

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.

"THE LONDONER" AS DOWSER.

From one of his chatty articles in the *Evening News* lately, we learned that "The Londoner"—that fine literary stylist—is a dowser. He was a guest at a country house, and his host who had been sinking new wells, was employing water-diviners to tell him where to dig. "The Londoner," curious about the matter, cut himself a forked twig, and held it lightly in his hand as he walked and talked with his friend. Suddenly the twig bent downward. "It was as though an unseen hand had been laid on the fork of it, pressing it down," and so "The Londoner" is able to confirm the testimony of so many water-diviners who have testified in *LIGHT* and elsewhere to the reality of dowsing—not only for water, we may add, but also for metals. "The Londoner" makes a passing reference to Sir William Barrett, who, as we know, spent many years in investigating the matter, and could write from observation and experience. He also alludes to another man of science who, being "cocksure with a mighty cocksureness," affirms that dowsing belongs to the "superstitions of a pre-scientific age." How well we know that kind of "scientist," not only in connection with dowsing but other mysteries of Nature not a whit less real! But these mysteries are the "treasures of the humble." They are not given to the conceited and the cocksure.

* * * *

NEW FORCES AND OLD FORMS.

Two men were discussing the other day the tragedy of the outcasts in the London streets at night. One of them—a former Poor Law official—maintained that there was no need for the sufferings of these unhappy folk. Ample provision was made for the destitute by the Poor Law. They could gain food and shelter if they wished. The other man objected that some of these wretched people were probably deterred by a sense of self-respect. They dreaded the taint of the workhouse and the casual ward. His friend admitted that this might be the case in some instances, but most of them, he said, had lost what little self-respect they possessed. He held that the main reason was an obstinate conservatism—a tendency to remain supinely in the old grooves of habit and custom. There is a good deal to be said for this argument. Every close observer of human nature is struck by

the same conservatism in every department of life. It accounts for the persistence of war and other follies; it accounts for the slow progress of the great idea for which we stand—the spiritual nature of man. Only here and there do those with initiative strike out into new points of view, new lines of action. The rest have to be driven out of them by some severe shock, something that tears them forcibly from the old superstitions. There may well be some great shocks ahead for the race. The new spirit that is flowing into the world will melt some of the old forms and moulds in which life still remains—the remainder, if they are too hard and stubborn, it will rend and shatter.

* * * *

THE MYSTERY OF WIRELESS.

From a newspaper cutting containing an article on wireless, we take some reflections that struck us as pregnant with suggestion. The writer remarks on the difficulty some people find in understanding wireless because there is nothing to be seen—no wheels going round, no mechanical and visible motion. He remarks that Sir Oliver, that great master of the wireless method, can make clear the problem of inductance and capacity by the idea of a spring with a weight on it, and only in that way can many listeners get any understanding of the question. But even when one has examined every part of a wireless set it is very difficult, if not impossible, to think in terms of electricity at all. It is always baffling, after watching ordinary machinery at work, to discover what force is really operating in the apparatus of wireless. The writer of the article may well wonder how long it will take the human race to acquire an "instinct" about electricity remembering that the ordinary kind of machinery has only been in existence for a few generations.

THE SCATCHERD MEMORIAL FUND.

	£	s.	d.
Amount already acknowledged	142	19	0
E. D. B.	2	2	0
Sybil Viscountess Rhondda	1	1	0
H. L. J.	0	10	0
Till, Miss Louise	0	5	0
E. M. H.	0	5	0

Further contributions will be gratefully received, and acknowledged in *LIGHT*.

THE GREAT PROBLEM.—The name of Mr. G. Lindsay Johnson, M.A., M.D., will be known to Spiritualists, Psychical Researchers and enquirers in all parts of the world. A man of deep learning, unusual scientific attainment and wide interests, he has for many years investigated the possibilities of survival and communication. Dr. Lindsay Johnson's two sons were killed in the Great War, and he claims to have obtained messages from them. Our readers will learn with interest that a new illustrated volume, entitled *The Great Problem*, from the pen of Dr. Lindsay Johnson, with a Preface by Sir Arthur Conan Doyle, will shortly be put on the market by the house of Hutchinson at the price of 18s. The book is expected to be on sale next January.

WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

(Continued from page 595.)

Among the investigators who obtained the very best results were some friends in Norway. They were exceptional people in many ways, and sufficiently interested in these questions to sacrifice much in order to arrive at some satisfactory conclusion respecting them. They comprised the then chief of the Telegraph Department, the chief of the Board of Directors of Railways, a Judge of the Criminal Court, the Editor of the principal newspaper, a clergyman of the Lutheran Church, a celebrated novelist and playwright, a physician, a barrister, three professors from the University, and one or two merchants, and an equal number of ladies, several of whom were writers or painters, each well-known in her particular line—in all about twenty-five persons.

They had all studied this subject, were all known to me, and had all experimented for a longer or shorter time. They proposed amongst themselves each to make a special preparation in order to test the value of good conditions so insistently urged by the spirits. They proposed to abstain from all alcohol in any form, all tobacco, and all drugs for six months; at the end of the third month to begin a series of twelve seances held weekly; no other person to be admitted during the series, and no one to absent himself, under any circumstances, except on account of illness. These terms were proposed to me, and I consented to submit myself to the same conditions; and also that I would undertake the journey (some fifteen hours by railway) each week. Several others had long journeys to make, but during the twelve seances only once was anyone ever absent (the consequence of an accident on the road). Each person kept notes of his or her experiences, and at the end of the series the results were made public. Several of the members of the circle published accounts of the seances, some in book form, some in brochures, some in newspaper articles. I quote extracts from one of the book, entitled "*Harper i Luften*" ("*Harps in the Air*," written by the barrister, and in which, by permission, most of the names of the sitters were given:—

We were now in the middle of April. On account of the daylight, there was some difficulty about the curtains. It was still daylight when we commenced, but the lamps in the adjoining room were lighted, and turned down until their light should be required. One of the sitters was deputed to turn up the lights as the daylight decreased; but the arrangement did not work satisfactorily, the room being either too dark or the light too strong. To our surprise and satisfaction, the spirit, whose work had seemingly been hindered by the light, announced its intention of arranging it itself. We waited awhile; the gentlemen nearest the door drew their chairs aside, leaving a free passage, and then the tall figure glided through it towards the door, stopped, then slowly retired. It stood awhile near the medium, and then, as if struck by a new idea, drew the shawl from her shoulders, put it round its own, grasped her hand, and drew her with it towards the open door. This time it nearly reached the door, but not quite. We had all, however, an excellent opportunity for regarding our visitor. It was enveloped from top to toe in a greyish-white material, apparently thin as gossamer, which, however, revealed nothing

of the figure within except the hand which grasped that of the medium, and a pair of eyes that peered anxiously towards the light. The figure made an effort to advance, but it seemed almost as if some invisible barrier effectually prevented it from crossing the threshold. It retired again, leaving the medium standing alone; the light, probably, was too strong.

One circumstance worthy of note (seen by all who were in a position to notice it) was that, while hesitating before the door of the lighted room, we could observe the figure from behind. It was to all appearance as material as that of the medium beside it; but, to our surprise, it became almost transparent, so that both Herr H., Herr S. and I could see the light from the lamps through the breast. The arm and shoulder (before mentioned), which it moved, appeared plainly outlined and dark against the luminous drapery. I thought at first that my eyes were deceiving me, and by a sign I called the attention of my two nearest neighbours to the phenomenon, which was under our united observation for several seconds.

SECOND SEANCE.—It was shortly after the beginning of the seance when, to our surprise, the figure of a man walked quietly out of the cabinet, paused by the medium's side a moment, and scrutinised us all searchingly, one after another. (I think none of us realised at first that he was not an ordinary individual.) He was of medium height, strongly built, with pronounced features; his manner was quiet and self-possessed. We waited in silence, expecting him to speak. When his slow gaze reached Herr A., he walked with firm, steady step to where he sat. Herr A. stood up and held out his hand, and the spirit grasped it heartily. The two stood looking into each other's faces. We could all notice the strong resemblance between the two, so that no one was surprised when we heard Herr A. in agitated tones exclaim, "Johan! My brother Johan!"

The spirit grasped the left hand of Herr A., and pressed its fingers significantly on a ring which Herr A. wore; then, with another lingering look in his face, slowly retired into the cabinet.

Herr A. afterwards told us that there was no possibility of mistake; the figure, features, movements were those of his brother, who had died about five years previously. The resemblance between them had always been noticeable. The ring had belonged to, and had been worn by, him for many years. At his death it has come into his (Herr A.'s) possession, and he had worn it ever since.

It was at this seance that we received a little information from our beautiful visitor of the foregoing seance. She came again, as beautiful as before. With all respect and admiration for the many handsome and lovable ladies of my acquaintance, I can only repeat that my eyes have never rested on anything that could compare with this exquisite creature—woman, fairy, goddess, or whatever she may have been; nor am I alone, for I only voice the admiration of

the rest of her observers. Singling out Herr E., who, book in hand, was engaged in taking notes of what was passing, she stood a moment watching him. Herr A. asked her if she would write something in the book, at the same time offering it to her with the pencil. She took them. Herr E. rose from his seat and stood beside her, watching her attempts at writing. They stood beside and a little behind the medium. We saw all three, and watched with intense interest. "She is writing," said Herr E. to us. We saw both their heads bent over the moving fingers. Then the book and pencil were handed back to Herr E., who returned to his seat in triumph.

On examination, the writing was found to be in ancient Greek characters, legible but unreadable to any of us. Next day it was, however, translated from ancient into modern Greek, and again into our own language, and found to read as follows:—

"I am Nepenthes, thy friend. When sorrow or trouble shall hold thee fast, call upon me—Nepenthes, and I will bring thee help."

"Lucky fellow!" said we as we congratulated him.

(To be continued.)

"AT HOME" TO SPIRITUALISTS.

An "At Home" to Spiritualists was given by the DUCHESS OF HAMILTON and Miss LIND-AF-HAGEBY at 35, Old Bond Street, on Thursday, 1st inst. The event was designed to draw more closely the ties between the Spiritualist Movement and the Humanitarian Movement.

"Spiritualism is not an end in itself," said Miss Lind-Af-Hageby, "it is a means to an end. To some it may end with the idea that you can commune with the so-called dead because you love them. But personal love by itself is not enough." Nurse Cavell said, patriotism is not enough. It must reach out and lead to something greater and finer beyond yourself. Spiritualists were apt to look upon the animal protection movement as a side-issue which did not directly concern them." But pity and compassion for all creatures were the very essence of civilisation. This was the teaching of the Christ and the teaching of Buddha. There was no evidence in support of human survival which did not equally apply to the animals. She had heard Spiritualists say that there is no hell and all is well on the other side. But what was the after-life of those who had spent their lives in cruelty to creatures weaker than themselves? No sin was more degrading or more corroding to the character than cruelty. She read from Anna Kingsford a passage which made all present realise what the torture of animals conveyed to one who was medium, prophetess and mystic, one who communed already in this life with the higher spirits and guides.

The Duchess of Hamilton spoke on the birth of the Christ, not in a palace, not even in a cottage, but in a stable amongst the lowly animals. This fact was a significant one in the life of the Christ, whether we believed in him as coming physically to the world or as a divine legend. In his great example we see the higher sacrificing itself for the lower, not the lower sacrificed for the higher. She asked Spiritualists to realise the duty which devolved upon them. Ruskin had said, "He who is not actively kind is cruel."

SCOTIA.

The Winter Number of "The Dickensian" gives some extracts from the article by Mr. Florizel von Reuter in LIGHT for October 1st dealing with "The Mystery of Edwin Drood."

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CONJURERS AND PSYCHIC PHENOMENA.

By R. H. SAUNDERS.

The writer of "Rays and Reflections" in LIGHT, November 19th, had something pertinent to say concerning conjurers who claim to be able to produce, by their own methods, phenomena such as is obtained in the seance-room by a genuine psychic.

No one disputes the ability of a good conjurer to puzzle us. Over fifty years ago I was a frequent visitor to the old Egyptian Hall, long since demolished, when Mr. Maskelyne, the grandfather of the present bearer of that name, appeared in "Will, The Witch and the Watch," with its travesty of a seance; and in recent years I have spent hours of pleasant mystification at St. George's Hall with the late Mr. Maskelyne and his son presiding.

I was at the Coliseum a few evenings ago when the present wizard of conjuring, Mr. C. Maskelyne presented some capital illusions; but I was surprised to find that in all these fifty years the feeble patter common to showmen, and the childish clap-trap allusions to Spiritualism show no improvement, but exhibit precisely the same ignorance, and calculated misrepresentation of real psychic matters.

A successful piece of trickery is quite good enough to stand on its own merits without allusion to Spiritualism, but the conjuring fraternity apparently fear that without the support a reference to Spiritualism gives the show, the effect would be lost; and, by the way, I wonder if any of our "old-timers" ever saw a lady cut in two, or drawn through a small hole in a metal plate?—yet these, in the parody of a seance now before the public, are supposed to be incidents of the seance-room!

At a sitting I was at on September 23rd, 1924, a spirit manifested claiming to be Lord Northcliffe, and in the course of a conversation with a journalistic friend of his present, he said: "Maskelyne has just joined us here. He, like myself and others who had to face the people in efforts to interest and satisfy them, was on the rack day and night to secure subjects of interest, and like us he created his own atmosphere, and brought it here." A sitter observed, as the voice ceased, "It is all very well for Northcliffe to gloss over Maskelyne, but he wasn't fair to the cause." The voice broke in again: "I quite agree," it said. "He got up on the back of Spiritualism, and wasn't man enough to give it a good name."

I recently received a letter from a gentleman whose modest demands for psychic phenomena transcend anything produced by conjurers, and he expects it without even the price of a seat at the Coliseum! I give the exact wording of his demand:—

"I want to photograph a medium levitating, as Katie King was photographed by five cameras. Surely you will manage this little experiment for me?"

Here we are asked to produce a replica of one of the most wonderful instances of psychic phenomena, necessitating a medium of power far exceeding any in existence to-day, and it is "a simple experiment"! Then again:—

"I want to take a spirit photograph with my V.P.K. There are no plates to this—only films." And he winds up with the following modest request:—

"I want a message typed out on my typewriter covered with a glass case. Saturday evening suits me best."

The mentality of a man like this is very curious. Like all ignoramuses of psychic matters, everything must be as they "want." Consideration for the mediums, or for the conditions governing phenomena, never enters their minds—"give me proof in the way I want, or it is fraud," is their slogan. They should go to the conjurers if they want marvels produced to order.

THE MEDIUMSHIP OF MRS. BAYLIS.

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

MR. BATTEN BAYLIS REPLIES.

We publish below a selection from the large volume of letters received by the Editor, dealing with Mr. H. Dennis Bradley's adverse report on a sitting with Mr. and Mrs. Batten Baylis, which appeared in our issue of November 26th.

Sir,—In your issue of November 26th appeared an article by H. Dennis Bradley, entitled: "Another Unsatisfactory Seance."

As my wife and I are the mediums concerned, I wish to endorse that title. It was a most unsatisfactory seance, for the sitters, with one exception, obviously knew practically nothing of physical mediumship, and, on their own showing, deliberately broke every rule laid down for the conduct of a satisfactory seance.

Mr. Bradley can adequately be answered by a reference to his own concluding paragraph, which reads: "In my carefully weighed judgment, if the Baylis couple obtain genuine phenomena at times, it should be estimated only upon the mental evidence given."

Exactly! But if this is so, why was no attempt made by Mr. Bradley to obtain mental evidence?

Mr. Bradley does not record that Mrs. Gavin stated in his presence that twice she was touched by a *small cold hand*. This materialised hand touched a particular ring three distinct times, on two occasions. A spirit-child had previously promised, through a trance-medium, to do this for Mrs. Gavin at this sitting. We, of course, knew nothing of the promise or the test to be made. But this test, Mrs. Gavin told me, was carried out.

On the Saturday following the seance, Mrs. Gavin phoned me to say how sorry she was to have introduced these sitters. She did not dream, she remarked, that they would break conditions and interfere. Again the cross-test was mentioned.

I do not propose to weary your readers by going into a detailed examination of Mr. Bradley's article. *Cross tests*, made by our sitters, and verified through the finest trance and automatic-writing mediums in London, are in the possession of the Hon. Secretary of the Marylebone Spiritualist Association.

The value of our mediumship, both in its physical and mental aspects, rests upon the detailed records made by honest and experienced sitters, who have set down and carefully checked the evidence obtained.

Yours, etc.,

4, Tavistock Square, W.C.1. A. BATTEN BAYLIS.

Sir,—It was a great surprise to me to read Mr. Bradley's account of his experiences with Mr. and Mrs. Baylis. I was at an excellent sitting with them in January. During the seance two faces materialised in front of me, one giving his name. There must have been at least six materialised hands in the circle at the same time. I might add that the hands were cold and clammy, but became warmer as the seance continued.

On March 2nd three of us had a sitting with Mrs. Cooper at the Psychic College, and, among other phenomena, a materialised hand touched me on the *right cheek*. On March 4th I attended Mrs. Baylis's circle, and no one present knew of my sitting with Mrs. Cooper. I asked the spirit-friend who touched my hand soon after the seance commenced to touch me where he had done so at Mrs. Cooper's. I was immediately touched on my *right cheek*. I said, "Will you touch my left-hand neighbour where you touched me," and this was done at once. I also had two mental questions answered.

Yours, etc.,

E. W. NEWMAN.

Sir,—With reference to the indictment of the mediumship of Mrs. Baylis in *Light* of the 26th ult., the Council of the Marylebone Spiritualist Association desire to report that, after carefully considering Mr. Bradley's statements and the relevant facts, details of which are in their possession, they continue to have the utmost confidence in the integrity of Mrs. Baylis and the genuineness of her mediumship.

The attack reflects much more serious discredit on its author, than on the maligned sensitive or her husband.

Yours, etc.,

GEORGE CRAZE,

President, Marylebone Spiritualist Association, Ltd.
4, Tavistock Square, W.C.1.

Sir,—In reference to the suspicious happenings at Mr. Dennis Bradley's Sitting with Mrs. Baylis, I think the following explanation given by a well-known spirit-control may be of interest to your readers. This control is "White Hawk" (the Indian chief who speaks through Mrs. Barkel).

"When a medium is over-tired, or is disturbed by sensing suspicious sitters, the psychic or etheric body (which is often used in the production of physical phenomena) cannot be wholly detached from the material body, which it therefore drags with it."

I may mention that I particularly consulted "White Hawk" on this question, because at a previous sitting he had referred to my first seance with Mrs. Baylis, giving several evidential details, including two trifles which I had forgotten to include in my notes. He had also promised to try to show himself at the next sitting I should have, "as he liked the Baylises, because they were honest."

This promise he kept, a large hand rubbing the top of my head so roughly that I asked him "not to scalp me"! I sat in the same place Mr. Dennis Bradley occupied. The circle was a small one (sitting with chairs close together), and I stretched my legs straight out in front of me. As Mrs. Baylis could not have reached the top of my head by leaning forward in her chair, I must have touched her with my feet had she been standing within arm's-length of me.

At the request of Mr. Baylis, I put my face within two or three inches of a materialised face which was shown between the two illuminated discs. All the evidence given to me at this second seance was also confirmed by "White Hawk"—without any suggestion from me.

On both occasions Mr. Baylis accompanied his guests to the other room, leaving Mrs. Baylis to follow at leisure, which he said she preferred to do. The second time I remained with Mrs. Baylis until she was able to join the rest. This proved that neither Mr. nor Mrs. Baylis made any notes at the time, yet that could be the only way (in addition to a nefarious collusion of which anyone, who knows Mrs. Barkel must be aware that she is incapable), by which information could be conveyed from the one medium to the other. As is so often the case, points which were evidential to me were too trifling to have any meaning to a stranger.

Of course, the explanation given by "White Hawk" makes it obvious that there must be proper control of a medium's body for his credit's sake, if he has not had the patience and perseverance to accustom himself to at least a faint red light.

This would probably prevent phenomena taking place when the medium was over-tired or the sitters over-suspicious—a good thing in either case.

Yours, etc.,

A. GORDON EDDISON.

23, Bolingbroke Grove,
Wandsworth Common.

Sir,—Mr. Dennis Bradley's exposure of the Baylis mediumship is exceedingly welcome and long overdue. When in London in October, 1926, my wife and I managed to get a sitting with a circle of five at the Baylis's house.

I only knew of Mr. and Mrs. Baylis from various reports and advertisements I had read, and went there in the full belief that the medium was genuine, yet within a few minutes of the commencement of the sitting my suspicions were aroused. The "phenomena" opened with a "materialised" hand touching the sitters. The hand which touched me did so very lightly and quickly at first, but, gaining confidence, the touches became less nervous. After a few touches the hand appeared to discover the whereabouts of a ring on the third finger of my left hand, and thereafter stroked and fingered it frequently. This meant nothing to me, as the ring had no connection with any deceased person. After a time, the touching by hand ceased, and we were informed by Mr. Baylis that the phenomena were about to change. The two luminous plaques (which had been placed on a table before the sitting) then appeared in front of us, about the level of our heads. As they moved round the circle, I observed, by leaning forward and looking behind the plaques, that they were held by two hands, and I could see part of the wrist of each hand. We were then told that a face would try to materialise. Soon after the plaques appeared in front of me about nine or ten inches apart from each other, and, dimly between the plaques, I discerned the features—of (I felt certain) Mrs. Baylis. Leaning quickly forward, I thrust my hand up behind one of the plaques, and felt a solid, warm and lifelike arm. Thereafter I lost all real interest in the proceedings, being convinced that the thing was fraudulent from start to finish. Mr. Baylis kept up a running fire of boring talk all through the sitting. This was obviously to cover up any movements of Mrs. Baylis.

It is important to note that during the considerable time that the plaques were being shown, NO TOUCHING BY HANDS TOOK PLACE.

After the sitting we were invited by Mr. Baylis to have tea or coffee in the sitting-room, but my wife and I excused ourselves, and left with two others of the sitters (two sisters), to one of whom I had whispered my suspicions immediately after the sitting. It was these ladies' first experience of a seance of any kind.

One thing, which I don't think Mr. Dennis Bradley mentions, struck me as significant. Before the sitting I observed that there was no electric switch inside the seance room. This was *outside the door*. The advantage of this to a fraudulent medium is obvious. A candle was brought in by Mr. Baylis after switching off the electric light, and this was blown out as soon as the "medium" indicated she was about to go into "trance."

Had I been resident in London, I would have endeavoured to expose these people myself with the help of friends.

Mr. Dennis Bradley has done another great service to the community by his action.

Yours, etc.,

ROYAN MIDDLETON.

94, Queen's Road, Aberdeen.

Sir,—Having read Mr. Dennis Bradley's attack on Mr. and Mrs. Baylis's materialisation seance, and having had a great deal of experience of their work, I am qualified to give one or two facts.

Mr. Bradley's article is so amateurish and unconvincing, and without any definite proof, that I doubt if anyone will accept his ideas as against the hundreds of cases of irrefutable proof, both physical and mental, which are to the credit of this well-established medium.

Any unsatisfactory conditions Mr. Bradley got at the seance were to be expected, as, from his article,

the major number of sitters arrived in a strongly antagonistic attitude.

Mrs. Baylis, not being the architect for the block of flats, can hardly be blamed for the mysterious "aperture" quoted. The aperture I happen to know is an ordinary little window which overlooks the public staircase of the flats. Apart from this, Mr. Bradley's efforts to cast suspicion on the room soon fall to the ground as a weekly materialisation seance was held at the Marylebone Association.

It is a pity that Mr. Bradley and his friend were unable to curb their impatience to prove the fraudulence of the medium, as there was a great deal to come in the normal course of events before the sitting closed.

The only good the attack has done is to show the necessity of a representative committee of knowledgeable psychics, to investigate any doubtful case, thus doing away with indiscriminate people coming forward into print, and often doing damage, with neither rhyme nor reason.

Yours, etc.,

O. M. MARRIOTT.

Kingstonridge, Lewes, Sussex.

Sir,—I am sorry Mr. Bradley should not have made absolutely certain as to Mr. and Mrs. Baylis's bona-fides before rushing into print. I have been twice to their seances, which each time lasted over an hour, and at each of which a great many manifestations took place. Mr. Bradley, by getting hold of the hand which touched him at the beginning of the meeting, spoiled the whole sitting. If the hand belonged to the medium, the fact of his gripping it naturally put her on her guard. Nothing would have been easier than to have put a little blacking or dye on one of his fingers and convey this to the hand that touched him. After the meeting it could then have been clearly proved if the medium had touched him or not. It was also a pity that Mr. Jaquin should have touched the medium's knee; it naturally caused suspicion and prevented her leaving her chair.

The trumpet, at the sitting at which I attended, moved noisily about the room, in and outside the circle, and touched the sitters and their chairs from behind. As the medium could not get outside the circle without touching me, as I sat next to her, who *did* manipulate the trumpet? I carefully observed the cupboard, which did not seem capable of holding anyone.

The two phosphorescent discs moved within the circle, and when they came close together, and very near one of the sitters, a small animated face appeared between these two discs. I saw the faces distinctly, when they appeared in front of me, and also when they appeared to the sitter next to me. The faces were very small, and eyes and lips appeared to move. Though I was uncertain as to any likeness, several sitters claimed to recognise departed friends or relatives. If it was the medium who showed these faces, she must have left her chair, and whoever was sitting next to her could then have felt if her chair was empty, and in that case struck a light and exposed the fraud.

On each occasion different voices were heard, both of grown-up people and children, and sitters carried on conversations. I remember one lady holding a long talk with her boy. If Mr. and Mrs. Baylis produced all these phenomena, I raise my hat to them, and should be very glad to know how they managed it. If they were frauds, nothing would have been easier than to detect them, and this Mr. Bradley and his friends, through their eagerness at the beginning of the sitting, have failed to do. I hold no brief for Mr. and Mrs. Baylis, but, as the position is now, it is most unsatisfactory, as, though not convicted of fraud, they are under severe suspicion.

Yours, etc.,

H. HEYBLOM.

Westcliff Hotel, Westcliff-on-Sea, Essex.

LIGHT.

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PROPERTY IN THE WORLD TO COME.

In the variety and multitude of descriptions of the world beyond which are given to us by those who dwell in it, we have noticed one point which is usually implied rather than expressed. That is to say that, since it is a non-physical or super-physical world, private property does not exist there, at any rate in the sense in which we customarily use that term. It is curious to reflect on this. We all know what property means here on earth, and how the craving for it is so ineradicable that even the most sanguine reformer never expects to see the time when mankind will agree to hold all possessions in common. At present in our imperfect civilisation, property carries not only rights of use and enjoyment, but also rights of *exclusion*. Indeed, that power of exclusion is perhaps the main part of ownership in some respects. We will not stop to deplore the fact, but only to remark that at present, human nature being what it is, this is inevitable.

But what a strange world it will seem (to some people at least) where there is no longer any property to be bought or acquired by inheritance or passed from one to another by sale and purchase, by transfers and deeds of conveyance!

When we come to think the matter out, however, we see that, although at death all a man's earthly possessions fall away, he yet carries with him certain things his ownership of which no one can dispute. Nothing and no one can deprive him of these. But if we are to attach to these things the name "property," it would be more in the scientific than the legal sense of the phrase. We talk of the "property" of a plant or mineral, meaning thereby some special quality it possesses. Now that is *property*, in its truest and most natural sense, and that is the only form of property which in the next world any man or woman can own and enjoy—something that is *proper* to themselves, their personal attributes and faculties, qualities of mind and soul. Apparently unreal in this world—they are certainly not "real property" in any legal sense—they become strangely real and actual in the world beyond, taking on a surprising appearance of visibility and tangibility. But they are not marketable property or transferable property. They are property in the only true sense of the word—something proper and peculiar to the possessor, something of which he can never be dispossessed.

Now, it is not really necessary to go to the next world to discover the truth of all this, because it is none the less true *here*. Those who most clearly

realise this fact will have the less to learn when they pass to the land of the hereafter, and will the more easily settle down to the conditions of its citizenship, which do not really involve such revolutionary changes as might at first appear. We shall still deal with the things we knew, but they will have taken on higher and truer values, and to the extent that we have learned on earth to understand and appreciate this, so will be the measure of our happiness in the next world.

Here our earnings take the form of money—there they will take the form of life—happiness, so that earnings will still mean something. And there every man will come into his own estate, conferred upon him by Heaven itself. It will be his rightful property, his inalienable possession—himself and all his faculties, gifts and qualities, a richer inheritance than any that earth can show.

SOUTH AMERICAN SPIRITUALISM.

We gather from *La Nota Espiritista* (Buenos Ayres) that there is a rapid growth of interest in Spiritualism in South America, especially in Argentina and Brazil. The journal states that the Argentine Spiritualist Confederation has installed at its headquarters a radio transmitting station of 100-watt power with a wave-length of 243.8 metres. Although the station is not of great power, this is compensated for by the perfection of the installation.

An illustration shows the headquarters of the Brazilian Spirit Federation, a very handsome building. Inscribed on the facade of the house are the words, "God, Christ and Charity."

What the journal thinks of the movement in Great Britain may be judged by the following quotations from an article on the subject.

The Anglo-Saxon is, amongst the other races, the one least open to illusion, the least exposed to ideas suggested by the imagination which in other races tends to take on a morbid character. If Spiritualism had not offered realities, positive things, it would be thought that in Great Britain, as in other countries of the same origin, it would have been rejected, or, at least, it would not have progressed, but the contrary is precisely what occurred. The catalogue of each year's work proves new developments which give rise to various institutions of which the members are well-known personalities—scientists, literary and political people, etc. We have "The London Spiritualist Alliance," "British College of Psychic Science," "Marylebone Spiritualist Association," also the "National Laboratory of Psychical Research," and others which dedicate themselves scientifically to the study of spirit-phenomena under rigorous conditions, and this contributes very powerfully to the spread of experimental Spiritualism in all parts of the world.

The non-Spiritualist Press, such as the *Morning Post*, *Nature*, *Daily News*, *Weekly Dispatch*, *Sunday Chronicle*, give frequently in their columns articles on Psychical Research.

There are, in the Buenos Ayres journal, several allusions to, or quotations from, LIGHT. Rules for the "Conduct of Circles," by M. A. Oxon, are translated from LIGHT.

Naturally there are some droll misspellings of English names. *Gurnes*, *Myewer* and *Podnure* are the forms adopted for Gurney, Myers and Podmore, the authors of *Phantasms of the Living*.

MR. W. D. KENNARD, spiritual healer, of 20, Somerset Road, Ashford, Kent, writes that he is organising a Children's Christmas Treat and an Old Folks' Boxing Night Party, and appeals for support either in the form of money, old clothing or other gifts.

FROM THE LIGHTHOUSE WINDOW.

To *The Outline* Sir Oliver Lodge contributes "A Challenging Article" in "The Case for Psychical Research." Beginning with the observation that "the history of science is no doubt a record of brilliant achievement, but is also a record of opposition and conservative obstruction," Sir Oliver frankly admits that the advocates of new truth have always had to suffer hostile criticism, if not actual persecution:—

The circulation of the blood was received with opprobrium. Galileo's telescopic discoveries were objected to, and some professors declined to look through the instrument, having a fixed idea that the appearances were deceptive. . . . Roger Bacon was accused of magic and superstition; and nearly every discovery has been received with some opprobrium. Even in our own day it may be remembered that Joule's first demonstrations of the conservation of energy were shelved; and the first elaborate paper on the kinetic theory of gases was turned down and rejected by the Royal Society.

* * * *

Little wonder, then, that the researches of Sir William Crookes into psychic phenomena were scornfully kept outside the domain of science. "Nevertheless," continues Sir Oliver, "the pertinacity of scientific men has now in most subjects won the battle for free exploration of Nature, no matter what old views were upset, or what the expected consequences might be." Although Psychic Science has not yet "secured its charter of freedom," its facts, however surprising, are bound eventually to break down all opposition. Touching telepathy, Sir Oliver writes:—

Suppose that telepathy is definitely established, what is its importance? Its main importance seems to consist in a demonstration that mental activity is not limited to the bodily organs and instruments through which it is normally conveyed: in other words, that mind is independent of body, and that we are not bound to assume the destruction or cessation of mind when its bodily instrument is destroyed. It would be, in fact, a step, though only a first step, towards a demonstration of survival.

But a further step has already been taken by investigators. They assert, and, indeed, I myself assert, that it is possible to get into telepathic communication with those who have survived the death of the body.

* * * *

Reporting a lecture on "Communion with Saints," at Pontypool, by the Rev. G. Vale Owen, the *Free Press of Pontypool* says:—

Becoming absorbingly interesting, the speaker went on to describe the abode of the spirit after death, and told of the beautiful flowers, the gardens of vegetation, and the Temples of Learning, from which all the classics could be procured; of how, after death, a person was met by his or her friends and shown round the beautiful world, or sphere, into which he or she had entered. Each could continue the avocation in which each had been engaged in the material world. There would be magnificent residences, but, said the lecturer, it did not necessarily follow that the rich of this world would be rich in the next, because the sense of values changed, and there was no wire-pulling.

Mr. Ernest W. Oaten, editor of *The Two Worlds*, contributes to the *Manchester City News* (in relation to the proposed psychical research society for Manchester) a letter from which we quote as follows:—

Spiritualism and psychical research are two totally different subjects, the latter confining itself to a scientific analysis of certain phenomena which may or may not be spiritualistic.

To the Spiritualists, of whom I am one, psychical research is but a small section of a tremendous subject, and Spiritualists are interested in Spiritualism. So successful have been their efforts that over a hundred Spiritualist societies have been established in Lancashire alone.

* * * *

The Sphere has an exceptionally interesting article entitled "The Revival of the Science of Astrology," by the Baroness Lehman, who declares that for the past forty years the interest in astrology has been steadily growing. In her opening paragraphs, the Baroness writes:—

There is only one truth, and as this truth is as old as the universe itself, if we are to identify it we must trace it back to the remote past, and relate it to present-day experiences. This process of exploration inevitably brings us to astrology. For astrology was the religion of antiquity and the parent of astronomy.

As regards the popular ascription of fatalism to astrology, here is a corrective passage:—

Astrology, it cannot be over-emphasised, is not a science of fatalism. It is a revelation of knowledge for the guidance of humanity. Let us translate this abstraction into details. A horoscope is a plan of the heavens at the time of birth; it shows the relationship of the small individual to the rest of the wide universe. The influences that control the character of this individual are consequently made manifest; in other words, he is assisted to know himself.

* * * *

From the article by Bernard Hollander, M.D., on "The Development of the Human Mind," in the current issue of *Phrenology*, we take the following suggestive summary:—

There are three classes of men in the world: strictly moral men; strictly immoral men; and a great majority so balanced in their instinctive propensities and higher motives that their conduct depends to a large extent on external circumstances and the strength of their temptations. It is the latter which feel the pangs of conscience when they have done wrong, a conflict which robs them of contentment and sleep. The real rogue sleeps soundly and peacefully, for he suffers no conflict. The man with a conscience may repent. The real criminal experiences only regrets for not having been more careful in avoiding detection.

THE HARROW SOCIETY.—A highly successful bazaar in connection with the Harrow Spiritualist Society was held last month, the opening ceremony being performed by the Viscountess Molesworth, under the chairmanship of Dr. Abraham Wallace, supported by Captain and Mrs. W. J. Sholl and Mr. R. McLellan (President). Great credit is due to Miss Gilbert (the Secretary) for her efforts to make the event a success. The many stalls for the sale of goods, and competitions and entertainments provided were well patronised, and the result was a substantial addition to the funds of the Society, which is well maintained by a body of ardent and hard-working Spiritualists. The local Press gave considerable prominence to the event.

"THE PSYCHIC ELEMENTS IN THE GRAIL LEGEND."

The following is a summary of the address delivered by Colonel R. G. BERRY at the London Spiritualist Alliance on Thursday evening, 24th ult. Sir ARTHUR CONAN DOYLE presided.

COLONEL BERRY commenced by referring to the immense literature of the Holy Grail. There were two main versions of the Grail story. In the British version the Grail was a cup—a phantom cup which came and went. In the German story the Grail was a stone that came down from heaven. These two versions were irreconcilable, although both claim Provence as the place of their origin. There was, however, a third version which reconciled the two. This version was received by Mr. Bligh Bond through various mediums, principally Mrs. Hester Dowden. In his own investigations, the speaker said, he had come to many "dead ends" beyond which progress seemed impossible, but the remarkable communications received from psychic sources enabled him to carry the quest beyond these obstructions. "I went to the spirits with my 'dead ends,'" said Colonel Berry, "not to one medium only, but to many"; and he mentioned, in addition to Mrs. Dowden, the names of Miss Burton and Mr. Vout Peters. The nature and diversity of these communications are very curious. They deal with obscure points relating to the Celtic Church, to Gnosticism, the trial of the Knights Templars, and to the ancient Hebrew, Greek, Egyptian and Celtic religions.

The lecturer then went into an extremely interesting account of the particulars he had gathered, which led him to see in the Grail story the legend of a mystery full of psychic happenings, and this was equally true whether that consideration was applied to the pagan Grail story called "The Quest" or to the later and Christian version. It might be said that all people at one time or another represented their religion by mysteries, and the Grail was one of the mystery-forms which veiled the idea of communication between heaven and earth. It implied the idea of spirit-communication and of human survival.

Colonel Berry described in detail how the "Order of Melchizedec" had embodied the later part of the tradition, and the way in which this was linked with the mystery teaching of the Jews.

Referring to the signs and magical symbols involved, the lecturer said that these did not include the Urim and Thummim, which were used in the temple for the purposes of divination; and in this connection the speaker gave much interesting information regarding the Hebraic magical practices and beliefs. These things were of great antiquity. The fundamental ideas were everywhere the same. Five hundred years before Christ, Heraclitus of Ephesus first used the word *logos*, and the Stoics took it over from him. Heraclitus declared that, amidst the flux and mutability of things, there is an intelligent power that steers all affairs and events of the world, and this he called the power of the *logos*. All through the ages, sages and mystics sought to keep in touch with this power by rituals and observances of all kinds, which, although they varied widely, were yet seen to be united by a central idea. This was especially the case in the legend of the Holy Grail. It was a kind of focussing-point upon which the aspirations and efforts of those who sought to keep open the gates between this world and the next were centred.

By the aid of the information from the spirit side, he (the speaker) had managed to trace the most remarkable parallels and affinities between various symbols and practices; he had discovered that the Grail legend went back thousands of years before Jesus Christ, although it was to Jesus that the later forms of the symbol applied especially.

At the close a cordial resolution of thanks to the lecturer was passed by acclamation, and many members of the audience personally expressed the deep interest with which they had listened to the address, for the lecturer had succeeded in making clear the extent to which a symbology that ordinarily seemed abstruse, and magical practices which seemed very alien to spirit-communication, were yet related to the central idea of Spiritualism as understood amongst prophets, sages, mystics and sacerdotalists.

LUIGI BELLOTTI:

A VENETIAN APPORT MEDIUM.

I happened to be in Venice, when I saw an article in *LIGHT*, of September 3rd, on Signor Luigi Bellotti, and managed to get in touch with him. The article in question dealt chiefly with his trance paintings, but to my mind the most wonderful phase of his mediumship is the apports. He has received during the past four years over ten thousand. I have been allowed to inspect them on three occasions, but it would take months to appreciate them properly—the flat is a veritable museum. They usually arrive in an oblong wooden box, left unfastened when empty, but which is closed when there is something inside. If too large the papers are put on top or underneath. During one of my visits the light was put out for a few moments, heavy knocks were given, and we found papers with signatures of Wellington, Marguerite (the late Queen), "Pace" and the signature of the Pope Pius X; and a much worn Victorian halfpenny all scattered on the floor. The coin struck one person on the arm with some violence. On a second occasion four signatures of Kitchener, F.M., were found in the box.

The apports may roughly be divided into two classes—those which exist already somewhere on earth, and which are passed by spirit power into the modest Venetian flat, and those which are produced by supernormal means. Among the first may be reckoned "The Song to the Sun," by St. Francis, inscribed on four separate parchments; it is quite legible, and various corrections are visible. A leaf from the Codex Maya (I am informed there is a similar papyrus in the Dresden Museum). Dozens of parchment scrolls, some are a yard long, in early Italian, antique French (one of which is a proclamation by Louis XIV), and Provençale, ancient missals, over four hundred coins, a string of pearls, the value of which has not yet been ascertained. Money also arrives, but always for some specific charitable purpose. Also signed sketches by Da Vinci, Rembrandt, Rubens, Michael Angelo, Veronese, Canova, etc.

In the second class I should include forty sheets of unpublished music, each signed by a celebrated composer, portraits of celebrities, over two thousand autographs, inscriptions in many languages. Shakespeare's autograph is accompanied by the apposite quotation, "Spiritualismo, 'the food of love.'" These are all on modern paper, and written in what the medium describes as "fluid," a kind of brownish ink. Microscopic autographs are also produced. There are many intricate and interesting sketches of other worlds, some in colours, signed G. Doré.

I will not enlarge on Signor Bellotti's trance pictures, as they have already been dealt with, but in my presence he painted in forty minutes a charming water-colour, signed Cabianca. His eyes were bandaged, and he was in trance.

He is a clever artist himself, not a professional medium, and has invented and patented a process of painting on velvet. Many of the designs, including wonderful heads of Christ and of S. Francis, are copied from the apports. It is hoped that arrangements may be made for Signor Bellotti to give a series of sittings in England.

BARBARA MUSGRAVE.

Pension Musgrave, Florence.

ANIMALS AND SPIRIT INFLUENCE.

By J. STODDART (Falkirk).

Some years ago friends of mine were communicating by means of table movements and asked the spirit communicators whether they could influence the minds of animals, and the reply being in the affirmative, a test was agreed upon. A small dog lay asleep on a couch, and they were to make it leave the couch and come to the lap of its mistress. Very soon it began to stir, raised its head and looked around, lay down as if to sleep again, but once more arose, leaped from the couch, and then jumped on to the knees of its mistress.

There are numerous stories on record of dogs turning up at strange and unexpected times and places just when some person on a lonely road requires their protecting presence.

A Scottish clergyman in a sparsely populated part of the Highlands relates that on one occasion when making his way to a shepherd's cottage on the moors he was overtaken by a snowstorm and completely lost his bearings. Instinctively he appealed to the Unseen, and was soon approached by the shepherd's dog which knew him and which he knew well, barking a joyous welcome. Following the dog he reached the cottage, and there, referring to the storm, said he did not think he could have found them but for "Don," the dog. "But," said the shepherd's wife, "'Don' has never been out," and pointed to him lying asleep. Was it his "astral" that met the shepherd?

But some of the phenomena connected with the appearance of animals suggest an even more wonderful possibility. I have a copy of a record entitled "The Laird of Cool's Ghost," being a report of "Several Conferences and Meetings that passed between the Reverend Mr. Ogilvie, late Minister of the Gospel at Innerwick, East Lothian, and the ghost of Mr. Maxwell, late Laird of Cool. It was found in Mr. Ogilvie's closet after his death, which happened very soon after the Conferences, and was written by his own hand."

It was on February 3rd, 1722, that the first of these conferences took place. In those days clergymen made their visits in country districts on horseback, and it was always on horseback that the Laird's ghost appeared—riding a "spirited" as well as a "spirit" mount. That was a source of wonder to Mr. Ogilvie, who asked, "Well, then, what sort of a body is that you appear in, and what sort of a horse is that you ride upon which appears so full of mettle?" To that question the Laird replied, "You may depend upon it, it is not the same body that I was witness to your marriage in, nor in which I died, for that is in the grave rotting; but it is such a body as serves me in a moment, for I can fly as fleet with it as my soul can do without it. . . . As for my horse, he is much like myself, for he is Andrew Johnston, my late tenant, who died forty-eight hours before me."

We can understand, and even appreciate, the merriment that this theory must provoke in many quarters, but if it be the case that by our thought-forces and will-power we can mould the substances of the next plane into what form we desire, may not one who loved and understood horses choose for a purpose to appear in that form and play the rôle of a mettled steed?

HULHAM HOUSE.

A large gathering assembled at Hulham House on November 26th to bid farewell to Miss Chilton and Miss Harvey, who sail for the United States on December 14th on the "Leviathan."

A cheque for over £180 was presented to them for the purpose of erecting a chapel for their new healing centre in California, the amount having been subscribed by 250 donors.

"Dr. Beale" spoke with his usual vigour, and in introducing Dr. and Mrs. Salt, who are taking over Hulham House, referred to the advantage of Dr. Salt being a medical man.

Many readers of *LIGHT* have expressed their good wishes for the success of the new enterprise. Dr. and Mrs. Salt will continue the psychic and spiritual side of the work at Hulham House.

E. M. S.

SISTER MARGARET'S RESCUE WORK.

Sister Margaret wishes to express her thanks to a member of the Spiritualist Church, Streatham, for the large sack of useful clothing, boots, etc., so gratefully received for her destitute people of the Embankment and elsewhere.

48, Charlwood Street, S.W.1.

RAYS AND REFLECTIONS.

Of the doctrine of Reincarnation it may be said that it resembles Spiritualism in the fact that it suffers far more damage from some of its advocates than it ever receives from its enemies. If it is true—of which I am by no means convinced—it is never likely to be understood so long as those who study it are tied down to merely physical values and interpret its meaning entirely along material lines.

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In an essay dealing with the Higher Thought, I came on the statement that at times we are "levitated" to the peaks of life and can "contact" the Eternal. True enough, but why it is necessary to say "levitated" instead of "lifted," and why "contact" is turned into a verb to take the place of "touch" is more than I can fathom. Simple English ought to be sufficient for simple truths.

* * * *

I gather from a newspaper article by a scientific gentleman that he has spent some fifty years in trying to get at the truth about Spiritualism. He hears of marvels, but never sees any. He seems to think that the people who do see marvellous things are excitable and emotional, that their experiences are the result of a kind of religious frenzy. Moreover, spirits are said to speak audibly, and how can they do that without any physical organs? Also they are described as being clothed, and where do they get their clothes from? These objections sufficiently illustrate the position of the critic. We might answer his questions, but it would be probably better to leave him to find the answers himself. Possibly in another fifty years he will know all about it.

* * * *

But I should imagine such a case is far from unique. Many years ago I met a professional man who told me he had been forty years trying to discover the facts of Spiritualism, but nothing ever fell to his lot in the way of the remarkable experiences related by others. This seemed to have soured his temper. Indeed, at the time I met him he was very excited, almost hysterical, so that strictly he ought to have been a Spiritualist! But in point of fact his disappointment was so bitter that he was quite spiteful on the subject, and felt inclined to vent his spleen not only on Spiritualism but on its adherents. Some of us tried at that time to bring him to a better frame of mind, but as he insisted that he should be shown phenomena, and as phenomena flatly declined to produce themselves in his presence, there was nothing to be done. I hope by this time he has found peace and satisfaction. He is typical of a small class of people who seem to be fated to wander in the wilderness, never receiving for themselves any of the signs or wonders of which they hear or read continually. It is not surprising that some of them are apt to charge Spiritualists with credulity and superstition. That is human nature.

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Here is a newspaper cutting which tells how, many years ago, the publisher of an American magazine used one of Conan Doyle's stories. He had by him a portrait of the author as a young fellow wearing a Gainsborough hat. It could not have been a very clear picture, for the publisher, unaware of the author's sex, got an artist to make a picture of "A. Conan Doyle," as "a very pretty girl in a large Gainsborough hat"; probably he took the initial A. to stand for Ada or Alice. To those who are familiar with the massive form and strong face of Sir Arthur as he is to-day, the story sounds comical enough. One can only describe such a picture as a "bare-faced" imposition on the reading public!

D. G.

NOTES ON NEW BOOKS.

"Soul Songs." By Lily May Davis. (Selwyn & Blount. 3s. 6d. net.)

The author of these poems, who was the author of "The Laughing Giant, and Other Fairy Stories," was a reader and admirer of LIGHT. She passed away early in 1926, and her poems have been prepared for the Press, with a preface by F. G. W., a journalist, who is also an old reader of LIGHT.

Of the songs themselves it may be said that, although they are not very great in artistic quality, they have the true lyric note and could be read with pleasure even by people who are critical on the subject of poetry. Miss Davis had that peculiar sympathy with the unseen side of life which expresses itself in rhythmic utterance touched with inspiration. There is a soothing and tranquillising quality about her verses and some pleasant touches of picturesque description.

LUCIUS.

"By the Nursery Fire." By Irving Bell. (St. Catherine Press. 2s. 6d. Illustrated.)

A book of children's verse, much above the average, with charming illustrations; just the kind of thing the young people will like. One poem, "The Spirit Baby" strikes a novel note.

J. A. N. C.

"Miserable In Heaven." (Freedom Hill Pressery, Roscoe, California. 1 dollar.)

A companion volume to "Happy In Hell," which was noticed in LIGHT some months ago, by that incorrigible optimist-philosopher-humorist, who passes under the name of Freedom Hill Henry. Mr. Henry knows how to inject laughter into wisdom.

D. N. G.

"The Fundamentals of True Success." By Henry Thomas Hamblin. (Science of Thought Press, Chichester; and L. N. Fowler & Co., London. 2s. net.)

Whenever I read a book of this type, the same thought occurs: "How like all the others." Marden, Kaufmann, Trine, Hubbard, Allen, Crane, I have read, and the same idea strikes me with every book. This is not to say the books are valueless. Vision, imagination, and right-thinking are necessary for success. I am glad to note that in this present volume the author insists that *work* is also an essential.

A. HAROLD WALTERS.

"Progressive Mentalism." By M. Zumsteg. (Theosophical Publishing House. 3s.)

Every changing phase of our environment demands a certain reaction and response from our consciousness; if we resist this environmental appeal we remain intellectually dwarfed, says the author. But if we fall into line with these demands we become giants. "Get rid of antagonism. Remember, the objective world is not an opposing force which it is necessary for you to overcome." This is a book worth studying. A. H. A. B.

"Sons of God and Sons of Men." By E. H. Gilmour. (Rider & Co. 4s. 6d.)

The author presents here a bold interpretation of the Scriptures, based upon an original line of argument. The Bible is, he considers, a true mystical revelation, and much of the present-day spiritual unrest is due to our lack of comprehension of this Book. To begin with, the story of the Creation has been misconstrued: there were two acts of Creation, by which two races of human beings were brought into existence, viz., mortal sons of men and immortal sons of God. This idea is ingeniously and logically developed, and if one cannot entirely subscribe to the author's view-point upon this very speculative subject, one can congratulate him upon his independence of outlook.

"The Divine Law of the Sabbath." By A. M. Curtis. (School of Meditation, 5, Airlie Gardens, W.8, and L. N. Fowler & Co., London. Post free, 2s. 9d.)

The author's plan is clever, simple, and effective. Particular verses from the Pentateuch are quoted, briefly paraphrased and commented upon. I read this book with much interest.

A. HAROLD WALTERS.

"Steeps to the Stars." By Marguerite Williams. (Methuen. 7s. 6d.)

A pleasant tale with a touch of the mystic—an ingredient which is becoming more and more popular with novelists. A vision of "the Stranger," seen by John Graham in a railway compartment, strikes a note of novelty. "The shabby railway carriage was flooded with radiance. John held himself still with suffocating effort as his eyes fell on the Stranger in the far corner—the Stranger bathed with mystic light." The authoress handles this theme with commendable naturalness.

H. A.

MISS LIND-AF-HAGEBY AT AEOLIAN HALL.

"Does Spiritualism justify itself?" asked Miss Lind at the meeting of the Marylebone Spiritualist Association, Sunday last, and, in the course of a forceful address, showed how clearly the teachings of Spiritualism supplied the practical adjunct to religious thought which was so needed by the churches to-day. "The Churches," said the speaker, "all the time seeking a *certainly* of the after-life, while neglecting Spiritualism, which had the knowledge needed." Spiritualism sometimes forgot to consider how they were regarded by outside critics who had said that Spiritualism was not a practical movement. Spiritualism said Miss Lind, had not, so far, fully justified itself, for its adherents were too fearful to express themselves, and influence politics and public life. They could change the face of the whole world, particularly in regard to war, and it behoved them to assert their influence boldly, and assist in bringing peace, lasting peace to man.

At the later service, Mrs. Florence Kingstone's clairvoyant descriptions and messages were gladly recognised and accepted.

V. L. K.

MR. ERNEST HUNT ON "MIND IN RELATION TO HEALTH."

In the course of an interesting lecture last Sunday morning at the Spiritualist Community Service, at Grotian Hall, Mr. Hunt said that the words "Health," "Whole," and "Holiness" should mean one and the same thing. Healing should never be divorced from teaching. The Master, while healing the sick, said: "Go and sin no more." Anything that interferes with growth and progress towards a spiritual goal is sin and disharmony. Spiritualists should be the most healthy people in the world, realising as they do the immense power of thought, for they know that every thought has a reflex action upon the mind, and the mind affects the health. If only we could take the word Spirit as the watch word of our life, we should be better Spiritualists and *healthier men and women*.

In the evening, Mrs. Stobart's able address was listened to with marked attention by a large audience, and Mrs. Annie Johnson gave many convincing tests of Spirit return.

M. J. C.

NEW BOOKS RECEIVED.

"SONS OF GOD AND SONS OF MEN." By E. H. Gilmour. (Rider & Co. 4s. 6d.)

"THE POWER OF THOUGHT." By Henry Thomas Hamblin. (The Science of Thought Press, Chichester. 2s. 6d. net.)

"SOUL SONGS." By Lily May Davis. (Selwyn & Blount. Ltd. 3s. 6d. net.)

"THE MYSTERY OF OURSELVES." By Staveley Bulford. (L. N. Fowler & Co.)

"THE RED OCTOPUS." By Johanna Brandt. (The Hermes Press, 26-28, Emerald Street, W.C.1. 2s.)

"ESSAYS IN FREETHINKING." By Chapman Cohen. (The Pioneer Press, 61, Farringdon Street, E.C.4.)

"CHRISTMAS." By E. M. S. (A. H. Stockwell. 1s. 6d.)

"PERHAPS." By M. E. Frances Parker. (Fowler Wright Ltd.) 3s. 6d.)

"THE GOLDEN KEY." By Ethel Welsford. (A. H. Stockwell. 5s.)

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D. S. (Acton).—We do not publish articles or letters, of which the name of the writer is not disclosed.—Ed.

"A READER."—We thank you for the correction, and note that the author of the lines commencing, "Know this, oh man, sole root of sin in thee, etc.," is James Roades, and not, as given in the report, P. Brooks.

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