth in place of the *cul de sac* suggested by Sir Arthur.

If we can gain some assurance that Sir Arthur means the whole of the teaching and life of Jesus and not part, I, along with many others, place ourselves by his side, but if he does not, the suggested compromise broadcasted throughout the Spiritualistic papers of the world will be very largely just a "scrap of paper."

LIGHT,

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"SPIRITUALISM AND PROHIBITION."

An article under this title by "H. G. A.," which appeared in LIGHT of 18th ult., has resulted in some letters from correspondents attacking or defending Prohibition. But this was not the question raised by "H. G. A.," who was concerned only with the subject of personal liberty in general, and simply used the matter of Prohibition to illustrate his argument; and we are naturally reluctant to introduce into LIGHT a discussion on the merits or demerits of Prohibition in itself. That subject, as it is viewed by our correspondents, on opposite sides, may be briefly summarised by saying that one side maintains the right of a country's legislature to restrain personal liberty where its exercise tends to physical or moral deterioration, as in the case of the use of alcoholic liquor. The other side contends that a nation's increased health and efficiency under Prohibition may be bought too dearly if it involves the lowering of the moral standard of honesty and of respect for a country's laws. We bring out thus briefly the main argument on each side.

It is, perhaps, a little unfortunate that our contributor took Prohibition as one of his illustrations, for his article seems to have been read variously as an attack upon, or a defence of, the subject, since he touched both on its advantages and disadvantages. But his theme was the large principle of personal freedom, and he applied it to the question of the Spiritualist and the anti-Spiritualist, and the disposition in each to adopt methods of mental coercion. That is indisputable. We had long observed it, but without any especial surprise or resentment. It is so very human; we can scarcely think of any religious, social or political movement, some of whose partisans, or opponents, moved by emotional zeal, do not display similar tendencies; and bigotry, like error in general, "has its merits." There is even something to be said for fanatics or extremists.

It is along the line of these battling forces that the community attains equilibrium, and all that the wise minds who contemplate the spectacle can do is to offer moderating counsels, never forgetting that human progress proceeds pendulum-fashion, swinging to and fro from one extreme to another—action and reaction being, as usual, equal and opposite. But the hands of the clock move on, and that is the main consideration.

As regards the application of this principle of personal freedom to Spiritualism, it must be admitted that the question here takes rather a complex form, for, according to the standpoint of individual Spiritualists, it may involve several ideas, as, for instance, religious freedom, moral freedom, or social freedom.

All human legislation is imperfect (naturally). There is much of harshness and inequality in the operation of legislation of every kind. Here and there it is found to oppress the innocent and to favour the guilty. It would seem, then, that the ideal to which the right-thinking Spiritualist should aspire is *Spiritual freedom*—freedom of mind and soul. All other forms of liberty, however desirable, are subsidiary to this. Here and there we meet those who have attained this degree of emancipation which, while it lifts them above the arena of struggling partisans and the passionate antagonism of sects and schools, does not impair their human sympathies, but only strengthens them. They see that beyond all the legislations of earth are Universal Laws which provide the only true and real forms, whether of Freedom or Restraint, and that every kind of enactment which is not framed in harmony with those Laws is doomed to failure, utter and complete. They have become conscious that the conflict in the human order mainly centres about half-truths—the half-truth of Individualism, the half-truth of Socialism, to take a conspicuous instance. But they are also aware that out of these conflicts emerges a gradually and continually increasing good. Minds of this order are little concerned to interfere with the liberty of others in thinking or in action, knowing that in the world beyond, a man's choice of action, so far as it concerns himself, is always respected, however foolish it may be. It was a wise teacher from the world beyond who put his views on the question of human progress in the aphorism, "Individual improvement is the basis of general advancement." That is the truest kind of Individualism, leading on insensibly to a form of Socialism, higher and nobler than any purely political or economic ideal such as is usually denoted by that term.

PROPOSED MEMORIAL TO FELICIA R. SCATCHERD.

A correspondent, G. M. R., suggests that something should be done to perpetuate the memory of Miss Scatcherd and her work. He proposes that this might take the form of an annual lecture, which would not involve any great expense. It is possible, however, that some of her friends and admirers may desire to offer other suggestions, and, therefore, we give publicity to G. M. R.'s suggestion.

FAITH AND VISION.

Safe in thy immortality,
What change can reach the wealth I hold?
What chance can mar the pearl and gold
Thy love hath left in trust with me?
And while in life's late afternoon,
Where cool and long the shadows grow,
I walk to meet the Night that soon
Shall shape and shadow overflow,
I cannot feel that thou art far,
Since near at need the angels are;
And when the sunset gates unbar
Shall I not see thee waiting stand,
And, white against the evening star,
The welcome of thy beckoning hand?

—JOHN GREENLEAF WHITTIER.

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FROM THE LIGHTHOUSE WINDOW.

Here is an excerpt from an *Evening Standard* article on "Seeing with the 'mind's eye,' the organ of which, according to Joseph Sinel's book on *The Sixth Sense*, is located in that part of every human and even animal brain, known as the "Pineal body":—

You often hear people saying that they can see something "with the mind's eye." The expression is, apparently, more than a mere figure of speech. The pineal—in shape a small knob with a tubular stalk—is the mind's eye. The reason why some people can see with it more than others—seeing, for instance, through sealed envelopes or things that are happening a hundred miles away—is that in most of us the mind's eye has been allowed to become atrophied through misuse.

That, however, is very far from the last word (or the first one) in explanation of clairvoyance.

In the "S.N.U. Forum" of the *National Spiritualist*, continuing his exposition of mediumship, "J. B. McL." referring to materialisation, says:—

The trance state is the usual prelude and accompaniment to such phenomena, not only to surmount the instinctive shrinking from the demands made on the energy and physique, but also to ensure passivity and freedom from sudden alarms or excitements which any appreciation by the medium of what was taking place might arouse during these extraordinarily delicate operations, and to ensure their completion under the direction of the controlling entity, unhampered by any interference by the normal consciousness of the medium.

From an article on "How I see clairvoyantly," by Alfred Vout Peters, in *Spiritual Truth*, we take the following statement, for which there is abundant confirmation:—

In the clairvoyant state all the bodily sensations seem to be submerged into one big sense, so that one is able to see, hear, taste, smell, and, above all, know. Yet the images stand out clear and strong. . . . It is my experience, and the experience of other clairvoyants whom I know, that if we know anything about a person or subject, we cannot get as clear and true a reading as if we are ignorant of the subject, for then our normal imagination (whatever this is) starts to work, and the vision gets mixed.

The *Birmingham Post* has a very long article by "L. S." on "The Garments of Ghosts." The author astutely remarks:—

The very elaborate attire of some Elizabethan ghosts presupposes either an uncommonly good memory on the part of their wearers, or that a quickened mnemonic sense is one of the benefits experienced on passing to a happier state.

Spiritualists generally are more familiar with the difficulties and deficiencies of memory in spirit communication than with the inherent perfection of spirit memory itself—inclusive of all the conscious and the "subconscious."

Mr. Frank Hodges, writing in the *Daily Express* on what keeps one young, well observes:—

As soon as men cease to react to the changing facts of their outside world, reasoning is ended. Dogma is intellectual hibernation.

On the burning question of the Creation of Life, the *Dundee Courier and Advertiser* remarks:—

It is obvious that if the chemist were to produce living protoplasm to-morrow, the controversy between chemist and vitalist would be no nearer settled.

The bio-chemist would say that he had produced life; the vitalist would say he had done nothing of the sort. He had merely produced a substance which life could seize and inhabit.

In the June "Notes of the Month" the editor of the *Occult Review* relates a personal experience of interest and importance in connection with mesmeric phenomena. He writes:—

With a view to proving to me that suggestion had no part in the matter, the mesmerist determined to play a harmless prank on one of his subjects. Standing in the hall, he made passes over the doorway to his study. The intention was that the sensitive on his arrival would be unable to enter the room. I myself was to admit the subject, while the mesmerist withdrew. To my secret amusement, when the subject arrived, he walked without hindrance straight into the study. I had my relative [the mesmerist] this time, I thought.

The editor of the *Review*, noticing that the sensitive had his cap in hand, made this an excuse for trying again, and suggested that he should hang his cap in the hall. This he proceeded to do, but was unable to get out of the room!

Sounds of merriment brought the mesmerist on the scene, and he was obviously puzzled by the turn of events, until we recollected that the passes had been made from the hall inwards. The sensitive was able to go with the stream, but not against it.

Unexpected as it was, this seemed to me to afford the clearest possible proof of the actual existence of the mesmeric fluid.

From the correspondence columns of the same issue of the *Occult Review*, we quote a passage in a letter by Sir Arthur Conan Doyle on Spiritualism and Theosophy. After showing that in 1874 Madame Blavatsky was a thorough Spiritualist, and remarking that within a year came the great reaction against Spiritualism in America, due to the alleged exposure of the Holmes mediumship, followed by Madame's recantation of Spiritualism and the publication of her *Isis Unveiled*, a work edited rather than written by her, Sir Arthur continues:—

Mr. Coleman, in a careful analysis, has shown that a hundred books were used for its production, and that when the unacknowledged quotations are taken out, there is practically nothing left. Industry and selective ability were there, however, in their extreme form, and for this, at least, she deserves the credit. She was, like most people, a mixed character, with abnormal strength to balance an abnormal weakness. But her greatest and most permanent error was to give a false view of the possible relations between the living and the dead. It was that, and not anything which Spiritualists have done or said, which has made a rift between the two great bodies of psychic thought.

THE LATE MR. JAMES WHITE.

HIS INTELLECTUAL CLAIRVOYANCE.

The *Sunday Express* of 3rd inst. contained a remarkable article written by Mr. James White, the financier, whose tragic death recently made so painful a sensation. That article, "My Last Look at Life," it is stated, was written by Mr. White as a reply to Mr. Hannen Swaffer's article, "How I Look at Life," in the *Daily Express* of the 21st ult.

Mr. Swaffer, who was on terms of personal friendship with Mr. White, had several times discussed with him the question of human survival, in which the famous financier was intensely interested, but of which he was afraid. His Roman Catholic training had given him a bias against it, but nevertheless he was fascinated with it when Mr. Swaffer talked it over with him. Mr. White, it seems, had read all the articles in the series, "My Religion," in the *Express* and all those in the series, "How I Look at Life," and it has been suggested that when he sat down to write his article, some twelve hours before his death, it was with the idea of showing Mr. Swaffer and the other writers that he also could write as well as those trained in literary work. That was his way. He had a firm belief in his versatility.

In the course of a conversation with Swaffer a few months ago, Mr. White remarked that one reason why he was interested in psychic matters was that he believed that he possessed psychic gifts himself. "I know you do, Jimmy," said Swaffer; "anyone could see it in your eyes." Whereupon, "Jimmy" confided to his friend that when he was making a business deal with a man, after that man had left him to consider the proposition, whatever it might be, he could mentally follow that man's movements. "I can follow him about all over London. I know what he is doing at any instant, and sometimes I know when he is on the way to me, and when I open the door I find him outside."

That is an interesting statement. There have been other successful business men who have made similar confessions, recorded in old issues of *LIGHT*. It is a form of what one may call "intellectual clairvoyance."

In connection with Mr. Swaffer's article, "How I Look at Life," which was quoted in *LIGHT* of the 2nd inst., it is interesting to record that it was the only one of the series that referred definitely to human survival as a proved matter, and also that it elicited a great many enthusiastic letters. Indeed, the only unfavourable criticism came from an Agnostic Society, which challenged Mr. Swaffer to prove his case before an independent committee. That was the only hostile comment in a shoal of letters expressing approval. Which shows how far we have travelled during the last few years. In the meantime we reflect sorrowfully that if the ill-fated financier's psychic gift had been of a higher order the tragedy which ended his career might well have been averted.

THE OPENING OF JOANNA SOUTHCOTT'S BOX.

Professor A. M. Low, D.Sc., has consented to take the chair at the meeting on Monday, July 11th, at the Hoare Memorial Hall, Church House, Westminster, arranged by the National Laboratory of Psychical Research. The proceedings will open with an address by Mr. H. Ernest Hunt, followed by a lantern talk by Mr. Harry Price, the hon. director of the Laboratory, who will show a number of interesting slides illustrative of Joanna and her work. Professor Low will say a few words, after which the much-discussed box will be opened. A number of bishops have signified their intention of being present, duties permitting. Owners of other boxes believed to have belonged to Joanna Southcott are invited to bring these to the meeting. Admission, 3s. 6d.; members of the Laboratory free on production of pass. Time, 8 p.m.

SPIRITUALISTS' NATIONAL UNION.

THE PROPOSED EIGHTH PRINCIPLE.

At a crowded meeting of the Spiritualists' National Union, held on Sunday afternoon last, at the Hall of the Art Workers' Guild, Queen Square, Bloomsbury, the proposed addition to the Seven Principles of Spiritualism, which Sir Arthur Conan Doyle recommended in his letter to *LIGHT* last week, was the subject of an animated discussion. Some eloquent speeches were made for and against the resolution embodying the new principle, and several amendments were moved. In the end, on the proposal of Mr. Ernest Oaten, it was decided not to put the resolution to the meeting, but to make it the subject of further consideration, with a view to deciding whether it might not take the form of a statement or affirmation by the S.N.U. with the object of correcting the unwarrantable impression which had got abroad to the effect that Spiritualism is anti-Christian. Our space prevents any fuller notice of the meeting this week. We hope to give a fuller account in our next issue.

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

The concluding lecture of this series was given by MRS. V. V. FARONE on Tuesday evening, June 28th, when a numerous audience shewed their appreciation by their close attention, and by the many questions put to the lecturer at the close.

Mrs. Farone made many instructive remarks concerning that mysterious substance called ectoplasm, likening it to the substance known to science as protoplasm, and in further allusion to the scientific aspects of Spiritualism, she referred to the electric and magnetic qualities of the earth and of the ether. It was, said the lecturer, probably by the conservation and manipulation of these twin forces that the phenomena of the seance room was produced.

Mrs. Farone then dealt with many problems concerning the after-life and her answers to questions regarding child-life and progression, the condition of the undeveloped spiritual affinities, etc., were as illuminating as they were able and concise.

"The great lessons we learn from our friends in the higher life," said Mrs. Farone, "are that Love and Service are the means of progression: that as sure as we are compensated for the good we have done so surely does retribution follow on our ill-deeds. We should all seek to develop in the wisest and most useful way whatever talents or gifts we may possess. We need ever to remember that continual suppression of psychic gifts is not only prejudicial to our progression, but often results in an impairment of bodily health as well."

This splendid exposition of the facts and truths of Spiritualism was concluded in the following words spoken with all that earnestness and directness of expression by which Mrs. Farone has commended herself to all who know her:—

"Having this knowledge, let us see to it that we diffuse it in every way possible, ever exercising wisdom and discretion, so that we may not dim its beauties by faulty presentation."

MISS MERCY PHILLIMORE, the Secretary of the L.S.A., in a few well-chosen words expressed to Mrs. Farone the great appreciation of the Council as well as of all those who had attended these meetings for the service she had so freely and so ably rendered to Spiritualism by delivering the series of lectures now brought to such a fitting conclusion by her address on this occasion.

Further announcements regarding Free Public Lectures will, I understand, be made in due course.

L. H.

THE TOTAL ECLIPSE.—After the wonderful spectacle on Wednesday morning, the 29th ult., a special service was held in the ancient parish church of St. Alkelda, at Giggleswick, at which the Vicar of Weston, the Rev. C. L. Tweedale, delivered an eloquent and deeply interesting address on the eclipse.

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MISS SCATCHERD'S MESSAGE:
A TEST.

In the message from Miss Felicia Scatcherd, which we gave last week, we omitted a passage which gave a very remarkable test of identity, in order that we might deal with the matter separately as befits its importance.

In the course of her message, Miss Scatcherd wrote, addressing her friends who were present, that she wished a particular friend of hers, who was not present, to remember some words which she had written. She proceeded:—

Let me try to give them to you. It was about the heights—climbing to a greater height—death giving birth to the fuller life. It was a poem, but the words slip from me—they were given me inspirationally.

Q.: Can you remember how you signed your verses?

F. R. S.: I remember how it began—wait till I get it clear—I wrote some—I had been with the Steads—yes, now it is coming—I was afraid of letting my hand go—but I tried, all the same, to make my mind a blank, then a verse came suddenly, quite a surprise. I did not think I had it in me. I went on—my mother was so anxious about it—that is how I remember those first verses. They weren't mine, someone wrote through my hand. They did not seem to belong to me like my articles—I speak of the verses I got automatically, because I wonder if they are going to be published.

Q.: Can you remember the name by which you wrote?

F. R. S.: Rud—Scatcherd—.

None of the persons present understood the allusion to her automatic verses, until later one of the ladies received the April, 1927, number of the *Quest*, sent by Mrs. Drakoules. This contained an article by Miss Scatcherd, giving an account of her experiences in the writing of automatic poems more than thirty years ago; the experiment was begun at her mother's request. In this article appears the poem which Miss Scatcherd's message describes, and the following stanza from it confirms the description:—

Each height climbed reveals a higher,
Death gives birth to fuller life,
Sorrow oft true joy concealeth,
Peace is wrung from toil and strife.
Fret not, fear not, faint not, follow,
Follow close the Inner Light;
That will lead thee, sooner, later,
Through doubt's gloom to faith, to sight.

THE CASE OF IRENE MUZA.

This case is reported by Mlle. Dudlay, of the Comédie Française:—

"She was a convinced Spiritualist and a medium. She wrote in a state as if she were asleep and conscious of nothing. At the end of a seance, January 30th, 1908, she was asked: 'Do you see anything for the medium?' She wrote: 'She will leave her family, but up to 1908 will not have realised her plans.' 'And after that?' 'Will return to France.' 'And after that?' 'I will not say any more!' She threw down the pencil, and large tears streamed from her eyes. The pencil was returned to her, and the demand was repeated. Still weeping, she wrote: 'It is too horrible; I prefer to stop.'

"In the spring she left for the Argentine, but her plans did not succeed. She returned to Paris in January, 1909, and on February 22nd met with a terrible accident; while applying an antiseptic lotion to her hair it took fire, and some hours later she expired in great pain heroically borne."

—From 'Clairvoyance and Materialisation.'

By DR. GUSTAVE GELEY.

RAYS AND REFLECTIONS.

LIGHT is frequently asked to give support to various movements of a charitable or humanitarian nature, or to take up the cudgels on behalf of some particular social or health reform. Prohibition, anti-Prohibition, Vegetarianism, anti-Vaccination, Child Welfare, anti-Vivisection, and other reform movements are represented in the morning mail, in the form of appeals from readers urging that these particular subjects shall be sympathetically dealt with in the pages of our journal.

On personal grounds I am warmly in favour of many of such movements. At the same time it must be borne in mind that LIGHT is primarily devoted to psychical research and Spiritualism, and for this reason most of such appeals cannot be complied with. This occasionally causes disappointment, particularly among old readers of LIGHT, who have taken in the journal for a number of years, and not unnaturally feel that the Editor has rebuffed an old and loyal supporter. On reflection, however, it will be seen that there is here a little misunderstanding.

One could scarcely complain if the *Vegetarian World* or the *Anti-Vaccination Review* (or whatever may be the publications which deal with these subjects) declined to devote their space to the question of spirit return.

I am often hearing from correspondents on the subject of queer coincidences. Turning over the pages of a book of newspaper cuttings of many years ago, I have just come on two instances of extraordinary coincidence. One relates to an old-time murder which took place on Greenberry Hill. For this murder three men were apprehended and hanged. Their names were Green, Berry and Hill—a triple coincidence which excited much comment at the time.

Another curious episode recorded occurred in the life of Sir James Paget. The great surgeon had to amputate the arm of a printer that had been crushed in a printing press. Impressed on the printer's arm from the type cylinders were the words "Crushed to death."

As I once observed, the divergences of view amongst Spiritualists are well shewn by the fact that some of them "jib" at the mere mention of an atheistic or rationalistic pamphlet or journal, while others are irritated by the sight of a clerical hat or a Church newspaper. There are Socialistic Spiritualists and Tory Spiritualists. There are Spiritualists who have seen no evidence for themselves, but are contented to rely on the testimonies of others. There are other Spiritualists who believe only in what they have themselves experienced and are very dubious about the experiences recounted by others. An inquirer who has made these discoveries is no longer to be hoodwinked by the slapdash statements of irresponsible writers who put Spiritualists all into one category, usually an uncomplimentary, and always a superficial one.

I was much impressed the other day with the remark of a member of Parliament. He said that it was usually supposed that Socialism was the great issue before the country. But he himself was beginning to believe that it was not Socialism but Spiritualism. He had been led to that conclusion not only by a study of his own constituency, but by comparing notes with other politicians.

Here are some humorous aphorisms which I cull from the *Spiritual Magazine* of 1877. They are written, as will be seen, in the style of Josh Billings (if indeed they are not his work), and their humour does not depend on their peculiarities of spelling:—

Whenever i kum akrost a man with very marked excentricitys, i hav generally found out that the excentricitys waz all thare waz of him worth bragging about.

The wize men and the philosophers are the only ones who kan allwuss afford to kick up their heels and have phun; gravity was desighned for the phools, and iz their strongest holt.

The virtuous liv three distinkt lives; the one they look back upon, the one they now enjoy, and the one that iz waiting for them.

D. G.

"THE LIGHT."

BY MAUD DOYLE.

[The following is a description of the vision of light referred to in the book *Realms of Light and Healing* (p. 75), of which Miss Doyle was joint author.]

I awoke one morning after a period of great sorrow, feeling very ill and bitterly cold. My maid ran to fetch a hot water-bottle, and during her absence I slipped down apparently through the bed and out into space.

I found myself alongside of, and looking up at a glorious stream of liquid glowing light of a pale golden colour. It was alive, scintillating, radiant, and I knew it to be the Light of Infinite Love pouring down on each one of us and all alike.

I remembered leaving my body in bed, and, believing I had passed over, reviewed for a moment all earthly attractions without wishing in the least to return.

Money seemed of no value; I wondered ever having troubled about it; Passion, an illusion which faded away, but the true affectionate love we felt for others was a precious possession that clung and remained: we could neither lose nor forget our love through all eternity.

Truth struck me also as being of paramount importance, and I rejoiced having been able to grasp it dimly after much difficulty and tribulation. Love filled my heart. I longed intensely to follow the Light up to Its source, feeling that if only I could do so I should find that intangible Something I had always sought, and craved for. This was the greatest Love I had ever experienced, and I realised It to be the only goal worth trying for, the acme of all our desires.

I rose buoyantly, filled with joy. The Light appeared even brighter and wondrously alive. But my happiness was short lived, for a dragging sensation caused renewed consciousness of the earthly form. I tried to cry out, "Leave me alone, let me go!" The struggle to get away was agonising, but the tug persisting, I rejoined my body with a jolt—to find the maid was placing a hot water-bottle at my feet! She said she was afraid it would not be of any use, that I was in fact what she called "dead." Dead! No indeed, *most gloriously alive!* When I became stronger and able to realise my loss I burst into a flood of tears. For weeks afterwards I wanted to tell everyone I met I had seen the Light, and that It is here all the time, healing us, helping us, calling us to rise and follow.

SPIRITUALIST COMMUNITY.

The Annual General Meeting was held at the Hotel Somerset, Orchard Street, W., on Monday, the 27th ult., Sir Arthur Conan Doyle presiding. There was a numerous attendance of members and supporters who enthusiastically expressed their appreciation of the efficient manner in which the work of the past year had been carried out. Miss M. J. Carpenter, the Honorary Secretary, received a special meed of thanks for her able and self-denying labours.

After the report and statement of accounts had been presented and received, Sir Arthur, in the course of an interesting speech, made special reference to the new hymn-book, "Carols of Spiritual Life," now being used at the Sunday meetings, that he said had been generally acknowledged to be a welcome change. He also desired to call particular attention to the classes now being held to help the workers and prospective platform speakers. Mr. Harold Carpenter had most kindly undertaken the conducting of these classes, and all concerned were very glad that this portion of the labours of the Community was in such capable hands.

Mrs. St. Clair Stobart then spoke upon the work done and the work to do, and in a felicitous speech marked by all the earnestness and fervour which characterises this lady's splendid work, urged all present to, if possible, increase their support so that the coming year may be one of conspicuous success. New rooms at 63, Weymouth Street, W., had been secured at which the weekly activities of the Community could be continued in a much more satisfactory manner than at 21, George Street. The new rooms would be available very shortly. The Sunday services will still be continued at Grotrian Hall.

Among the other speakers were Mr. Harold Carpenter and Mr. Marshall.

Mrs. Barbara Mackenzie then proposed that Sir Arthur Conan Doyle be elected President for the ensuing year. Mrs. Mackenzie's eloquent tribute to Sir Arthur's great work for Spiritualism was re-echoed by all present in the applause which continually marked her speech throughout. The proposition being duly seconded, and carried with acclamation, Sir Arthur thanked all present for their support.

With the completion of a few necessary formalities, including the election of three new members of the Council, the proceedings then terminated.

L. H.

SPIRITUALIST COMMUNITY SERVICES.

Sir Arthur Conan Doyle, speaking at Grotrian Hall on Sunday evening last on "Survival and Communication," said that it seemed to him absurd that more evidence of continued existence after death was required. The fact is that there are people who *refuse to examine* the evidence contained in any of the enormous number of communications received, which unmistakably prove the reality of life after death, but who, nevertheless, presume to pass an adverse judgment upon the whole question of survival. There are scientists who will not listen, religious teachers who ignore the facts, and others who seem to argue in a circle, thereby getting back to the point they started from—namely, simple, but none the less arrogant, denial.

Referring to the conditions of the after-life, Sir Arthur said: "It is evident that the more we know and apply our knowledge the less there is of shadow and the more do we appreciate the sunshine." That these conditions (he added) are at times arduous, and always delicate, is abundantly evidenced by the communications received, and then in some striking remarks concerning so-called earth-bound spirits Sir Arthur showed how important communication was to such. "For, when sympathetic and intelligent consideration is extended to them, these spirits can and do receive great help from us who are still in the flesh; they are sent to us by higher spirits for that purpose. Do not turn them away from your seances or meetings."

In conclusion, Sir Arthur said: "Spiritualism has made heaven more human, death a delicious rest-cure for those who have striven for the right. It has proved that God's message to man is continuous, and His laws are ever the same."

L. H.

MARYLEBONE SPIRITUALIST ASSOCIATION.

At Æolian Hall on Sunday evening last, Mr. M. Barbanell gave a most interesting address on "Spiritualism and Religion."

He said there was an extraordinary diversity of opinion in the movement. Some were attracted by the scientific aspect, others by the emotional and the religious side. Primitive man's religion was all connected with what he regarded as supernatural events in Nature—thunderstorms, earthquakes, and the like. Every religion showed traces of this influence. Human survival was a law of Nature and quite independent of the kind of life lived, or the particular religious faith of the individual concerned. The Spiritualist who got no further than the idea of survival only got half the story. Human responsibility, the law of consequences which followed man into the next life, was something which many religions appeared to ignore. Our responsibility for the state of mankind on earth meant that we could not sit supine and expect the spirits to bring us a cure for cancer, or our economic problems. We must do our part. There was a definite task for each of us to perform, that was the reason for our experiences. People had wandered from the practical application of religion to our everyday life. If Spiritualism did not inspire one to service to the world, it became lifeless, whereas it should be an incentive to give that help and harmony which make for real happiness.

In the second part of the service Mr. Glover Botham gave a number of excellent evidential descriptions, all of which were recognised.

R. E. H. F.

NOTES ON NEW BOOKS.

"The Class War in Heaven." By "Luke." (Richard G. Badger, Gorham Press, Boston.)

This is a tense story, in dramatic form, of human experience here and hereafter. The purpose, in the author's words, "is to exhibit that judgment which human character, in the long run, executes upon itself." Again to quote the author—"this is certainly not the conventional or orthodox idea of future destiny." Spiritualists will agree with the author's idea of future happenings: We reap as we sow, and our lives will show hereafter how well or ill we have spiritually builded. Conception and execution are alike excellent. The book may be obtained from the Psychic Bookshop, Abbey House, Victoria Street, S.W.1.

A. HAROLD WALTERS.

MR. GEORGE T. BELL, a prominent Canadian railwayman, who is also an old reader of LIGHT, is on a visit to this country. Mr. Bell has been associated with psychical research for many years and has written on the subject. It was through his efforts that in October, 1922, wireless signals were first conveyed to a railway train by Sir Ernest Rutherford, who was then Dr. Rutherford and a Professor at McGill University, Montreal. This took place on the Grand Trunk Railway, between Toronto and Montreal, the special train chosen for the experiment moving at the rate of sixty miles an hour.

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Editor: Stanley de Brath, M.I.C.E.

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Wednesday, July 13th, 7.30 p.m. (Clairvoyance) ... Mrs. BRETT MARTIN

Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, July 10th, 11 and 6.30, Mrs. Jamrach. Thursday, July 14th, Mrs.
 Patterson 3 p.m., Members only. 6.30 p.m., for Public.

SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—July 10th, 11.15,
 open circle; 2.45, Lyceum; 6.30, Mrs. E. Edey. July 13th, 8,
 Nurse Giles.

Camberwell.—The Central Hall, High Street.—July 10th,
 11, service; 6.30, Mr. W. A. Melton. Wednesday, 7.30, public
 circle, at 55, Station Road.

Shepherd's Bush.—73, Becklow Road.—July 10th, 11, public
 circle; 6.30, Mrs. Holloway. July 14th, 8, Mrs. Haddelsey.

Peckham.—Lausanne Road.—July 10th, 7, Mrs. M. Crowder.
 Thursday, 8.15, Mrs. M. E. Pickles.

Richmond Spiritualist Church, Ormond Road.—July 10th,
 7.30, Mrs. Fillimore, address and clairvoyance. July 13th, 7.30,
 service.

**Croydon National Spiritualist Church, New Gallery, Katharine
 Street.**—July 10th, 6.30, Mr. Osborn and Miss Smedley.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—
 July 10th, 11.30, circle; 2.30, Lyceum; 7, Mr. Barbanell.
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Note: During the Summer months the FREE PUBLIC LECTURES are discontinued. They will recommence at the beginning of October and form part of the Autumn work, full particulars concerning which will later on appear in the syllabus of the Autumn Session.

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