

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2452. VOL. XLVIII.

[Registered as SATURDAY, JANUARY 7, 1928, a Newspaper.]

PRICE FOURPENCE.

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NOTES BY THE WAY.

SEANCE CONDITIONS.

A correspondent commenting on a case under hot discussion, remarks that a dark seance has a double disadvantage: "You cannot prove the reality of the objective phenomena, on the one hand, and, on the other, you cannot prove that they were spurious." That is certainly a point to be considered; there is a difficulty in each direction, and it is this that makes the dark seance so unsatisfactory. Fortunately dark seances are relatively rare in Spiritualism, although the "common fool" (to borrow a phrase from a famous poet) seems to be under the impression that all Spiritualist seances are held in the dark. As we have said before, physical or objective phenomena can be given in full light where the mediumship is sufficiently powerful. But even in the case of a powerful medium, it is found that the manifestations are stronger in darkness, just as in the case of "wireless." An impression seems to have gone abroad that seances are useless unless held under strict test conditions. This is not the case. Some seances yield their own proofs independently of test conditions. But where an inquirer is seeking for proofs, or investigating for scientific purposes, test-conditions are of the first importance. We have known even non-professional mediums, sitting in private circles of family and friends, to be the subjects of suspicion in the absence of these guarantees.

* * * *

THE HUMAN NATURE OF TWO WORLDS.

In this world we cannot have everything in our own way. Most of us learn the lesson sooner or later, but it has often to be learned over again in our attempts at intercourse with the world of spirits. Sometimes it is deaf to our appeals. It will not produce evidence of its existence, charm we never so wisely. We have to be taught (some of us) that the world of spirits is a world of men and women very like ourselves, with their own wills and tastes and temperaments—not a region of flitting shapes or semi-human existences, ready to come at our beck and call, to be ordered about and treated as inferior beings to serve our pleasure or our pride. Our attitude towards them should be neither that of master nor servants, but of fellow-creatures, brethren—"reasonable souls in a reasonable world." "Look here," said a dictatorial investigator to a spirit communicator once, "I want

proof that you are really a spirit—I want to analyse you." "That's unfortunate, isn't it?" was the dry but good-humoured response, "because I came here to analyse *you*!" And to another rather fussy inquirer who remarked that he was utterly unconvinced of the existence of spirits, came the quiet reply: "Does it matter?" There are some books on etiquette devoted to social life in this world. But there are no manuals of deportment relating to intercourse with the people of the next life. There would almost seem to be need for one!

* * * *

A FABLE FOR ORGANISERS.

An American correspondent sends us a whimsical little story which he takes from a book of modern fables. We may, for brevity, give our own version of it as follows. A character whom we may call Peter once took a walk and a talk with the Devil, in a region the light of which never was on sea or land. As they walked Peter observed that the Devil's attention was directed to something happening in the distance. Looking across the avenue at the spot that was holding Satan's attention Peter was startled to see a man reach up into the sunshine and grasp a piece of Truth. It was a very little bit it was true. Peter scanned the face of Satan to see what impression it had made upon him. To his surprise the Devil appeared to be utterly unconcerned. "Did you see that?" asked Peter. The Devil nodded but made no comment. "Don't you see how it will injure your business," said Peter. "Oh yes," said the Devil, with a smile, "it might ruin it; but it won't." "How is that?" enquired Peter. "Because," said the Devil calmly, "I know what to do in these cases." "Oh, what will you do?" "Why," responded Satan drily, "I shall tempt him to *organise* it."

1927-28.

"I will come to you" (John i. 51).

Dear friend, as we go on that pilgrim way
We tread together, climbing as we go,
We proffer thee a pure, white rose to-day,
Fresh-gathered from the airs that round us blow.

It is withal a fair communion-flower
That speaks a fellowship too little known
With such as soar beyond the circling hour,
And risen ones that come into their own,

Of living power and presence; to impart
The heavenly vision and the healing balm,
With wine and wafer of the Sacred Heart,
Insight and courage, confidence and calm.

And kneeling now beneath that shining Star
That links the manger with the Mercy-Seat,
Mid simple folk and wise men from afar,
We lay the flower at Mother Mary's feet,

Re-dedicate. To travel on to thee—
A winged word—a chant of happy cheer—
A pure, white rose of fellowship—to be
The link that binds us thro' the coming year.

E. M. H.

1927—A RETROSPECT

Nineteen Hundred and Twenty-seven was a year of steady progress so far as concerns the subject for which LIGHT stands.

The outstanding feature of the year was, without doubt, the Paris Psychic Congress, although the importance of this may not perhaps be at once evident to British readers. The British attendance was very small—in fact, scarcely more than a bare half dozen. It is true that nothing essentially new was brought forward by the numerous *savants* who addressed the assembly. It was noticeable, however, that the general attitude of the purely scientific investigator had been considerably modified, so far as the spirit-hypothesis is concerned, and when the veteran president, Professor Charles Richet, declared that they all owed a debt to the Spiritualists, the applause which greeted this statement was sincere and prolonged. The attitude of official Science to Psychic Science also, one gathered, had undergone a subtle change. It was significant that the governors of the Sorbonne—that stronghold of rigid tradition—should have permitted the Congress to take place within their walls. A further point to be noticed was the evidence of cordial relationship between the representatives of the various nations assembled, nations who a few short years ago had been opposed in battle. The general tone of the entire Congress was one calculated to inspire optimistic hopes in the minds of all who have at heart the true welfare not only of psychic research and Spiritualism, but also the cause of peace. It is perhaps appropriate to recall here the words of Professor Richet at the close of the Congress: "Honour to the new science; let us hope for a great future."

Another event of great significance was the "thumb-print" test obtained at the Crandon circle in Boston, the medium; of course, being "Margery," the wife of Dr. Crandon. This is a case which is likely to prove a landmark in psychic history. It will be recalled that Walter Stinson, the brother of Mrs. Crandon, was killed in a railway accident in 1912. During the last few years an agency, purporting to be Walter, has manifested on innumerable occasions, and in various ways, at the Crandon household, which has been a veritable storm-centre of conflicting opinions. Many self-appointed critics have rushed into print with hasty conclusions based upon an incomplete and uncomprehending observation of the phenomena. Men of science have testified for and against the genuineness of the manifestations, and the medium herself has had to suffer, on more than one occasion, from the ill-timed interference of dishonourable and ignorant investigators. Dr. Crandon has laboured along rigidly scientific lines for a considerable period, with a view to testing the phenomena to its utmost point, and (as announced in LIGHT) has obtained from Walter a considerable number of thumb-prints, the evidential value of which has been attested to by finger-print experts of five countries. Further confirmation came in 1927 from the discovery of a thumb-mark upon Walter Stinson's razor, used by him on the morning of his death, and afterwards put away by his mother in her trunk. There had been no other man in the family, and the razor case was not opened until last May.

The number of books dealing with our subject put out during the year was formidable, some 150 volumes having reached LIGHT Office from various publishers

during the past twelve months. It is true that many of them can scarcely be called "psychic" books, although they all, in some manner, touched at least the fringe of our subject. Among the more important of these works we single out the late Dr. Geley's "Clairvoyance and Materialisation," translated by Stanley De Brath, whose excellent "Religion of the Spirit" was put out recently; "Science and Human Progress," by Sir Oliver Lodge; a useful little book by Campbell Holms, "Fundamental Facts of Spiritualism"; a large volume of collated evidences, "The Bridge," by Miss Nea Walker; "One World at a Time," by Bernard Hamilton; "What's Ahead and Meanwhile," by Edward S. Martin, a book of scholarly essays; "The Initiate in the New World," by "His Pupil"; and "Rudy," in which the experiences of a famous actor in spirit-land are set out by his wife, Natacha Rambova. Among the psychic novels, Mrs. Champion de Crespigny's "The Dark Sea" and Miss Violet Tweedale's "The Mammonist" deserve special mention. "Memorabilia" should also be referred to, as coming from the pen of that veteran student of the occult, Mme. Isabelle de Steiger, who passed away at the great age of 91. Another author whose transition we had to announce during the year was Francis Grierson, whose "Psychophone Messages," containing spiritual communications purporting to come from men of eminence, should be mentioned. Sir Arthur Conan Doyle and the Rev. George Vale Owen are represented by "Pheneas Speaks" and "Problems which Perplex," two books which have attained considerable popularity. A work of some significance was "The Case for and against Psychical Belief," put out by the Department of Psychology at Clark University, Mass. There should also be mentioned, "The Mystery of Patience Worth," by Dr. W. F. Prince; "Leaves from a Psychic Notebook," by H. A. Dallas; and J. W. Dunne's "Experiment with Time."

The name of that indefatigable worker in the cause of Spiritual truth, Sir Arthur Conan Doyle, appears in our pages many times during the year 1927. His proposal of an "eighth principle" caused considerable discussion, and was subsequently withdrawn, since it was clear there was a great conflict of opinion on the point. His friendly debate with Mr. J. B. S. Haldane at Cambridge received wide publicity in the Press, and it is satisfactory to record that Sir Arthur obtained a heavy majority in his favour.

Our obituary list this year is unhappily somewhat heavy. Our cause suffered a severe loss in the passing of Miss Felicia Scatcherd. Readers may remember that LIGHT subsequently published some highly evidential messages purporting to come from Miss Scatcherd in the issue of July 2nd. Three well-known psychics who passed to the higher life were Miss S. W. McCreadie, Mrs. J. Paulet, and Mrs. Edith Marriott. Two notable figures were Mme. de Steiger and Mr. Francis Grierson, known as Jesse Shepard; Grierson, it will be recalled, was an inspirational composer of extraordinary power. A sympathetic investigator into our subject was Sir Edward Marshall Hall, the famous K.C., and we also find the names of Colonel W. W. Hardwick, Mrs. V. C. Woodhull-Martin, Alderman Iabez Chaplin, Mrs. Florence Daniel, M. Léon Denis, Mr. W. Howe, Mrs. Chandos Leigh Hunt Wallace, and Rear-Admiral George E. Richards.

Readers of LIGHT will recall with appreciation the valuable series of articles by Mr. Stanley De Brath,

entitled "The Morning Post Enquiry," in which Mr. De Brath collated, summarised and criticised various religious opinions which appeared last year in the columns of the *Morning Post*.

Among well-known visitors to this country from abroad will be remembered Dr. Carl A. Wickland, author of "Thirty Years Among the Dead," accompanied by Mrs. Wickland, whose unique mediumship has been used for many years in the treatment of cases of obsession.

The telepathic broadcast experiment conducted by the Society for Psychical Research, in collaboration with the British Broadcasting Corporation, caused wide comment. Over 25,000 members of the public took part in the experiment, which consisted in an attempt to obtain, by telepathic means, mental impressions of five objects submitted in turn to a group of persons at "2LO" acting as mental transmitters. Some of the results were strikingly significant, although there seemed to be no indication of any widespread possession of telepathic faculty. A number of cases recorded seemed to indicate the action of delayed impression. For instance, when it was announced that object Number Three (a bunch of white lilac) was being concentrated upon by the transmitting group, nearly 700 listeners obtained an impression of a skull which, however, was the object immediately preceding it.

It is worth recording that one play of considerable dramatic merit, based on a psychic theme, was given in London, namely, "The Dybbuk," and it is to be regretted that its run was short.

The various associations and institutions connected with psychical research and Spiritualism have done good work during the last twelve months. The lectures organised by the London Spiritualist Alliance have been numerous and of high quality; the Alliance was fortunate in being able to arrange an important meeting at Grottrian Hall, at which Sir Oliver Lodge gave a valuable address on "The Possibilities of the Human Spirit." The mass meeting at the Albert Hall, on Armistice Sunday, when several thousand persons testified to personal experience of communication, was due to the enterprise of the Marylebone Spiritualist Association. The Spiritualist Community Services were marked by a consistently high standard of dignity, and the admirable addresses from the platform at Grottrian Hall drew multitudes of thoughtful and reverent inquirers. The Stead Bureau was responsible for a series of very successful meetings at Caxton Hall. The British College of Psychic Science is entitled to look backwards with satisfaction upon a year of progressive achievement. By no means the least important item was the magnificent banquet held at Prince's Restaurant last March, among the guests of honour being a number of distinguished medical men, many of whom evinced a sympathetic, if tentative, interest in psychic healing and other branches of supernormal manifestation. The Temple of Light has held crowded meetings in Southwark Bridge Road, at which propaganda work was carried out with marked success. The National Union of Spiritualists has conducted its many branches of activity with customary fearlessness and vigour, and the public interest in our subject in the Midlands received considerable impetus by a series of lectures given at Ardwick Picture Palace. *The Two Worlds* achieved an important milestone in its life on reaching its fortieth year of publication. Lectures, by Dr. Crandon on the "Margery" phenomena, and by Sir Oliver Lodge on psychical research, were two of the notable events in the activities of the Society for Psychical Research. The much-discussed "mystery-box" of Joanna Southcott was opened under the auspices of the National Laboratory of Psychical Research, which was also responsible for bringing over from the Continent two prominent lecturers, Monsieur

René Sudre and Dr. Hans Thirring, as well as adding to its laboratory equipment a new seance-room table claimed to be fraud-proof. The Psychic Book Shop has flourished conspicuously under the guidance of Sir Arthur Conan Doyle; some hundreds of visitors from abroad have visited the bookshop, and many thousands of volumes have been distributed.

But space is too limited to carry this retrospect further. We have only attempted to touch upon a few of the interesting features of the year that has just passed; but this brief résumé is sufficient to indicate a vigorous forward movement, which will, we feel confident, be continued during 1928.

AUTOMATIC WRITINGS.

From time to time we receive from readers of *LIGHT*, manuscripts which are claimed to be the product of automatic or inspirational writing. In most cases we are compelled to decline publication, usually through lack of space, but not infrequently for other reasons.

From an evidential point of view, an inspired manuscript—like a psychic photograph—has, by itself, very slight value. One needs to be closely informed as to the precise circumstances of its production. If, for example, an unlettered plough-boy produces Greek poetry, the *prima-faciâ* evidence for supernormal intervention would be strong; if, on the other hand, the writer of the manuscript were a Greek scholar, other avenues of probability would be opened up. One need not, of course, labour the point; it will be obvious that one particular factor in assessing this kind of communication is desirable: a knowledge of the person through whose hand the writings are produced.

There is another touchstone of value: the literary quality of the manuscript itself. Judging by a highly critical standard, it must be admitted that one rarely finds anything of superlative excellence. Pure gold, such as only a Keats or Shelley could achieve, would be speedily recognised, if not by the general public, then certainly by men of letters. But alas! one seldom reaches these sublime heights.

It is not to be forgotten, however, that the great mass of literary matter produced *normally* is of the commonplace or mediocre type. Only rarely comes the inspired utterance: "Thoughts that breathe and words that burn." Is it to be wondered at, then, that in psychic communications the unseen authors or inspirers of which work under difficulties that we know little or nothing about, fail to produce the highest results? We have seen automatic scripts and other psychic communications which contained passages of such power and beauty that they won the admiration of trained literary men—that admiration being all the more hearty and ungrudging when the critics (as happened in some cases) were unaware of the source of the writing!

A FABLE.

BY THE LESSER AESOP.

Two financiers who were both engaged in Big Business met (strangely enough) in the South Kensington Museum, where they stood in front of an antique mirror, the beauty of which they discussed with enthusiasm, although in their hearts they were both estimating its value in money. When later each confided the fact to the other they found that their estimates were nearly the same. They remarked how curious it was they should each be thinking of the same thing at the same time; and they said that it must have been Telepathy.

MORAL: Telepathy is a useful word.

"WHEN DID MAN BECOME IMMORTAL?"

A STRIKING THEORY.

By B. M. GODSAL (San Diego, Calif.).

Reading in *LIGHT*, of September 17th, the two letters from the Rev. Dr. Lamond and F. C. L., respectively, brought to my mind a theory which I had stated briefly in *LIGHT*, of November 28th, 1925; which theory, it seems to me, explains the essential character and the cause of man's superiority to the lower animals more naturally than does F. C. L.'s theory, namely, that in the genesis of life only certain cells destined to become human were "imbued with a small spark of spirit-life."

The theory which I would advocate starts with assuming that the lowest form of living matter was charged, in a uniform degree, with in-bound spirit containing all the potentialities of life, and supplying the motive power of evolution. But life did not advance uniformly. The pressure of adverse circumstances caused the evolving life, in countless cases, to forsake the true line of general advance, and induced it to seek a remedy in *specialisation* of different kinds, so as to secure superior means of offence or of defence, or of easy nutrition (as by parasitism), thus sacrificing all chance of general upward development in order to gain an immediate advantage.

Man alone has not yielded to complete specialisation. Through whatever lower forms of life he may have come, man has risen by maintaining ever the supremacy of general faculty over all lower appetitive and defensive faculties; which have been held in a proper subservient state, and have been made to contribute, on special occasions only, to the general welfare. Whereas, in the case of the various animals, specialisation has dominated the general life.

Thus man and his forebears, in maintaining life—at whatever stage—in its full integrity, have composed, as it were, the trunk of the tree of life; from which the lower animals have branched out at their different levels. Thus it may be said that while man has grown vertically, and so has always been at the summit of creation, the animals, after leaving the main stem, have developed horizontally—until, perhaps, a change in the environment has rendered their special adaptation detrimental, and has brought about their extinction.

Applying the term "animal" solely to creatures that have thus been dominated and fashioned by specialisation, it would be quite wrong to say that man has arisen from any kind of "animal," because the fact that he alone has always kept his position in the main stream of life puts him in a class apart. To say that man derives from the lower animals would be analogous to saying that the trunk of a tree springs from its branches. It would be nearer the truth to say that the animals have sprung from man, of whom they are really but specialised fractional parts.

Man, representing as he does, that portion of embodied life which has not exchanged its birthright for immediate advantage, has retained all of life's physical and mental factors in their due proportion. And this well-balanced state would at first place him, individually, at the mercy of animals that had specialised in the means of destruction, and therefore would force upon him combination and, ultimately, all the benefits of socialisation.

As the Divine essence originally involved within matter became, in the case of man, more and more evolved, the embodied spirit would come in touch with ever higher and higher forces of free spirit. But in the case of animals, whose lines of development are lateral rather than vertical, the involved spirit-stuff, limited and controlled by specialisation, would come in

touch with free spirit of a corresponding grade exclusively. Thus each animal would acquire an "instinct," which would make it a "genius" in its particular line; but the animal would be denied all higher development along other lines with which it had lost contact.

It is only in man that all the factors of life have combined to build up a complete personality—subject to the ever-living ego, which may well remain master over them in its natural region of spirit. Probably man has always been immortal, because at every stage of his existence, however lowly, he has maintained within his consciousness a rounded life (though perhaps but little evolved) as complete as it sprang from its Source. And it is reasonable to suppose that embryo man of a former age would complete his development in the spirit spheres, seeing that to-day the undeveloped man and the embryo of man attain, we are told, their full development after death. It is only a question of "more or less." Doubtless all life is immortal, but it seems likely that the portion of life vitalising an animal, or tree, is not sufficiently knit together as a complete "person," to maintain a separate existence when released from the body.

I have before called attention in *LIGHT* to the fairly obvious fact that man possesses in some degree every characteristic to be found in the animal kingdom; and I have pointed out also what seems to me to be a noteworthy truth, namely, that throughout the whole realm of nature, from man downwards, each separate *quality* impresses upon matter (whether of man or animal) its own particular form of expression and recognisable appearance. But there is no space here to enlarge upon this interesting subject.

Although man has been able to incorporate within himself all the different factors of life he is still tempted in the direction of undue specialisation. This evil is seen in many walks of life, and notably in religion. It is to be hoped that the simple and natural reaction between the spirit-world and humanity, known to-day as "Spiritualism," will remain as free and universal as breathing.

PUBLICITY—OR OTHERWISE?

There is always with us the question concerning the wisdom of publicity in particular cases, and it is often not easy to decide. In the case of accusations of fraudulent mediumship it sometimes seems better to bring matters into the light of day, and have them threshed out openly, rather than allow them to ferment below the surface. But even on this point there are differences of opinion. There are disadvantages either way, and sometimes it is a question of choosing the lesser evil. Our own view is that the message of human survival should be given broadcast, as, indeed, it is being given. But some of the supporting evidences in the way of phenomena seem frequently to be handicapped by premature publicity. They have not been sufficiently tested or brought to maturity. They give needless opportunities for adverse criticism. They would, of course, be strongly criticised in any case; but it seems unwise to bring forward anything that is not strong enough to bear all reasonable examination. Much the same considerations apply to undeveloped or highly-sensitive forms of mediumship. However, it is never to be forgotten that we are only at the beginning of things, and flaws and failures are inevitable. The central truth will bear, as it has already borne, every kind of ordeal, and emerge in the end unharmed and triumphant.

THE VOICE OF CONFUCIUS.—Owing to pressure of space we are compelled to hold over the report of Dr. Whyman's lecture until next week.

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JANUARY 7, 1928

LIGHT

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LETTERS TO THE EDITOR.

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

THE BAYLIS CASE.

Sir,—It is more than astonishing, the number of people who presume to criticise Mr. Dennis Bradley's action in regard to Mr. and Mrs. Baylis. The Baylises must have made a small fortune by their practice, at the rate of one guinea per sitter, five sitters per circle, numerous circles per week. Mr. Bradley is entitled to warn the public should fraud in the slightest degree have been found.

Those credulous people who accept all alleged "phenomena," in the same unquestioning way, ought to thank, instead of criticising, Mr. Bradley, but they are evidently annoyed that their equanimity should be disturbed. Not one of your correspondents who uphold the Baylises appear to me to have recorded any evidence that could not have been produced by means of fraud.

Mr. Baylis told the circle I attended that Sir A. Conan Doyle had had a ring touched. My ring was also touched. Nothing at my sitting occurred that could not easily have been done by Mrs. Baylis.

Let Mrs. Baylis submit herself to a series of tests by a mixed committee under conditions precluding fraud.

Surely it is not unreasonable to expect this of people charging high fees.

Yours, etc.,
ROYAN MIDDLETON.

94, Queens Road,
Aberdeen.

Sir,—I cordially endorse Admiral Henderson's contention that the *bona fides* of a medium should be investigated by a psychic society of good standing, and to that end I invited the Baylises to give some seances at the National Laboratory. Mrs. J. Malcolm Bird and Miss Lucie Kaye (our secretary) were successful in obtaining a sitting, but were far from satisfied with the alleged phenomena they witnessed. Afterwards, Miss Kaye wrote Mrs. Baylis and begged of her to give me a sitting. I offered to be bound and gagged: I only wanted to be permitted to use my eyes and intelligence. After three weeks' consideration the Baylises decided not to risk it, for on October 25th Mr. Baylis wrote: "Mrs. Baylis thanks you for your kind letter, but regrets she cannot accept Mr. Price as a sitter at any of her seances." This is an unfortunate attitude for a genuine medium to assume; Continental psychics on the other hand are obviously eager to demonstrate their powers at the National Laboratory. Only lack of funds prevents us from inviting more than we do.

Yours, etc.,
HARRY PRICE,
Hon. Director.

National Laboratory of Psychical Research,
16, Queensberry Place, S.W.7.

"PSYCHIC GLOVES."

Sir,—I accept Mr. Harry Price's correction of my mistake in supposing that some of his photographs were of Dr. Tillyard's gloves. My unfortunate deafness is to blame. But I think that any experienced moulder will corroborate my conviction that no subsequent treatment with hot water can remove the inevitable deformations produced by the efforts to free the hand. A cast would probably show this clearly.

Yours, etc.,
S. DE BRATH.

ANIMAL SURVIVAL.

Sir,—Possibly my own experience may be of interest to those of your readers who hope to meet their animal friends on the other side of life.

I had a dog between whom and myself there was a very strong attachment. He lived to over fourteen years of age, and after a long illness passed away very peacefully. I was kneeling beside him hardly knowing if he were gone or not, when my attention was attracted by a persistent tapping on some wooden book-shelves in the room. It was as if a message in Morse was being tapped out. Although I had had nothing to do with Spiritualism for a considerable time, and was not predisposed to imagine any communication, I realised a message was being given me that my old friend was in safe keeping. I spoke, acknowledging my acceptance of the message, and the tapping ceased. I, however, subsequently on several occasions heard the tapping over my bed.

Yours, etc.,
F. E. PERFECT.

Bournemouth

Sir,—In reply to your correspondent, the Rev. H. Byerley-Thomson, I should like to add my testimony as to the survival of animals. For nine happy years I had a devoted and inseparable companion in "Colin," a white West Highland terrier. I could give you many instances of his sagacity and knowledge, but refrain on account of space.

At last, however, his faithful heart began to fail, and the veterinary surgeon assured me I must make up my mind to part with him. I nursed him through some very bad attacks, and finally one evening, while writing some letters, I glanced up and saw standing by my side a black Scotch terrier who had belonged to a friend and who had passed away some two years previously. He walked to the door, I followed and he led me to "Colin," whom I took in my arms. With one last look at me he was gone.

All of your readers who love their animals will sympathise with me in my grief, but one of my Spirit Guides said in my ear: "He shall come back, when fully rested." So I waited, in hope. About three months after this, one Sunday afternoon, I was sitting in the lounge with lady friends, two of whom knew "Colin." I had just put in a new film to my camera and was glancing idly into the view-finder, when, to my great joy, I saw my dog sitting by the leg of the table, looking well and happy; but he made no attempt to move or come to me in his usual frisky way. I said, "Come quietly; look over my shoulder in this finder, and tell me what you see." They came and simultaneously exclaimed: "Colin!"

Yours, etc.,
HELEN HOWORTH-SCALING.

Kingsdown, Teignmouth.

NOTES ON NEW BOOKS.

"The Religion of the Spirit." By Stanley De Brath, M.I.C.E. (Rider and Co. 5s.)

Anything that Mr. De Brath writes is worth reading, and into this slim volume is compressed a vast amount of knowledge and experience. Its main purpose is to arrive at the essence of true religion and to re-state it in terms which, with our fuller historic and scientific knowledge, we can see to be reasonable. He discards much of what has long been held to be essential to belief in Christianity, but which, he argues, is largely fictitious.

Christianity is the religion of the Spirit; its key-note is Love. Christ laid down no rules, only principles, and we need to get back to what He taught, not to what the Churches say He taught. Creeds and formularies cannot change the human heart; and so long as we allow anger, hatred and jealousy to hold sway, so long will war and crime exist. Materialism, if allowed to triumph, brings its own punishment, and will annihilate present-day civilisation as it did that of past ages and kingdoms. Mr. De Brath draws a terrible picture of what future warfare will mean and seems to point to its inevitability. I wondered what this pessimistic outlook had to do with the subject of the book, but was disarmed when, on turning the page, I found he had answered this question himself. It is Love in its widest interpretation that is the essence of religion, and it is the absence of this wide Love that threatens the stability of civilisation.

We owe a real debt of gratitude to Mr. De Brath for his emphasis on high ideals of life, and for showing so strongly what are the true essentials of the Christian religion. He also points out the help that Spiritualists can give towards a belief in the dominance of the Spirit, and urges women, especially, to realise how much the greatness of the future depends on them. There is much to ponder, much that provokes thought, in this volume which will, I hope, be widely read and studied.

ROSA M. BARRETT.

"Songs in the Darkness." By Arthur Bennett. (The Sunrise Publishing Co., Warrington. 5d. net.)

Many of the poems in this book have appeared in various journals, *LIGHT*, the *Poetry Review*, and the *Clarion*, amongst the number. Mr. Bennett, who is the Mayor of Warrington, and the father of Mr. Alfred Gordon Bennett, the novelist, is widely known for his poetic work, for he has already published several volumes of verse and contributed to a considerable number of journals and magazines. His lines show true feeling and a mastery of rhyme and metre. He is primarily a poet of the affections; but he can write with spirit and vigour. He is conspicuously an idealist and a humanist, and has a large circle of friends and admirers, some of whom are associated with our movement—notably the Rev. George Vale Owen.

LUCIUS.

The editorial offices of our Uruguayan contemporary, *Alma*, have been transferred to Calle Arenal Grande, N.1777, Monte Video.

LIGHT.

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SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance. Or from News-agents, price Fourpence weekly.

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

THE YEAR BEFORE US.

We have passed over the threshold of the New Year, and we look forward, in general and in particular.

From the general point of view we may take note of that great disruption in the Protestant Church which marked the closing of the old year. It gave occasion for much lamentation, in which, however, we do not share, feeling that here, as elsewhere, destruction is the necessary prelude to all reconstruction.

A new Spirit is pouring into the world, and it must inevitably shatter all those forms which cannot contain it, and allow it free expression. We think the developments in the days before us will make this clear. The evolution of the human mind is broadening and strengthening. Those religious and philosophical systems which are rigid, angular and mechanical will continue to be riven asunder; those less intractable to the new life will gradually melt and merge into the current of that progressive revelation which carries the world forward, willy-nilly. Into which of these two categories another great branch of the Christian Church may come we will not stop to inquire. We merely record our conviction that no institution can stand still. It must either expand or expire.

The poet's conception of "a tide in the affairs of men" which must be "taken at the flood" has only a limited and local application. It relates rather to the individual than to race. There is another, and a larger current—it is the set of Universal forces. Like "Time and Tide" it waits for no man, and no man or any combination of men can arrest its course. It has carried into the life of the modern world that great and growing idea represented most directly by the Spiritualist movement, and that movement under the stress of the new world-forces will be shaped and developed in the year before us as in the years that are gone. Its crystallisations will be broken up, and its more fluid forms will melt into and permeate the life of the time. But that will not be until each has done its necessary work and yielded its contribution to the general good.

The future lies with all who will go forward, cheerfully surrendering everything that has no real use, no permanent value. We see the phenomenalism of Spiritualism slowly disappearing. It has almost served its turn. We see its religious and philosophical values broadening and deepening. We see that the case for human survival is proved for all reasonable purposes. Doubtless some amount of psycho-physical evidences will remain for the benefit of official Science,

and that section of mankind which still requires objective proofs. But the rest of us must advance. We cannot wait for each ambitious newcomer who desires to examine and test the matter all over again for his own benefit; nor for those who, having been convinced, desire to be re-convinced periodically, not having yet outgrown the thirst for the elementary things—sensationalism and phenomena. We must advance, struggling painfully against that tide which represents the backwash of old customs and outworn ideas, and going easily and eagerly with that vaster tide which sweeps us all on to larger life, wider thoughts, greater activities and achievements.

We have seen great changes in the year gone by: we look for changes fully as great in the year ahead. Every change to us is a mark of the "one increasing Purpose": that man shall grow from more to more in grace, in spiritual stature, in knowledge and understanding. We are still, as spirits in the flesh, the rear-guard of the great Army of Progress. But the rear-guard of to-day is the vanguard of to-morrow. Let us go forward proudly as those who answer the call from the front, and who do not wait to be driven from behind.

Psychical science, psychical philosophy, psychical religion—each has its part still to play. But the one Spirit encloses and embraces all these and every other manifestation of life. Spiritualism is in the world to-day to demonstrate this truth, and we feel that 1928 will do its part.

THE HYDESVILLE MEMORIAL

The Hydesville Memorial, in the grounds of Plymouth Spiritual Church, Rochester, New York, erected in memory of the early manifestations of psychic power which began in the home of the Fox sisters in 1848, was unveiled with impressive ceremony on December 4th last. The gathering was truly international in character, and some eighteen nations were represented. The unveiling was carried out by Mrs. M. E. Cadwallader, editor of the *Progressive Thinker*, and a feature of the reunion was the reading of a letter from Sir Arthur Conan Doyle (with whom the concept originated, and who was stated to have contributed largely towards the cost of the monument). Sir Arthur's letter spoke of the Hydesville manifestations as "the greatest event that ever occurred upon American soil."

It came as Christianity came—in a lowly form; and it suffered as Christianity suffered—from the opposition of the high priests and the wealthy and the powerful. But there was always a brave minority in every country who had the brains to understand and the courage to proclaim that the veil of death had been rent, and that the outlook of human life would never again be the same.

Cabled greetings from a number of Spiritualist organisations of Great Britain were read out to the assembly. On the following day a further ceremony took place on the site of the Fox home, when a memorial inscription, on granite, describing the location as "the birthplace of modern Spiritualism" was unveiled by Mrs. Cadwallader, the donor.

ONE adequate support

For the calamities of mortal life
Exists, one only!—an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

—WORDSWORTH.

FROM THE LIGHTHOUSE WINDOW.

Commenting on the amorphous state of the law relating to fortune-telling, for which practice a woman was the other day fined fifty pounds, and yet had been encouraged to perform at charitable functions, *Time and Tide* sensibly observes:—

The law alternately winks at the common practice or swoops upon particular offenders. This is illogical and unfair. Either fortune-telling is an anti-social practice, in which case it should be universally suppressed; or it is a piece of innocent entertainment, in which people half believe and from which they receive a pleasant thrill for which they are quite prepared to pay—in which case its prosecution is a stupid anachronism.

* * * *

From *The Occult Review* Notes of the Month in the December issue we quote two:—

Only those whose lives are firmly rooted in the spiritual world can step firmly and unafraid in the turmoil and threatening chaos of to-day. They perceive the working of the spiritual causes, and while pain and discomfort may perhaps be theirs equally with their fellows, their knowledge robs their suffering of its sharpest sting. Indeed, it is possible to regard with hope the outlook for the future of humanity, knowing that mankind is not left to stumble along unaided, whatever appearances may indicate to the contrary.

* * * *

The second Note from the *Review* follows:—

The tide of evolution cannot be indefinitely thwarted. Unfortunately, it appears to be necessary, in the national as in the individual life, for the drastic use of adversity to shock the consciousness into a realisation of the ephemeral nature of material things, and to bring it to self-knowledge. Whatever may lie in the lap of the future, whether of good or ill, we may be sure that in so far as any particular nation faithfully seeks the realisation of its highest ideals, in that measure will it find permanence in a world of change. The universe works by law. "As ye sow, so shall ye reap" applies with equal force to the race or nation as to the individual.

* * * *

A writer on Trance Mediumship, in *Spiritual Truth*, remarks that the ignorance outside the Spiritualist Movement regarding this phase of mediumship is "astonishing and colossal." He writes:—

Where the medium is true and good in himself, and well developed, the value of trance communications cannot in any way be exaggerated; for it just means that by this method Heaven itself may commune with earth, and there is no limit to the beauty, the importance and the sublimity of the messages that may be sent to us. The very highest and most advanced spirits may do this, though, in their case, other mediums in the Spirit side of life are needed, besides the medium on this side of the Veil.

From *The Tatler* here is a paragraph by Richard King expressing his appreciation of the recent work of one of the leading contributors to *LIGHT*:—

At any rate, so far as the new ordering of Heaven and Hell goes—and if, of course, one may describe it thuswise?—it is here in Mr. Stanley de Brath's little book, "The Religion of the Spirit" (Rider), as cut-and-dried as anyone need wish. He describes it as a discovery rather than a creed. In fact, he has no use for creeds as creeds. His religion is the religion of all sensible men, he writes. And, in truth, I have greater sympathy towards it than many aspects of Christian religion as propounded by the churches. For it does, at any rate, try to give us something to hold on to definitely in regard to an after life, whereas the churches, the moment evidence is brought forward to substantiate the belief that death is not all, scream their disapproval. And yet if this life be all, of what use would be religion?

* * * *

Professor J. Arthur Thomson begins an article in *The Outline on Psychic Research* by hoping that a sense of humour will keep the anxious inquirer from supposing it to be "a referee's pronouncement," on the opposed claims of Sir Oliver Lodge and Dr. Chalmers Mitchell. In the course of the article, Professor Arthur Thomson says:—

We agree with Sir Oliver Lodge rather than with Dr. Chalmers Mitchell in regard to the condonation that should be extended to psychical research because of its youth. Most of the sciences have passed through a pre-critical phase, alchemy before chemistry, astrology before astronomy, and we would be gentle with psychical research because it is just emerging from the crepuscular—metaphorical as well as literal. When Dr. Chalmers Mitchell says that psychic science is far older than "orthodox science," his nimble blade has surely failed to touch. For while the "psychic" phenomena and a belief in them are doubtless very old, older than the Witch of Endor, the scientific analysis of them is modern.

ACCORDING to the *Rio-Psychico*, says our Paris contemporary *La Revue Spirite*, the local authorities of the town of Rio de Janeiro are renaming one of their streets, hitherto called the Travessa Belegard, giving it the name of "Allan Kardec," in commemoration of the famous French writer upon Spiritualistic subjects.

"JESUS AND SPIRITUALISM."—The Croydon National Spiritualist Church, have issued under this title, as a pamphlet, an address by the Rev. George Cole, defining his position towards the Jesus of the New Testament. He holds that Jesus was an expression of the Love Principle: "It is not a question of whether we are to accept Jesus in our movement or not. . . . The question is whether He is going to accept us, that is: whether we rise to that sublime ideal of the Glorious Gospel of Divine Love which was made manifest in his hallowed soul." He pleads that all external differences be allowed to melt in that inner reality.

THE ACTION OF MIND.—A useful and quite inexpensive book is "The Power of Thought," by H. T. Hamblin, published by The Science of Thought Press, Chichester. It covers a wide field, deals with the spiritual power of thought, the overcoming of fear, mind and health, and other issues, and its popularity may be gauged by the fact that the book is now in its 50th thousand. The price is moderate: 1s. 8d. paper covers; 2s. 8d. cloth boards, post free.

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THE BAYLIS CASE.

A REJOINDER.

BY H. DENNIS BRADLEY.

Presuming that the correspondence with reference to the Baylis case is now approaching its conclusion, I regard it as essential to deal briefly with a few of the points which have been raised. It is necessary to emphasise that the reason I agreed to investigate the character of the mediumship of Mr. and Mrs. Batten Baylis was that for several months I had received serious complaints of the suspicious nature of the proceedings on certain occasions, and deliberate assertions from careful observers that, at times, the proceedings were fraudulent. It is not my desire to seek unpleasant experiences, nor to have my name connected with affairs of this description; but in this case, on account of the repeated requests, I had no option. In these circumstances, it was imperative for me to use certain tests, and had any genuine phenomena taken place I should have been only too happy to record them. Unfortunately, no genuine phenomena happened, and my report, published in the issue of November 26th, is an accurate and scrupulously fair record of what took place.

I have read very carefully the letters which have appeared in subsequent issues of *LIGHT*, and, whilst I am quite prepared to accept the testimony of those who have received what they consider to be genuine evidence, it must be clearly understood that such testimony cannot refute or affect the incidents which occurred on the occasion of my sitting.

It is an indisputable fact that a medium may be genuine upon some occasions, and fraudulent upon others, when the psychic powers are not functioning.

Mr. George Craze, the President of the Marylebone Spiritualist Association, states in his letter:—

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

If my action in publishing a faithful account of an unsatisfactory sitting is regarded as discreditable, then I certainly wish to disassociate myself entirely from any Spiritualist, or Spiritualistic society, following such a narrow and secretive policy.

With the exception of the letter of “H. S. L. P.,” which appeared on December 17th, I am in no way impressed by the majority of the letters which have been published. There is, throughout, an unfortunate repetition of the “touching of rings” and other articles prominently worn by the various sitters. I would point out to Mr. Alex. L. Dribbel that in psychical research, if a “voice” purporting to be that of a spirit describes its present happy state and says, “If you only knew, old boy,” such a remark is not regarded as evidence. And also, that if an apparition appears, saying “Father” (which the sitter confesses he did not recognise, as his father was a much younger man) and “George,” the control says, “Yes, sir, it was your father, only you did not recognise him,” such an absurd admission only rouses ridicule. It would have been more humorous had “George” added: “It’s a wise child that knows its own father.”

I wish to inform Madame N. Jarintzoff that she is completely in error in her statement, “Mr. Bradley gives in his books on Valiantine’s mediumship a frank account of how he (Mr. Bradley) was, for a period of time, sure that Valiantine was fraudulent, but then had to return to his perfect belief in him.” Such a statement is an absurd travesty of the facts, and I would advise Madame Jarintzoff to read more carefully in future.

With reference to Sir Arthur Conan Doyle’s letter of December 17th, he will, I am sure, upon reflection, agree that it is impossible to compare the conditions under which the Baylises sit, with those under which the

Valiantine sittings are conducted. With Valiantine, there are no restrictions upon hands or upon the sitters. The hands of the sitters are left perfectly free, and two extremely bright and luminous megaphones (or trumpets) are used, by the reflection of which supernatural movements are adequately checked.

I will answer Admiral Wilfred Henderson’s lengthy and somewhat excited communication of December 31st as concisely as possible.

With regard to the points raised by him, I would inform him that it is *not* the usual procedure in physical seances for the sitters to be requested to keep their hands upon their knees and not to move them. My statement that when the ectoplasmic forces are used they emanate towards the centre of the circle is *not* a misleading nor incorrect one. It is a correct assertion, derived from personal experiences extending over many years. The sittings with Valiantine are *not* held in total darkness; any number of them have been held in full daylight; in addition to this, I would add that materialising seances held by Valiantine (but not yet recorded in my books) have taken place in a full red light, in which not only every sitter could be seen distinctly, but every object in the room could be clearly observed. On such occasions the materialised forms were seen, and the “voices” heard in the centre of the circle, and round about the circle, at some distance from the medium.

Admiral Henderson asks how Mrs. Baylis was able, in pitch blackness, to see where the knees of the various sitters were. There was no necessity for her to see; in a confined circle it is perfectly simple for anyone to work from left to right and touch the knees of the sitters. I would personally guarantee to do it time after time and never make a mistake.

When Mr. Miller, who was sitting on the left of Mr. and Mrs. Baylis, asked that his left hand should be touched, and then moved his left hand six inches away from his knee, he was touched on the knee—an obviously simple procedure, but a very obvious error. Admiral Henderson asks why, when I grasped the fingers of Mrs. Baylis, did I let them go? The reason for not holding on to them was that by doing so the sitting would have been closed, and the subsequent discoveries, which were important, would not have been revealed.

In reply to the reference made to Mr. Noel Jaquin by Admiral Henderson, Mr. Jaquin desires me to say that Admiral Henderson’s statements are entirely unscientific; the ectoplasmic rods do not make the muscles tense, and in genuine mediumship the body is flaccid in a trance condition, or wholly rigid. There are no alternating flexures of the muscles.

I do not understand Admiral Henderson’s reference to the language used at the conclusion of the sitting. The language I use is, as a rule, good and fluent English, and is as expressive as the occasion demands.

There is one point in Admiral Henderson’s letter to which I take very grave exception. He states that: “When collecting for his pet medium, the American, Valiantine, Mr. Bradley had no scruples in accepting fees of two guineas and upwards.” I regard this statement not only as unmannerly, but as a deliberate slur cast over the whole of the work that I have done for Spiritualism and psychical research. Valiantine came to this country for the first time at my request in 1924. He did not ask for one penny of money. He was entertained in my house as a guest during the whole of his stay. These expenses I defrayed, and, although I asked innumerable people to my house to witness the experiments which I was conducting, not one of them was asked to contribute one farthing towards expenses. In 1925 I again invited Valiantine for a stay of three months, and, although it was *only* right and just that I should book and pay his fare from America, again he asked no monetary reward. During this second visit (1925), Valiantine was the means by which some of the most momentous work in the history of psychical research was achieved. The results, I am entitled to say, have effected a tremendous

advancement in knowledge, and the creation of an interest in psychic matters which is now international, since my books containing these records have been translated into most of the European languages. At the end of this period I considered it was only equitable to raise a small fund in order that Valiantine might be recompensed for his valuable services. Of the hundreds of sitters who had been invited to my house, I approached only a few of my intimate associates. Twenty-seven, in all, contributed towards an amount of £309—a modest amount considering his out-of-pocket expenses, which was handed to Valiantine. Of this amount I personally contributed £105. In these circumstances, I consider that Admiral Henderson's remark that I "had no scruples in accepting fees of two guineas" as insulting.

I have now dealt with the favourable letters in regard to the Baylises. Of those appearing in *LIGHT* which have been unfavourable, it is necessary to refer to Mr. Royan Middleton's communication in the issue of December 10th, in which he claims to have discovered Mrs. Baylis in deliberate fraud, discerning the features of Mrs. Baylis between the plaques and also feeling a solid warm and lifelike arm behind one of the plaques.

Mr. James Oakes (December 17th) also records that at his third sitting the seance held was of such a mixed character that one of the sitters was disgusted, and he states that he "was left with a strong impression that a fraud had been perpetrated."

It is useless for me to criticise Mr. Batten Baylis's letter, which appeared on December 10th. Mr. Baylis utterly fails to answer any of the accusations I made, and, in a foolish attempt at defence, diverts the issue by making untrue statements with regard to Mrs. Gavin, which she has completely refuted in her letter which appeared on December 24th.

This represents a brief survey of what has appeared in the columns of *LIGHT* since the publication of my report. In addition, however, there is another very important side. I have already stated that, before I held my sitting with the Baylises, I had received many complaints. Since the publication of my report in *LIGHT* I have received many more. When fraud is discovered the average person is not anxious to have his name published in connection with such unpleasant disclosures. I consider it only right and just, however, to publish the contents of at least one of these letters. The original may be seen by any bonâ-fide inquirer.

The following is a verbatim quotation:—

I sat next to the medium, and there was not six inches between our chairs. I saw quite clearly one face purporting to be three different people. The full face I could not see distinctly, but as it passed I got it in profile against the slate. (It was Mrs. Baylis's face.) The third time I was so certain that I felt out with my hand and passed it over the *empty chair where Mrs. Baylis had been*. When I found out what had happened I became twice as observant. I noticed that Mr. Baylis's chatter was always loudest when I heard extra rustles and movements in the circle. He covered her getting up and sitting down very neatly, with lengthy explanations about the phenomena. In spite of all this, at the end I distinctly heard her sit down. She had on a silk dress, which rustled slightly with each movement of the trumpet. . . .

All the "voices" came through from the same place, just in front of me where Mrs. Baylis was standing. I moved a hand slightly forward, and touched dress material just in front of me.

The above is an example of many of the letters which I have received.

After my sitting with the Baylises, Mr. Noel Jaquin made to them what I consider to be one of the fairest offers possible. He suggested that, if they

RAYS AND REFLECTIONS.

An article in the *Westminster Gazette*, dealing with Christmas ghost stories, remarks that "the old ghost has had its day." True enough; we said the same thing in *LIGHT* a short time ago. The old ghost was a thing of imagination and superstition; the remaining ghosts are of two varieties—(1) the real ghost; (2) the fake ghost, produced by illusionists, which vainly endeavours to pass itself off as the actual thing; but the public knows better nowadays, as the illusionists are beginning to discover.

* * * *

Sir Arthur Conan Doyle's "Broadsheet," issued from his Psychic Bookshop, is a seasonably festive document. Amongst its humours is the following: "One man writes that he is willing to swap his collection of psychic books for a female greyhound-racer. As we did not happen to have such a thing in stock at the moment, the deal did not come off. Another wrote, 'I have read your catalogue, and have decided to purchase a seven-horse-power Austin!'"

* * * *

Is the new comet the "star of Bethlehem"? A correspondent assures me positively that it is. A similar belief was current a good many years ago regarding a familiar planet—I think it was Venus—which for some reason, connected probably with atmospheric conditions, became unusually bright. The rumour gained such a hold on the populace that exasperated journalists said that if it were not the "star of Bethlehem," then it must be the star of Bedlam!

D. G.

(Continued from previous column.)

wished to prove that they could obtain genuine phenomena, they should sit under their own conditions, *with their own sitters in their own room*; he himself would not be present, but he would apply a chemical test which would prove whether the touches were supernatural. The Baylises have not accepted this offer. I understand that they have also refused to sit at the British College of Psychic Science under controlled conditions, or to allow the Honorary Director of the National Laboratory of Psychical Research to be present at one of their seances.

In conclusion, may I point out that the Baylis case gave rise to far more important issues than the trivialities and petty deceptions which have appeared upon the surface.

In proclaiming myself a sincere Spiritualist, I do so because I am convinced of a truth of colossal import to the world. It is because of this that it is imperative to stamp out all forms of falsity. This great movement, the facts and the truth of which are gradually being accepted by scientists all over the world, must be kept clean. The curse of Spiritualism has been fraudulent mediums, and it is because of such inevitable and cancerous growths that the progress has hitherto been retarded. Until now, the attitude of the world for and against Spiritualism has tended towards extremes. On one side there exists the attitude of a great number of Spiritualists whose credulity is so pitiful as to bring ridicule upon a fundamental and progressive discovery, and, on the other side, there is a section of material scientists whose incredulity in face of the established facts is equally absurd. What it is necessary to attain between these two fanatical extremes is a logical balance. So far as I am concerned, in my studies and my research, I am as unlikely ever to agree with the extreme Spiritualist as I am unlikely to agree with the extreme materialist. When I discover fraud, wherever it may lie, I shall expose it just as fearlessly as I published the truth of supernormal phenomena when it was revealed to me.

WHAT IS SELF-CONSCIOUSNESS?

By MAJOR R. P. MORRISON.

The fact that all human beings are self-conscious is accepted without question, but the majority of mankind do not associate this fact with the degrees of self-consciousness exhibited by their fellows in daily life.

It would not be doubted that human beings possess a greater degree of self-consciousness than animals. Some authorities, indeed, might claim that animals possess nothing of what is understood by that term.

It may, therefore, be assumed that the degree of consciousness possessed by any unit marks its position in the scale of life. From a state of barely conscious existence, life progresses to a state of self-consciousness; and the more intensified this state becomes, the higher or more interior will be the form of life which manifests it.

From this it would appear that the judgment of the average man or woman, in reference to degrees of self-consciousness in daily life, is somewhat misplaced. In this connection self-consciousness is viewed as a state to be avoided. Why? There surely cannot be two states of self-consciousness; one appertaining to the evolution of life, and the other to the exigencies of society?

Yet this must be the supposed answer, if the question ever receives consideration. But what line of reasoning might lead to such a supposition? It may be assumed that the social form of self-consciousness is thought to express undue consideration of self, and that the term, "unself-consciousness" expresses the opposite. Hence, although it is quite in order to be a self-conscious form of life, it is most disorderly to be self-conscious in society.

A study of psychology will quickly reveal a flaw in this logic. Men and women who exhibit the signs associated with "self-consciousness" when in contact with their fellows, are, without exception, extremely affectionate and sympathetic in their nature. The so-called "unself-conscious" folk are, on the other hand, hard, domineering and unsympathetic. This does not support the assumption that self-consciousness betrays undue consideration of self.

What possible solution can be advanced to account for shyness, and how has this painful condition become synonymous with self-consciousness? Assume the essential unity of life and the problem presents no difficulties.

The higher—or more interior—the position of any unit of life, the clearer becomes the sub-conscious vision which relates the external form with the underlying unity. Thus, all such will instinctively attempt to enter the consciousness of those with whom they are brought into contact. They are, in fact, true "sensitives" and respond quickly to any note—harmonious or the reverse—from the mental instruments that surround them. When such instruments are attuned to a lower degree of life, the notes they give forth will sound very discordant to the sensitives.

Translating this cause into the resultant effect: so-called self-conscious folk are the first to detect any lack of harmony in personal relationships, and their sub-conscious knowledge of the truth causes them to blame themselves for their failure to enter harmoniously into the mental states of those with whom they are in contact. They thus develop what is now known as "an inferiority complex."

Modern thought tends to divide the human unit into two components, the conscious and the sub-conscious self; but it might be more correct to re-name these the conscious and the self-conscious self. Consciousness relates the self to the animal, vegetable and mineral kingdoms; self-consciousness to the spiritual,

Angelic, and Divine—or whatever terms are thought to express more interior forms of life.

Humanity, as a whole, still inclines more to the conscious than the self-conscious state; hence the "struggle for existence" with its resultant wars, both social and national. The laws governing human action approximate, as yet, more to the outer than the inner kingdoms of life.

The true SELF within all apparently separate units is one and indivisible, and so the dawn of true "self-consciousness" may be said to appear when any unit of life reaches a state where the external consciousness is awakened to a dim realisation of its identity with all the apparently separate units—both on the outer and inner spheres of life—who, in their infinite number, constitute the real "SELF."

So-called "spiritualistic mediums" are those units of life who have been evolved to form connecting links between the outer consciousness and the inner self-consciousness (sub-consciousness, if the term be preferred). The consciousness of most of these "mediums" is kept distinct from the sub-consciousness except in the peculiar conditions that attend their duties as "links."

But there is another form of what might be termed "linking mediumship" that is purely mental. In such cases the consciousness of the personality becomes gradually identified with the inner sub-consciousness. This process must be attended with great suffering—which will vary in intensity according to the degree of amalgamation—because the outer consciousness, being personal in its principle, cannot easily become subservient to the impersonal demands of the inner sub-consciousness.

Nevertheless, here lies the pathway to true freedom, and although the consciousness of the personality may struggle hard to "sell its birthright for a mess of pottage," it will, in the end, find the peace that "passeth understanding" in the arms of Infinite Wisdom and Love.

RICHMOND SPIRITUALIST CHURCH.—The Dance held last month at the Pagoda Rooms, Richmond, in aid of the Funds of this Church was successful, both from a social and financial point of view. The concert, including songs by Miss Elderfield and Mrs. Charteris, and humorous turns by Miss Marie Leoni, was highly appreciated.

TEMPLE OF LIGHT.—A branch church of the Temple, situated in the grounds of "Highfield," Golders Green Road, N.W., will be opened on Monday evening, 16th January.

MISS L. GWENDOLEN WILLIAMS is holding an exhibition of her small bronze statuettes at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7, from Monday, 9th, to Saturday, 14th inst., between the hours of 10 and 6.

NEW BOOKS RECEIVED.

"HISTOIRE DU SPIRITUALISME EXPERIMENTAL." By C. de Vesme. (Jean Meyer, Paris. 35 francs.)

"THE KING'S DAUGHTERS." By Marion Reid. (Percy Lund, Humphries.)

"LES RADIATIONS HUMAINES." By Raoul Montandon. (Librairie Félix Alcan, 108, Boulevard Saint-Germain, Paris. 45 francs.)

"LA DIVINATION." By J. Maxwell. (Ernest Flammarion, 26, Rue Racine, Paris. 12 francs.)

ANSWERS TO CORRESPONDENTS.

T. E. B. JONES (Isle of Man).—We know of none. The Secretary of the S.N.U., Broadway Chambers, 162, London Road, Manchester, may be able to inform you.

JANUARY 7, 1928
The British
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Syllabus on Application.

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Thursday, January 12th, Devotional Group 6 p.m. ... MISS STEAD,
Friday, January 13th, Library "At Home," 2.30 to 5 p.m., Tea 6d.

Week commencing January 16th.

Circle for Clairvoyance ... Wednesday, 3 p.m.
Instruction Class, MR. FOSTER ... Thursday, 3 p.m.
Instruction Class, MISS EARLE ... Thursday, 3 p.m.

Public Meeting.

CAXTON HALL, January 18th, at 8 p.m. ... MR. A. VOUT PETERS

THE LONDON SPIRITUAL MISSION,

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Sunday, January 8th, 11 a.m. ... Mr. ERNEST MEADS

" " " 6.30 p.m. (Healing Service) ... Mr. PERCY BEARD

Wednesday, January 11th, 7.30 p.m. (Clairvoyance) Mrs. ALICE JAMRACK

Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, January 8th, 11 and 6.30, Mr. Ella. Thursday, January 12th, Mrs.
Croxford, 3 p.m., Members only, 6.30 p.m., for Public. Community Singing, 6-6.20

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—January 8th, 11.15,
open circle; 2.45, Lyceum; 6.30, Mrs. E. M. Neville. January
11th, 8, Nurse Giles.

Camberwell.—The Central Hall, High Street.—January 8th,
11, service; 6.30, Mme. Bishop Anderson. Wednesday, 7.30,
public circle at 55, Station Road.

Peckham.—Lausanne Road.—January 8th, 7, Mrs. M. Clemp-
son. Thursday, 8.15, Mrs. S. Podmore.

Richmond Spiritualist Church, Ormond Road.—January 8th,
7.30, Brother John, address. January 11th, 7.30, Miss Moore,
address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—January 8th,
3, Lyceum; 6.30, Mr. J. A. Howard Hulme, of Brighton.

Fulham.—12, Lettice Street (near Parsons Green Station).—
January 8th, 11.30, circle; 3, Lyceum; 7, Dr. Vanstone.
Thursday, 8, Mrs. S. D. Kent.

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Tuesday, 10th, at 7.30, Clairvoyance ... MRS. A. JOHNSON
Thursday, 12th, at 7.30, Clairvoyance ... MRS. A. ROBERTS

Sessions for Trance and Normal Clairvoyance.

Monday, 9th, at 7.30 ... MRS. KINGSTONE
Wednesday, 11th, at 3 ... MRS. CANNOCK

Sessions for Trance and Direct Control.

Thursday, 12th, at 7.30 ... MRS. ROBERTS

Sessions for Materialization.

Tuesday, 10th, at 7.30 ... MRS. HENDERSON
Friday, 13th, at 7.30 ... MRS. HENDERSON

Public Lecture.

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6.30 p.m.—Speaker, Rev. Drayton Thomas.

Clairvoyante: Mrs. A. Johnson.

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Sunday, January 8th, 6.30 p.m. ... Mr. A. VOUT PETERS

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Wednesday, January 11th, 7.30 p.m. ... Mr. C. GLOVER BOTHAM

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