

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,831.—VOL. XXXVI. [Registered as] SATURDAY, FEBRUARY 12, 1916. [a Newspaper.] PRICE TWOPENCE.
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Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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* Subscriptions should be made payable to the Hon. Treasurer, Henry Witthall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

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"LIGHT! MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

There is no better way in dealing with doubts and contents than getting them openly expressed and frankly dealt with. W. B. P., whose letter concerning Dr. Crawford's experiments appeared in our issue of the 29th ult., is an old and able contributor to *Light* and well versed in all branches of psychic phenomena, of which he has been a student for more than a generation. He raised what is admittedly an important question in connection with all seances for physical phenomena. The most genuine mediumship may at times show curious perversions, and W. B. P. made his point clear by references to Eusapia Palladino and unconscious mediumistic action. It will be seen that his question is answered this week by Dr. Crawford, Mr. Hanson Hey and Mr. Ernest Oaten. We have also received privately the assurance of a leading member of the Psychical Research Society who has taken an active interest in the matter that absolute reliance may be placed on the experiments. Personally, we had no doubt on the matter, knowing something of the conditions in which the work was being carried on, and of the care and pains which Dr. Crawford is expending on what he rightly regards as a work of the first importance, as being designed to provide further scientific demonstration of the reality of physical phenomena.

* * * *

This question of the psychological factor in mediumship has been "the direful spring of woes unnumbered" in connection with mediumship. Where the manifestations are the outcome of deliberate fraud, the matter is simple. The medium is a rogue and there is an end of it. But suppose the medium is not only the possessor of genuine psychic powers, but also a person of the highest probity, and yet the phenomena are on some occasions found to be apparently counterfeits of the "real thing." A medium has been known quite openly to produce raps on a table with her own hand, and when expostulated with, to deny indignantly that she was doing anything of the sort, yet *without ceasing to do so*. When, afterwards, the *genuine* raps became audible, it was clear that there was no conscious imposture. A psychic disturbance had been at work; it is too often forgotten that an experiment in even the most objective branches of physical phenomena involves mental action. It is conceivable that the production of physical manifestations by spirit agency may occasion subtle reactions on the physical powers of the medium, who may be unconsciously impelled to carry out by *ordinary* means some operation which it was intended to perform by purely psychical methods. Those whose observations and conclu-

sions are of the rough and ready order may thus easily be misled in crying "fraud" where there is no fraud at all.

* * * *

This question of mental states in connection with physical phenomena is a significant one. It gives dim but curious hints of the mysterious link between mind and matter, and points to the necessity of studying the spirit in the flesh as well as the spirit when out of it. In the study of the physically embodied soul lie the keys to many of our problems. But it is not at all necessary that the scientific observer of physical phenomena shall be a trained psychologist. He may by rigid scrutiny and the establishment of fraud-proof conditions (as Mr. Gambier Bolton has shown) exclude altogether the possibility of deception, whether deliberate or unconscious. And that is where the value of Dr. Crawford's experiments comes in. Given that absolutely genuine physical phenomena can take place (as we know they can), the foundations for further inquiry are laid. The physicist and the psychologist may then join hands and proceed to the task of connecting up their discoveries. And by that road we feel assured that the gap between "matter" and "mind" will ultimately be bridged over.

* * * *

The following, taken from "The Principles of Nature," by Mrs. Maria King, is appropriate to the subject of the "geography" of the spirit world discussed in our pages some little time ago.

Spiritual emanations flow in currents . . . from a physical planetary surface to the plane of the second sphere after the former has developed to a certain stage. . . The house is partially built before its intelligent occupant takes possession. The sphere is laid out in planes, every planet in the material system it represents developing its own plane. Surface matter of planets is that which yields up its spiritual ethereal elements to form this plane, and by the law of condensation of spirit these elements condense as a surface.

In short, Mrs. King teaches, like all advanced seers, that the realms of spiritual or supermundane life consist of mighty zones of stratified substance. As to the social order, as she well remarks, and as most of us know, "circles" and "spheres" are often talked of in a loose and confusing way. There are manifold circles and subdivisions marking off different grades of spiritual advancement, although these may all belong to the one great sphere or zone representing the first grade of independent spirit life. A recognition of that fact clears away a host of difficulties in the reconciling of statements by spirit communicators not sufficiently advanced to realise the immensity of their new stage of life.

* * * *

Horace in some of his stately lines warns translators of the danger of attempting to render word for word the languages they translate. The poet saw that in aiming at a mechanical exactness of this kind the spirit of the original was likely to be lost. We think of the maxim sometimes when we see attempts made to reduce descriptions of the next life into purely mundane terms. Such

efforts occasionally result in the conversion of some idea, the beauty of which can only be fully appreciated through the imagination, into something quite grotesque. We heard it objected the other day that the ministry of an exalted spirit to those of a lower state must necessarily be limited by the time at his disposal. The attention devoted to one case would mean the enforced neglect of others for the time being. If that were the case, the higher states of consciousness would really be no advance on the personal and physical conditions in this world. But even *here* it does not apply. To his soldiers—thousands of whom had never come into direct touch with him—Napoleon was a living presence. His thought inspired them: they died uttering the name of the man they idolised, and feeling themselves the objects of his care. We have only to develop the idea to see that a great spiritual leader may be in a very real sense the direct inspirer and helper of thousands of souls, conscious of their needs and revealing himself to each without regard to limitations of space and time which are barriers only to the sense perceptions.

THE IDEALIST'S POSITION.

A REPLY TO MR. G. E. OWEN.

"N. G. S." writes: I live in the hope of some day learning what exactly the Idealist really believes. Mr. Owen does not make his position very clear, but, perhaps, if struck again, he will give out a more certain note. From a study of his article (p. 27) I gather that his views are contained in the following statements:—

Idealism admits the existence of matter. . . Matter has only an apparent reality. . . Matter is not something which has an existence apart from the mind conscious of it. . . Descartes saw that, if all conscious life were to die, the matter which remained would be practically non-existent. . . The external world is the result of the organs of sense performing their work. . . The outer world of matter is an outgrowth of the organism man possesses, and is conditioned by the state of existence he is in. . . Sensations and reality are two different things; the senses tell us that the sun rises from the water; hence the unreliability of the senses as the basis of our knowledge.

From these extracts it is possible to construct a sort of model of Mr. Owen's world. Matter has no existence apart from the human mind, *i.e.*, the minds of each of us. There is nothing, then, but immaterial mind; each immaterial mind creating for itself, without any "external stimuli," a material dream-world, and, strangely enough, the same dream-world as everyone else. At the same time I admit that this last difficulty may seem an artificial one, because our belief in the existence of other people is based entirely upon our "unreliable" senses. Mr. Owen is writing (in his dream) for the benefit of readers of whose existence he has absolutely no evidence whatever!

Proceeding, I find that this immaterial mind has organs of sense, with work to perform. What are they made of, and what work is there to do, since there is nothing to stimulate them? Oh! now I see. Descartes said matter would be *practically* non-existent if mind were annihilated. Matter would not be quite non-existent; so that it has some measure of independent reality after all—enough to make organs of sense and provide them with work. Next I note that this immaterial mind has an organism, of which matter is an outgrowth. Our world is rapidly acquiring that solidity of which Mr. Owen subconsciously feels the need. Finally, I observe that the senses are unreliable as the basis of our knowledge. Will Mr. Owen imagine himself without any sensations and say from where he would get his ideas of reality? He would have no ideas at all.

I hope I have said enough to show Mr. Owen that he has failed to make his position clear to an unphilosophical reader, and to induce him to attempt once more in very plain English to fashion for us a model of his universe. Let him take his apple and explain to us how we happen to agree one with another upon the dream-picture of an apple—ripe, rosy and round; solid, succulent and sweet. My feeling is that the Idealist is only safe when up in the clouds. When he descends to earth he comes within range of certain destructive artillery.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 17TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. A. J. WALDRON

ENTITLED

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AT MONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, February 15th, Mrs. J. Paulet will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, February 17th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the second of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, February 18th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, February 18th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

Feb. 17th.—"Charms, Mascots and Talismans."

" 24th.—"Precious Stones—Their Psychic Properties and Powers."

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences,"

A DIRECT VOICE SEANCE.

THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

A correspondent, who is a university graduate in music, and well known in the Lancashire town where he resides, sends us the following account of a séance given there by Mrs. Roberts Johnson, on Tuesday, January 18th:—

I had on previous occasions sat for the direct voice with each of the American mediums, Mrs. Wriedt and Mrs. S. Harris. Without making comparisons, I may say at once that Mrs. Roberts Johnson is a medium of whose psychic endowments we in England have reason to be proud. Personally, I have never been able to understand those who object to dark séances. We know that daylight "fogs" a sensitised photographic plate, and the fact is accepted without demur. If darkness is equally requisite for "direct voice," we should accept that fact also, and trust our mediums.

Mrs. Johnson has recently experimented in the light with partial success, I believe, but she finds that such séances draw far more upon her strength than dark séances. Investigators who have the welfare of our best mediums at heart will refrain from subjecting them to such trying ordeals, and will cheerfully accept the necessary conditions required by our spirit friends. It is not easy at any time for our loved ones to break the silence. When their opportunity comes, we should at least refrain from adding to their difficulties by insisting upon the admission of daylight into the séance-room.

Singing is helpful, and at this séance the music was both plentiful and varied. Singing is required, apparently, not so much for the sublime purpose of elevating our souls as for the mundane object of generating sound-waves, upon which the voices may build up. Air-vibrations constitute the raw material upon which spirit intelligence works. At present communication is fitful, evanescent, elusive. The power, psychoplasm—call it what you will—takes several minutes to accumulate, but may be expended and dissipated by a single sentence of "direct voice."

On January 18th our circle numbered fifteen, including the medium, five other ladies, and nine gentlemen. Great care had been taken in choosing the sitters, as the slightest hostile or sceptical feeling on the part of any one of the sitters would probably have neutralised the power, and spoiled the sitting. As it was, thirteen out of the fifteen were spoken to in the direct voice, which, considering that the medium was a total stranger to all the sitters, was, I think, a very good result.

The first voice came from Mr. David Duguid, who in this life was a famous medium, and who now takes charge of Mrs. Johnson's séances.

"You are doing very well," he shouted through the trumpet, by way of encouragement for our musical efforts. The voice was loud enough to be almost terrifying! He it was who helped the spirit friends, who were present in "crowds" (to quote his own expression), to use the trumpet.

I have no doubt that those who did speak were only a small fraction of those who waited for the few opportunities that came.

A short time afterwards, J— H—, a distant relative of Mrs. H—, who was present in the circle, announced his name. Then Mr. W—, an elderly gentleman, was touched by the trumpet, and a man's clear voice gave the name "D—." This was to Mr. W— the first audible greeting received from the other side, from his second son, who met a tragic death in London four years ago. The speaker's brother, another sitter, asked, "Is it *you*, D—?" "Yes, old man, I'm here," came the cheery and entirely characteristic reply. Then, as so often happens, the very eagerness of the spirit-visitant to continue the conversation defeated its own object, and the trumpet fell to the floor without further speech from D—.

The next voice was a woman's, high pitched, excited, and obviously overcome with joy to find such marvellous communication possible.

Mr. J— had felt the cold metal of the trumpet touch his hand, and immediately afterwards the eager voice called out

"Aunt Mary, Aunt Mary, Tom, oh, I am so glad to speak to you again."

The voice went on to refer to other relatives and family matters. Mr. J— was obviously deeply moved by this glad and unexpected reunion.

An even greater proof of identity was given a few minutes later, when Mr. Duguid spoke to Mr. Tom Tyrrell, the well-known clairvoyant, who had joined our circle as a sitter. The two had met at Glasgow over twenty years ago, when Mr. Duguid's painting mediumship had greatly impressed Mr. Tyrrell. Not only did Mr. Duguid recall this incident with a reference to the "pictures," but he proceeded, reminiscently, "J— B— was there, and Mr. R— was on the platform, too." Mr. Tyrrell, who is the soul of honesty, assured us afterwards that all these statements were perfectly correct. Duguid closed this memorable conversation with a commendation of his friend's clairvoyant work, and indicated yet further developments in the future.

Mr. B— was the next to be favoured with a voice. "William Henry B—" was loudly announced through the trumpet, and Mr. B— and his uncle (for it was he) were soon engaged in animated conversation, with references to business matters and other relatives and friends. I myself was touched twice by the trumpet, my first visitor being a spirit brother who only lived half an hour in this world. Having grown to maturity in the spirit world, this dear fellow told me he was now in a musical sphere, from whence he was helping me in my work, too. The other speaker gave a name quite unknown to me, J— L—. Noticing my bewilderment, Mr. Duguid intervened with an explanation. "He is another of your musical guides who lived at G—." Then followed a special message of encouragement, for which I am truly grateful to my newly-found friend.

Before the sitting terminated, Mrs. H— received two other greetings, from her husband and her son respectively. The latter had passed over before his second birthday, but, like my own brother, had reached man's estate on the other side. The former said, "Don't worry about me so much. I am all right"; then, moving the trumpet towards Mrs. H.'s married daughter, who was also one of the sitters, the voice said, "I'm looking after you, too, and the dear children." It was just the affectionate message of a father to his daughter. The sceptic, of course, would say that it contained no evidence of identity; but it brought more comfort to the recipient than any amount of self-imposed tests could have done. Two other ladies, Mr. C—, Mr. K—, and Mr. R— W— were all favoured with spirit greetings during the séance.

If I were asked to give my personal impressions I should say it was an evening to be long remembered. Not the least interesting feature of it was the exceptionally fine clairvoyance kindly given by Mr. Tyrrell at the close. He had a message for nearly every sitter, and gave Mrs. Roberts Johnson herself quite half a dozen clairvoyant descriptions of her departed friends, whom she identified. In the presence of such powerful mediums as these, one realises how thin, after all, is the veil between us and our disembodied loved ones. The evidence their psychic gifts afford ought to be more than sufficient for all intelligent men and women, except, of course, those whose minds are already warped by preconceived fallacies, theological kinks, or prejudice. Communion with the "dead" is a fact as demonstrable as wireless telephony. "Collective hallucination," "subconscious cerebration": what are these but phrases, mere distortions of fact, designed to obscure for a while the ultimate triumph of the main issue? Life is continuous, death is only an incident. Surely the time is rapidly approaching when that arch-humbler, the fear of death, shall for ever cease to hold in tyrannous thrall the enlightened minds of men! By divine, but natural, laws, operating through these their human instruments, bereaved souls on earth may once more know

The touch of a vanished hand,
And the sound of a voice that is still.

THERE are kindly misanthropes just as there are pitiless philanthropists.—G.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 12TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 15 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

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PAPER, PRINT AND TELEPATHY.

It is a common observation that material riches and spiritual well-being are rarely or never found together. The soul is clogged by ease and security; it flourishes best in an unkindly soil, rain-beaten and buffeted by winds. That is no ideal state for it, and will not always be its destiny. But adversity would seem to be the spiritual dispensation of our own day—a state of struggling to attain, of enduring that we may become strong, of being "battled to fight better." But although privation and struggle are not good things in themselves—poverty, as Dr. Johnson truly remarked, is "a very great evil"—they are often very necessary correctives, and when faced boldly and wisely yield great compensations. The alchemy of the Spirit turns everything to account; its resources are infinite. It puts to shame the most ingenious synthetic chemistry of earth, for the "substitute" it offers for anything of which we may be temporarily deprived is never a doubtful imitation of the original: it is always something finer and more precious.

We are threatened with a paper famine; the means of conveying thought by written or printed characters are to be restricted. That, of course, will be disagreeable, and even in many cases disastrous. Businesses will go down—some have already fallen and for many the means of livelihood will have disappeared. In a civilisation so mechanical, artificial and complex as that in which we are living it could hardly be otherwise. To say that this, like many other of our recent deprivations, will prove an instructive lesson in the art of doing without, and thus returning to more salutary and simple forms of life, would be a mere platitude, although none the less true. We are thinking rather of a more specific consolation—the quickening effect upon thought when its more mechanical modes of expression are reduced. Telepathy comes into the argument in a manner less remote than in the days when its reality was not so well demonstrated.

A large proportion of the reading of the last forty years—with its torrent of cheap books, newspapers and magazines—has amounted to little more than a drugging of the mind, dulling its alertness and distracting its attention from many things of more consequence. The cheapness of paper and print brought about a style of literature that was "cheap" in all senses. Some time ago an observant writer in a London journal remarked on the spectacle of train-loads of men and women on their daily journeys to and from the City all with their eyes "glued"

to newspapers, blind to all the life and scenery about them. The book of Nature—which no paper famine can ever affect—had become for the time a closed book.

It needs no great courage to venture on the statement that a reduction of the facilities for reading—which facilities necessarily mean much reading of what is purely trivial matter—will result in a stimulus to thought and observation. (The best books, the finest literature, would always remain, for we should find some means of perpetuating them even if all the supplies of wood-pulp failed us.) Even to-day amongst minds "bemused with many books" the reality of thought-transference has revealed itself in apparently capricious and certainly unexpected ways. There is no doubt that a vast amount of what we know as "psychic evidences" is continually presented to our minds but passes unnoticed because our attention is drawn away to things of less moment. Too many of us, as Francis Thompson wrote, gain no hint of the presence of the angels because we pass them with "estranged faces." And it is the same with those quick communications between soul and soul—messages for ever coming and going in millions. We fail to mark them, except in very rare instances, because of the distractions of the senses and the obsession of paper and print. The Printing Press has done a mighty work, but, even so, the "good custom" of reading may have its tendency to "corrupt the world." Perhaps it is time that pens should rest that the spirit may write its messages in its own electric fashion. For, after all, it is by telepathy—we do not like the word, it savours of the scientific workshop, but it will serve—it is by telepathy that the Universal Mind communicates with human minds, and that they, in turn, as spirits communicate with each other. The limitation of the objective methods may and should render us more alert to the interior realities. To the quickened understanding, even the languages of gestures and looks can be more eloquent than many printed pages, and the sound of a voice convey more than its words. Thought has other and more instant means than human speech, spoken or written, which indeed may be used rather to conceal thought than to express it. Telepathy may well become to us a vital thing with the partial eclipse of more mechanical devices. The mighty torrent of words, written often with travail and tedium, which the Printing Press has poured through our minds during the last few decades has perhaps worn a channel for higher and more subtle methods of expression. In this way, as in others, we advance from the fettered state to the free one, from material complications to spiritual simplicities, learning as we go many secrets of life for which we study printed pages in vain. The famine of the body will have meant a feast of the soul.

In our next issue will appear a further article by Mr. David Wilson on his system of psychic telegraphy, with some remarkable messages.

TWO WORLDS IN FELLOWSHIP.—When the light of reality reaches us and we begin to see that death is only an incident, not a climax; that it does not put out of our reach the friends to whom we are closely bound by faithful affection and sympathy, then we find ourselves face to face with a plain and urgent duty. . . . We must not ourselves raise a barrier between them and us by making ourselves unfit to hold communion with them; we must act as those who trust their love and are ready to welcome their presence and to receive those impressions which they can make on our minds when we are attentive and at peace. It may be—I think it often is—the case that they can finish their work, cut abruptly short, through those on earth, they can make us understand what they want us to do, they can help us to do it, they can live with us and learn with us, without any hurt, but with advantage to their spiritual progress, if we are worthy and if we realise our duty towards them.—From "The Bridge of Death," by H. A. DALLAS.

THE SCIENTIFIC INVESTIGATION OF
PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXVIII.—LEVITATION WITH PLATFORM AT VARIOUS HEIGHTS
OVER THE FLOOR.

Before I carried out the second experiment on the varying height of the platform from which levitation was effected (see article XXVII.), I made a slight alteration to the séance table, which affected its weight a little. Up to that time the table had possessed two light wooden bars across its width at either end near the floor, their object being, of course, to add rigidity to the legs. In order to show that these were not essential to levitation I had them sawn off.

Experiment 46.

Date of test—January 16th, 1916.

Weight of table—10lb.

Dimensions of platform (see article XXVII.)—12in. x 9in.

Initial no-load reading on balance due to weight of apparatus—9lb.

Height of platform from which levitation is effected (in inches).	Net vertical reaction on platform during levitation (in pounds).	
	Test A.	Test B.
1	0	0
3	$\frac{3}{4}$	$\frac{3}{4}$
5	22	26
7	27	31
9	$34\frac{1}{2}$	33
11	$36\frac{1}{2}$	38

The method of carrying out the two tests A and B was as follows: I first did test A, commencing with the platform at its nearest distance to the floor and taking either two or three levitations for each height, so as to obtain the results as accurately as possible. When I had worked through all the heights in this way, I went right through them again from bottom to top (test B). It will be observed that there is a variation of a few pounds in some of the heavier readings between the two sets.

During the course of the séance, over twenty separate levitations were given by the operators.

I wish to emphasise a particular point with regard to this experiment—a point which I think will eventually prove to be of great importance in the elucidation of the mystery of psychic force. It is this: At the greater heights—those in which the reactions are heavy—the downward vertical force on the platform did not become steady (as might have been expected) as soon as levitation was effected. On the contrary, the force in all cases continued to increase for a couple of seconds or so after levitation. From 5lb. to 8lb. is my estimate of the amount of downward force added after levitation was complete, and before the pointer on the balance ceased moving, which it, however, eventually did in all cases. The readings given above represent the final steady values.

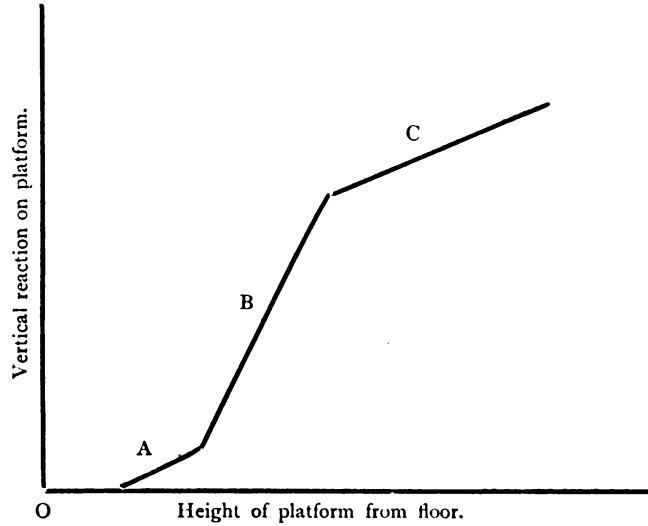
And now a word or two on the interpretation of the results. The three experiments, although they do not give identical results for the different heights, are, however, fairly consistent. They all show—

1. That on the floor, and for two or three inches above it, there is no reaction (thus verifying the results of previous experiments).

2. A very slight reaction is just noticeable at a height of three inches from the floor.

3. The reaction in all three cases suddenly increases. For instance, in experiment 45, from inch $5\frac{1}{2}$ to inch $7\frac{1}{2}$, it changes from 3lbs. to $23\frac{1}{2}$ lbs.; in experiment 46, test A, from inch 3 to inch 5, it changes from $\frac{3}{4}$ lb. to 22lbs.; in test B, from inch 3 to inch 5, from $\frac{3}{4}$ lb. to 26lbs.

4. After the sudden increase of reaction pressure referred to in (3), the rate of increase of pressure with height greatly diminishes.



The graph shows roughly how the reaction varies. There seems first to be a gradual rise of pressure (A), then a sudden rise (B), and then a slower and fairly uniform increase (C).

The results of these experiments are, in my estimation, quite consistent with the cantilever theory. Although they do not give identical readings for the same size of platform and the same height, yet they give the same kind of general conclusion. It is not to be expected that the results would be identical, for it is reasonable to suppose that the length of the cantilever would vary somewhat on different evenings and even at different times on the same evening, and its general shape might be subject to some slight alteration also.

A REPLY TO "W. B. P."

I have read "W. B. P.'s" letter in LIGHT of January 29th, and while I have not the slightest objection to criticism, I object to anonymous criticism and especially criticism *via* anonymous sources. If anyone has anything to say regarding the validity of this experimental research he must come out into the open. I have no doubt that "W. B. P." writes in perfectly good faith and that this aspect of the question has not occurred to him.

Meantime, for the information of the general reader, I may say, as appears in LIGHT in several places, that an ordinary gas flame enclosed in red glass is burning during the whole period of each séance; that independently of that, I have taken full precautions that unconscious mediumistic action has nothing to do with the phenomena; that anyone who thinks that the cantilever theory means that the medium is supporting the table with her feet or with any other part of her physical body, is arguing on unstable premises.

To love—that is the true revelation, the lifting up of the veil. It is as different from simply being loved as night is from day.—MRS. OLIPHANT.

THE "Theosophist" for January, we notice, contained an article, "Spirit Life and Spirit Activity," by John Page Hopps. A note prefixed to the article suggests that the editor of our contemporary is under the impression that the Rev. John Page Hopps is still amongst us in the mundane sense of the phrase. As our readers know, he departed this life some years ago. Possibly, however, by the statement that Mr. Hopps "is one of the best-known exponents of Spiritualism," our contemporary intends an affirmation of the continued existence and activity of our old friend. The article is, of course, a reprint.

ANSWERS TO QUESTIONS.

The Friday afternoon meetings of the Alliance attract numerous thoughtful Members and Associates interested in the many questions arising out of their studies of the phenomena and philosophy of Spiritualism. The resources of trance mediumship are always well illustrated by the ability with which the inspirers of Mrs. M. H. Wallis deal with the various problems submitted. On Friday afternoon, the 4th inst., a number of interesting questions were fully dealt with, and the following is a brief *résumé* of some of the answers.

An inquiry how a spirit distinguished a medium from other persons elicited the reply that it was usually by the aura. The psychic qualities which gave the power of response to spirit influence were readily discernible, and spirits who desired to communicate with earth were drawn instinctively towards persons so endowed. In many cases, of course, the psychic qualities of the individual had been the subject of observation on the spirit side since birth, and such powers had been spiritually tended and developed. Some persons, however, although possessed of mediumistic gifts, by their positive attitude of mind made it impossible for those powers to be utilised. Those who had mediumistic qualities were advised to cultivate them if they desired to serve their fellows by providing a means whereby the influence of those in the next stage of life could be employed in improving the conditions of this.

Asked whether those in the next life were as acutely conscious of the titanic struggle now raging as those on earth, and whether they suffered accordingly, the control replied at considerable length. The men and women of the spirit world were as various in their dispositions as those here, and when they had not passed to those higher states where larger views of life enabled them to discern the events of the world's life in their true proportions, they often suffered intensely by their sympathies. All life being inter-related, it was impossible, of course, that the great tragedy of to-day should be without its effect on spirit beings even when not directly concerned with the world's affairs, but the extent to which each was affected varied immensely with his or her conditions. Those whose work lay in ministering to the afflicted on earth and in endeavouring to combat the evil effects of the war, found naturally that their wisest attitude was one of calmness and self-possession just as was the case with the nurses, doctors and others engaged in the same work on the material side.

The fact that those on earth seem in some cases to be able by their sympathies to aid spirit people in distress better than can the spirits by whom they are surrounded was suggestively explained. It was well known that many persons, after leaving the body, absolutely declined to believe that they were "dead." Prejudice and preconception, the outcome of wrong teaching concerning the conditions of life after death, were active causes in such cases. Nothing would convince these people that they had undergone the great change, so long as the matter rested on arguments drawn from the things and people around them. They knew that they were alive and in surroundings that seemed to them as real as those of the life they had always known. Nothing in their new state corresponded with their idea of death, and in their unawakened consciousness they re-lived their old earth experiences. It was often necessary to bring them again into touch with persons on the physical side of life in order to enforce the lesson that they were actually dwelling in the spirit-world. Sometimes it might happen that some afflicted soul could only be effectively appealed to by persons in mortal life with whom he was more in sympathy than with those in his immediate surroundings. These could convince him where his spirit neighbours might fail.

The control did not accept the proposition of another inquirer that it was impossible intellectually to grasp the question of spirit existence. Nor would he admit that there was any gap or line of demarcation between the highest or most refined condition of matter and the lowest grade of spiritual substance. The fact was that the two conditions interpenetrated each other. Material conditions affected spiritual activities and *vice versa*. In this way the spirit body was elaborated by the processes of the physical body. There

was no real barrier between the two states, however much differences in consciousness and degrees of perception might seem to give the effect of separateness.

TRANSITION OF MR. W. S. BURTON.

Mr. William Shakespeare Burton, of 4, Belmont Park, Lee, passed peacefully away on the 26th ult, in his ninety-third year. Mr. Burton, who was the father of Miss Violet Burton, the well-known inspirational speaker, was an artist of repute (a gold medallist of the Royal Academy), and the painter of pictures which attained considerable celebrity. A follower of the pre-Raphaelite movement, Mr. Burton worked at his art until the last, completing a drawing only a few days before the end.

Although not taking any public part in the movement, Mr. Burton was a Spiritualist of many years' standing, and in his earlier career endured much as a result of his beliefs, which he never sought to disguise. He was, like many born artists, of an exceedingly retiring nature, yet a man of impressive presence and strong individuality, and his critical judgment was frequently exercised in connection with the artistic cults and movements of his time. The sympathy of all who know her will go out to Miss Violet Burton in her bereavement. Of her father, eager in spirit though old in years, she may think as of some happy warrior who does but take a brief and well-earned rest ere, like Browning's Ben Ezra, he goes forth

"Once more on my adventure brave and new."

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 13TH, 1886.)

The younger of the once-renowned brothers Didier, Alexis and Adolphe, departed this life last December. They surprised Europe about forty years ago by their marvellous gift of clairvoyance: some striking proofs of it are recorded in the Rev Chauncey Hare Townshend's work on Mesmerism. They were natives of Paris; and Alexis made that city his permanent abode, while Adolphe preferred to settle in London, where he exercised his gifts in clairvoyance and magnetism until a few years ago, when he removed, with his English wife and two accomplished daughters, to Paris. During his life in England he was esteemed by everyone who knew him, as one excellent in every relation of life. His remains were followed to the grave by numerous friends. His brother Alexis has still his gift of clairvoyance in strength.

The Rev. Dr. Babb waxes warm in a recent number of the "Occident" against a certain medium, the reason being that "he has given Spiritualistic exhibitions at so much per hour and written Spiritualistic books for pay." Our contemporary the "Golden Gate," consequently infers that "Dr. Babb refuses to accept a salary for his ministerial services, and that he writes religious books and pamphlets to give away! Of course he must, or he wouldn't question the right of the medium to earn a modest support by the practice of his mediumistic gifts." When will some divines who oppose Spiritualism on such grounds come to their senses?

ANSWERS TO CORRESPONDENTS.

E. P. P.—("Urim and Thummim.") Thank you for the letter, but you will see that the points you raise have been already dealt with.

HELENA SNOW.—We sympathise with the feeling that prompted your letter on Animal Survival, but regret inability to use it. There is plenty of evidence that some animals survive, and there is doubtless compensation for the suffering to which you allude.

HAPPINESS is a sunbeam, which may pass through thousand bosoms without losing a particle of its original radiance.—SIR P. SIDNEY.

FATE OR FREE-WILL?

THE ETERNAL QUESTION.

BY H. ERNEST HUNT.

The problem as to whether fate or free-will rules in life is as old as life itself. Logic and reason weighing up the matter give their verdict in favour of fate, but instinct ever rebels. Deep down within each of us there is revulsion at the creed that would make us the sport of the high gods, and degrade us to the position of puppets with all the pomp and circumstance of our surroundings to be the stage accessories of this our drama of life.

Yet the argument for fate would seem unanswerable; there cannot be effect without cause, and therefore antecedent causes must rule in every life. Astrology, which can tell a man's characteristics and foresee the outstanding crises of his life from his mere birth-hour, seems to corroborate this, and cases of veridical prevision, by no means unknown in psychic circles, all help to rivet upon the unhappy individual the chains that fetter his freedom and nullify his pretensions to mastery over his own fate. Sense and commonsense combine to proclaim man's impotence in the face of dominating events, and doom him to travel life's road the sport and creature of forces far outside his own control.

But instinct still remains a rebel, and, like some bird, beats within its cage, ceaselessly seeking an outlet; there must be some way out, some flaw in the argument that strikes the answering chord of truth within ourselves. Consecrate fate as the figurehead of life, and the joy and the hope vanish, the day-dream changes to a nightmare; deny us the chance to exercise our free-will, and we find existence naught but a purposeless mockery. But instinct is a rebel still, and instinct is right.

So long as a man is identified with his body, is delimited by his five senses and determined by the structure of his material envelope, so long the argument for fate is unanswerable, so long he must be the creature of his environment and of the antecedent forces that have made him what he is. But it is so fatally easy to overlook the solution offered by the view that a man is by no means to be considered as simply and solely his body; so long as he is deemed so to be, the logic that argues for fate is rigorous and unyielding, but if we demonstrate the falsity of that hypothesis the whole superstructure of determinism is undermined. We have come upon the loophole whence reason may emerge to join forces with instinct.

Man is spirit, inhabiting and animating a body, and not even the ordinary religious parlance a mortal man having an immortal soul. The distinction is profound and fundamental. Nor is it fancy, or poetry, or fiction; for the chain between material and spiritual phenomena is clear and progressive and without break. It proceeds from the ordinary things of everyday, the events and happenings that are our daily commonplaces, to the phenomena shown in the waking state by suggestion and the operation of the will; thence it continues on to hypnotic phenomena pure and simple, and finally this merges into a region of psychic experiences which demand as a precedent to any satisfactory working hypothesis that man is a spirit temporarily incarnated to-day. Hypnosis is invaluable as the connecting link between the normal and the psychic, but it cannot be too strongly urged that hypnotic phenomena themselves are but those of everyday life in a highly intensified and concentrated form.

If I am identified with my bodily form and limited to my bodily physical powers and conceptions, then I am able only to look on life through the medium of my physical equipment; I can only accept the messages which my senses telegraph to their headquarters in my brain; I can only think as the result of, and along the lines of, my experience. In such case I could not conceive of things as other than I knew them, and I should indeed be the slave of my sense-impressions and the victim of my fate.

On the contrary, however, I have imagination at my service and the constructive machinery of thought to work my way out: I can see things as they appeal to the evidence of my

senses, but I can yet conceive and picture them differently with the aid of my imagination and my power of visualising. I can, for example, see my child ill and suffering, and I can accept the idea of her illness and suffering as inevitable and bow to it, but in accepting it I even intensify and increase it by adding the influence of my ill-thought thereto; or I can conceive and picture her well and strong, in fine disregard of all the evidence of my senses. I can intensify and hold and give actuality to that thought-influence, and in a measure help to drive away and overcome the illness. My mental influence can, and inevitably does, go into the one scale or the other; in this and every other case it helps or it harms, even though it seem to do nothing at all, for the unseen forces that encompass us are subtle and silent. If I believe in them and strive to understand them, they come, in proportion to my knowledge and capacity, to my service; if I roundly deny their very existence, naturally enough they are paralysed by the suggestion. I am free or bound precisely according to my own measure.

I can be poor and yet conceive myself with no lack of means; I can hold to my own-made image of wealth and refuse to allow the evidence of my senses to come before the court; I myself am judge, and I rule such evidence prejudicial and inadmissible. Thus the influence that operates in my thought-world, presently to be manifested in my material surroundings, is not the influence of that which actually exists, but that which I in my freedom decree shall presently appear. If, then, I accept things at their face value I am ruled; but if I postulate the things I will have, and work for them in thought, then I take the reins of government myself and build a better state than the actual. I outrange that which otherwise would be my fate. I am the architect who sees the slum, and in his mind's eye plans the spacious hall upon its site in due course to take shape, as my thoughts do. Yet were it not for the saving grace of imagination to transcend the fetters of sense my architect would be bound to gaze with no far-seeing eye upon his fated slum, and I should be condemned to a hopeless, dispirited present.

I am here to-day, placed here inevitably by the causes that combined in the past to forge my chain of circumstance: granted, I know it. But there dawns on me the conception of my divinity, of myself as spirit. I see myself there in my body as the summation of clear-cut causes beyond doubt; but what of my "illumination," my "conversion," my "inner vision"—call it what you like—what of my new conception of my own illimitable self? Here is indeed a new factor, and yon doctrine of fate held sway and dominance conditionally upon the absence of such, upon the assumption that all the factors were known and weighed. Fate to be an effective machine must put in cause at one end and grind out effect at the other; it has no countenance for unforeseen incursions such as we see here. Fate has been doing all the drawing upon one plane, and here I come with my particular line upon another; fate deals in plane geometry, and I complicate the matter by introducing solids. Fate stalks relentlessly along the material high-road, and I laugh at him from my vantage ground off his route altogether. "Come down," he says, "for here on this road I'm your master; this is solid ground where one may walk, milestone by milestone, and be sure of it." But while he goes by the long, slow road I'm over the fields and away, and reach heart's desire or ever he has turned the corner.

Can anyone deny that by my thoughts I inevitably mould my temperament and my character? If he does, let him investigate hypnotic phenomena and learn better. Can anyone assert that my thoughts are without weighty effect upon my body? All modern research gives him the lie. Can anyone deny that my circumstances pivot largely upon my character? He is denying the obvious. Can anyone deny that my circumstances weave themselves into the pattern of my destiny? Can anyone, in short, contend that my thoughts have not the power largely to influence my fate? If so, I should be interested in his logic.

I roundly assert that the paramount influence in my life is what I think, that the dominant factor is the power of thought, for be it ever remembered not one single idea is lost to the

subconscious self, not one is without its due and measured influence in my mentality, for of these thoughts my most real self is for all time compounded. And, as the architect of my good or ill becoming, I can conceive things that have no basis in what we call fact, things that run counter to the dictates of experience, things that flatly deny circumstance as it is to-day; and thought by thought, step by step, I can bring these into being.

This is my freedom, the freedom of my will and my birth-right, to be one thing and to be able to become another, at once the creature and the creator: to have my mortal being on the material plane and to forge my destiny in the spiritual. From this my coign of vantage I see the dull grind of cause and effect—that everlasting chain—in the physical realm, but in the kingship of my soul I withdraw from the world of the senses and I proclaim that what would be shall not be. I, the free spirit, am nowise so enmeshed in the flesh that I must go all the way with it and work out its slow graduations of æonic progress. It is the truth that makes us free and love that casts out our fear, and with my spiritual eye I can foresee a greater, grander future than ever mere wits can grasp. I see fate, I see spirit; but well I know that that spirit is lord over fate to limit and debar its powers, and where it would but exact depression and tears, there spirit comes with good cheer in its train, to give us hope unquenchable and gladness naught may mar.

A SCOTTISH SEER.

Those who enjoy the friendship of Miss McCreadie, the Scottish seer, know her to be a woman of ready sympathy and generous impulse, possessing a fund of true Scottish kindness. She has been clairvoyant from childhood, and while quite a young girl developed powers of psychometry and healing, her first essay in the latter direction resulting in the curing of her father, who was suffering from paralysis, and who afterwards took a keen interest in the development of her psychic gifts. Her friends regarded her gifts (which were sadly out of tune with their orthodox beliefs) with no little misgiving, and it was not until many years had passed that they became reconciled to the idea of mediumship.

Our seer recalls one episode which shows very significantly the feeling with which Spiritualism was regarded in the days of her girlhood, even by those people who might have been expected to possess some degree of tolerance. A visitor at her home in Scotland, hearing a voice speaking in a foreign tongue, remarked to her mother: "Surely you have a Hindoo staying here, as I hear somebody praying in Hindustani." On learning that Miss McCreadie was under control in an adjoining room, he insisted, with every sign of repugnance, on taking his departure. He was a man who had travelled extensively in India, and was familiar with several of the native dialects; he confessed that he knew nothing about Spiritualism, and while admitting that the voice, intonation, and accent were undoubtedly those of a Hindoo, he was afraid to stop and investigate the phenomenon.

Miss McCreadie has a successful record of some twenty years' platform experience as a clairvoyant, in all parts of this country, as well as on the Continent. Some years ago, while travelling in France, she was impressed with a foreboding of future turmoil and treachery, and on returning predicted a great international conflict having its origin with the German people, who would attempt an invasion of this country. This prediction was uttered by the medium to numerous friends, including the parents of the present writer.

The medium relates one of her experiences, in which she was the means of saving a would-be suicide. A man, apparently in great distress, came to her and, without giving any details of his affairs, asked for a private séance. She advised him to go at once to his office, where he would meet a business friend who would hand him a sum of money sufficient to tide over his difficulties. The medium saw nothing further of this client for two years, when he called unexpectedly, saying that at the time of his previous visit he had become financially involved, and that it had been his intention to take his own life had the medium been unable to indicate any hope of improvement in his affairs; as a mark of his gratitude he insisted on making her a handsome present.

Miss McCreadie, it may be added, has given proofs of the reality of spirit intercourse to several of the most distinguished investigators of psychic science, especially in the direction of identity. Some of these proofs are described in a book by a well-known writer (in the library of the London Spiritualist Alliance) in which the medium figures under another name.

D. N. G.

SIDELIGHTS.

"H. H. M." appeals for enlightenment from our readers on the following point: "If the statement I sometimes see in *LIGHT* is correct that human thought is creative, 'it doth follow as the night the day' that the gods of various kinds and ages may be but creations of human thought. Then 'What is truth?' Is there behind such man-created Gods—What?—Who?"

A correspondent, "S. T.," expresses his conviction that the best evidence for the doctrine of vicarious atonement is found through Spiritualism. We can "take on the death conditions and in some cases the spiritual burdens of our departed friends, we can help them to throw off their physical disabilities, &c.," and this, he holds, is "nothing else than vicarious atonement in miniature."

Fresh indications that Mars is habitable are afforded by photographs of the planet's spectrum taken last winter in Professor Lowell's observatory at Flagstaff, Arizona, and published in the January "*Scientia*." These show the existence in its atmosphere of oxygen and a watery vapour. Both, however, are very scarce, and it seems more than ever probable that a great part of Mars is desert, and that the lines which cross its surface are actual canals or belts of vegetation along canals.

Many years ago we possessed a tame siskin and were much charmed with its engaging ways, but it failed to confide to us the following amusing superstition which we find narrated in the "*Saturday Westminster's*" Nature Notes: "There is very little folk-lore connected with the siskin, but in Bohemia and the Tyrol it is supposed to share with the swallow and the raven the power of procuring a stone that will make its possessor invisible. The difficulty of procuring the stone seems to be that as soon as the bird brings the magic stone into the nest, for the purpose of restoring life to one of its young, the site of the nest becomes invisible, which probably accounts for the scarcity of this form of magic."

LETTERS TO THE EDITOR.

"Light" and its Friends.

SIR,—I enclose cheque for my subscription to *LIGHT* and to the *L.S.A.* Although suffering from loss of business, &c., this is the very last subscription I should give up.—Yours, &c.,
H. C.

D. D. Home.

SIR,—May I suggest—it is pure conjecture—that the memorial in Edinburgh referred to by Mr. Stanley Gordon was erected by Dr. Robert Chambers, of that city? His sympathetic introduction to Home's autobiography and his interest in the medium make the surmise not unreasonable.—Yours, &c.,

ARTHUR BUTCHER.

Dr. Crawford's Experiments.

SIR,—In your issue of the 29th ult. we notice that the experiments of Dr. W. J. Crawford have been questioned on the ground that the phenomena occur in darkness (necessitating elaborate precautions against deception).

We have attended some of these séances and beg to be allowed to state that on each occasion on which we have been present the phenomena have occurred in sufficient light to observe clearly all the sitters, including the medium.

A gas jet is fixed in a box, one side of which consists of a sheet of ruby glass approximately 9in. by 7½in., and in this light we have been able to read newspaper print at a distance of over one foot from the glass front, the medium being placed from 5ft. to 7ft. therefrom, and we have thus been able to clearly follow all happenings.

We vouch for the fact that the table is levitated in an approximately horizontal plane to the extent of at least 8in. and without physical contact with either medium or sitters.

We understand that *all* experiments have been conducted under these conditions unless otherwise stated.—Yours, &c.,

ERNEST W. OATEN,
President.

HANSON G. HEY,
Secretary.

Spiritualists' National Union.

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told and do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse. Daily from 10 to 5, or by appointment. Séances for investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Donald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 5 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-lawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Zeilah Lee, 69, Wiltshire-road, Brixton, S.W.—Telephone: "Brixton, 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s. and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Miss Chapin (Blind) (of New York). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 222 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," published by Nash, 2s. 6d., gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams, 191, Strand (opposite St. Clement Dane's Church). Write or 'phone for appointment. 'Phone: 945 City.

Horace Leaf.—Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s.—15, St. Luke's-road, Cornwall-road, Bayswater, London, W. (near Westbourne Park Station).

Thomas F. Matthews.—Séances: Tuesday, Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178a, Westbourne-grove (32 'Bus to Ledbury-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner, Maida Vale Tube Station.

Mrs. Osborne Leonard (Trance) gives private sittings daily, 11 to 6, or by appointment.—41a, Clifton Gardens, Maida Vale, W. Buses 6 and 74 pass door. One minute Edgware-road. Buses 1, 8, 16. Warwick Avenue Tube Station two minutes. (Please note change of address.)

Mrs. S. Fielder (Trance), 35, Tollington-road, Holloway-road (close to Tube and Jones Bros.). Private readings daily, 11 to 7, from 2s. 6d. Séances: Monday, 3, 1s.; Thursday, at 8, Sunday, 7, 1s.

Wm. Fitch-Ruffle (Psychic), 115, Warwick-street, Eccleston Square, S.W. (No. 2 'bus to door; 4d. Victoria). Séances: Sunday, Wednesday, Thursday, 3 p.m. and 7.30 p.m., 1s.; Tuesday (select), 1s. 6d. Private consultations before 3 p.m. on above days, 1s. 6d.; other days, 2s. 6d. to 5s. Home receptions attended at above terms. Ground floor.

Mrs. Clara Irwin (Trance) gives readings daily; hours, 11 to 6; later by appointment. Public Séance: Sunday, 7 p.m. sharp, 1s.—15, Sandmere-road (near Clapham-road Tube Station), S.W. Testimonials from all parts. (On parole français.)

Mrs. Mora Baugh gives readings daily at 7½, High-street, Notting Hill Gate (opposite Central Tube).

Mrs. Boddington, 17, Ashmere Grove, Acre-lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Miss Vera Ricardo (from Russia) gives readings in five languages. Trance. Healing and Massage. Circles: Tuesday, Sunday, at 7, 2s. 6d.—After Monday, 7th, 13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Thursday by appointment.

Mr. Lionel White. Daily, 1 to 5. Séances: Tuesday, Thursday, Saturday, at 8 p.m., 1s.; Wednesday, Friday, at 3, 1s.—107, St. George's-road, Victoria, S.W. 'Bus 24 to Road.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 7, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (near Oval Tube, same side as Children's Hospital).

Mrs. J. Paulet, Psychic and Healer, 9, Park-road, Upper Baker-street, W. (close to Baker-street Station). Daily, 11 to 4. Fees from 5s. Thursday, at 3 p.m., séance; fee, 2s.

Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W. (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles each evening (except Saturday and Sunday), 8 p.m.; Thursday, 3 p.m., fee 1s.

Miss Cara de Lynn (Psychic) will be at 4, Holles-street, Oxford-street, W., every day from 11 to 7 (Saturdays, 2 o'clock), for consultations. Hindoo Yogi system. Studies in Numbers, Colours, Precious Stones, &c.

Mrs. Ratty (Trance). Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

Mrs. M. E. Orlowski (Trance). Private sittings daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s. Developing circle, Fridays; interview first.—171, New Cross-road, New Cross Gate, London, S.E.

Healers.

Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and b. Tel. 5195 Regent. (See Page 135, LIGHT, March 21st, 1914.)

Mrs. Rose Stanesby, Spiritual Healer and Teacher (for many years a worker with Mr. George Spriggs) Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

Mrs. Miriam Godfrey, Certified Hygienic Specialist (All Methods), Medical, Surgical, Masseuse, Electrician, &c. Spiritual Healer. Receives, visits, travels with patients. Dublin Psychic. Hours, 2 till 6 p.m. (first Friday in month excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove. Motors 7, 27, 28, 31, 32, 46.

Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Fridays, by appointment. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

Miss Edith Patteson, Metaphysician, receives daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

Miss Helen Worthington, Psychotherapist, Teacher and Healer (Graduate Student of Dr. Elizabeth Severn). All Mental, Psychic and Physical Disorders dealt with by means of Mental Suggestion. Education of the Will, and Spiritual Healing. First consultation free. Hours, 2 to 6 p.m. Telephone, Victoria 6074. Address: Parliament Mansions, Orchard-street, Victoria-street, London, S.W.

Mr. Robert McAllan (Nerve Clinic), 56 and 58, High-street, Croydon, whose striking cures of Neurasthenia and allied Nerve Ailments are vouched for by many testimonials, visits daily in London (mornings only). Telephone: 7049 Central. Prospectus free.

Mr. Percy R. Street, MEMBERS' MANSIONS, 33, VICTORIA STREET, S.W.

Hours for Consultation and Treatment, 10 a.m. to 5 p.m. (By appointment.)

Depot for Dr. John's Natural Remedies.

For the convenience of patients, Lift, use of Telephone, Writing and Rest Room.

Telephone . . . 6849 Victoria.

See next page.

SOCIETY WORK ON SUNDAY, FEB. 6th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, *New Oxford-street, W.C.*—Useful address, "Spiritualism and the After-Life," and very successful clairvoyance by Mr. Horace Leaf. 31st ult., Mr. Fitch-Ruffle gave interesting psychometrical readings. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—The morning address was by Mrs. Mary Davies, and the evening by Miss Violet Burton. For Sunday next see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, devoted to helping our dead heroes; evening, Mrs. Fairclough Smith gave spiritual messages. Sunday next, see advt. on front page.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—Miss F. Morse gave an inspirational address on "The Riddle of the World," and answered questions. Sunday next, at 11 a.m. and 7 p.m., addresses by Mr. Percy Scholey.—C. L. B.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Morning, circle, conducted by Mr. Hibberd; evening, address and clairvoyance by Mr. Wright. Sunday next, 11 a.m., circle: 3, Lyceum; 6.30, Mrs. Miles Ord, address and clairvoyance. Tuesday, 8, developing circle. Thursday, 8.15, meeting.—N. B.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD.*—Addresses and clairvoyance: morning, by Mr. Lionel White; evening, by Mrs. Mary Gordon. 3rd, Mrs. M. E. Orlowski, psychometry. Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m., Mrs. Cannock. 17th, 8.15, Mrs. Webster. 20th, Lyceum Day.

CLAPHAM.—HOWARD-STREET. *WANDSWORTH-ROAD, S.W.*—Tea, members and friends. Evening, thoughtful address by Mrs. Brownjohn on "Scriptural Symbolism," and well-recognised clairvoyance. Sunday next, at 11.15, open circle; at 7, Mr. G. Prior. Friday, at 8, public meeting.—F. C. E. D.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, *VILLAS-ROAD, PLUMSTEAD.*—Address by Mr. H. Boddington. 2nd inst., Mrs. Neville, address and psychometry. Sunday next, 3 p.m., Lyceum; 7, Alderman D. J. Davis, address and clairvoyance. 16th, at 8, Mrs. Cannock, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close Clock Tower).—Excellent addresses and clairvoyance by Mr. Punter. Sunday next, at 11 a.m. and 7 p.m., Mrs. Spicer, addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Morning, Mrs. Curry (president) gave an uplifting address and good clairvoyant descriptions; evening, Mr. T. O. Todd delivered an excellent discourse, after which an illuminated testimonial was presented to the late president, Mr. A. Cape, in recognition of his past work for Spiritualism in Brighton. Sunday next, at 11.15 and 7, Mrs. Harvey; also Monday, 3 and 8. Tuesday, 3 and 8, clairvoyance by Mrs. Curry. Thursday, 8 p.m., public meeting.—F. V. C.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, *BROADWAY*).—Interesting address by Mrs. Mary Davies. Wednesday next, 3 to 5 p.m., healing through Mr. T. H. Lonsdale; 7.30, open circle, Mme. Clare Hadley. Thursday, 4 to 7, Mme. Vera Ricardo, private consultations. Sunday next, 6.30, Mr. Harry Fielder.—R. A. B.

STRATFORD.—IDMISTON-ROAD, *FOREST LANE.*—Afternoon, Lyceum, conducted by Mr. Hayward; evening, Mrs. Pullham, successful clairvoyance. 3rd, Mrs. Jamrach, address and clairvoyance. Sunday next, at 7, Mr. Horace Leaf. 16th, at 3, Mrs. Bryceson. 17th, Mr. and Mrs. Connor. 19th, social evening. 20th, Mr. G. Prior.—A. T. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address, "The World's Great Need," and good clairvoyant descriptions, by Mr. A. Moncur; evening, Madame Beaumont, splendid address and excellent clairvoyance. Sunday next, 11 a.m., circle; 6.30 p.m., Mrs. Mary Gordon, address and clairvoyance.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Morning, Mrs. Brookman conducted the meeting; evening, Mrs. Orlowski gave an address and well-recognised descriptions. Sunday next, 11 a.m., Mr. Hawes; 7 p.m., Mrs. Beaumont. Monday, 8 p.m., Mr. Dougall. Tuesday, 7.15, healing and after-circle. Wednesday, 8, Mrs. Pullham, clairvoyance. Thursday, 7.45, Mrs. Brookman.—N. R.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD.*—Morning, Miss C. D. McGrigor spoke on "The Perfecting of Man," and answered questions: 7, address by Mrs. M. Maunders, "Saviours of Men." Anthem by choir, also quartette. 2nd, Mrs. Alice Jamrach, address and descriptions. Sunday next, 11.15, Mr. H. M. Thompson; 3, Lyceum; 7, Mr. R. Boddington. 12th, Lyceum Study Group, Mr. J. Harold Carpenter. 16th, Mrs. Brownjohn. 19th, Social.—J. F.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Interesting address by Mr. G. Prior. Sunday next, 3, Lyceum; 7, Mrs. Beaurepaire, address and clairvoyance. Thursday, 17, Mr. Hamilton. 20th, Mrs. Neville. Circles: Monday, 7.30 ladies'; Tuesday, 8, members'.—H. W. N.

TOTTENHAM.—684, *HIGH-ROAD.*—Discourse on "The Present Psychic Position of the War" by Mr. Robert King.

SOUTHAMPTON SPIRITUALIST TEMPLE.—ST. ANDREW'S HALL.—Addresses and clairvoyance by Mrs. Miles Ord, of London.

TORQUAY.—SPIRITUALIST CHURCH, *PRINCES-ROAD, ELLA COMBE.*—Trance address and clairvoyance by Mrs. Thistleton.

PORTSMOUTH.—54, *COMMERCIAL-ROAD.*—Mrs. Mitchell took the service.—J. W. M.

EXETER.—MARKET HALL, *FORE-STREET.*—Addresses and clairvoyance by Mrs. Christie, of Torquay.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—An address followed by clairvoyance, was delivered by Mrs. E. Webster.

PORTSMOUTH.—311, *SOMERS-ROAD, SOUTHSEA.*—Morning address by Mr. Waterfield, clairvoyance by members; evening address and clairvoyance by Mrs. A. Spicer.—P.

BOURNEMOUTH.—WILBERFORCE HALL, *HOLDENHURST-ROAD.*—Addresses and descriptions in the morning by Mr. H. Hiscock and Mr. Welch; in the evening by Mr. H. Mundy.

SOUTHAMPTON SPIRITUALIST CHURCH, *CAVENDISH GROVE.*—Addresses and clairvoyance by Mr. F. T. Blake, followed by communion service. 3rd, Lyceum.

SOUTHPORT.—HAWKSHEAD HALL.—Address and answers to questions by Mrs. Turner. Psychic readings by Mrs. Turner and Private A. F. Craven, who presided.

FOREST GATE, E.—EARLHAM HALL, *EARLHAM GROVE.*—Mrs. E. Neville gave an interesting address and well-recognised clairvoyant descriptions.—W. H. S.

PAIGNTON.—MASONIC HALL, *COURTLAND-ROAD.*—Address and well-recognised descriptions by Miss Mills. Councillor H. P. Rabbich presided.

FULHAM.—12, *LETTICE-STREET.*—Mr. H. Carpenter gave an address and answered questions. Miss D. Drew read a paper to the Liberty Group.—V. M. S.

KINGSTON-ON-THAMES.—BISHOP'S HALL, *THAMES-STREET.*—Mrs. Evans and friends gave a sacred concert which was greatly appreciated.—M. W.

STONEHOUSE, *PLYMOUTH.*—UNITY HALL, *EDOCUMBE-STREET.*—Meeting conducted by Mr. Johns. Trance address and clairvoyance by Mrs. Short. Soloist, Mrs. Pearson.—E. E.

SOUTHEND.—CROWSTONE GYMNASIUM, *NORTHVIEW DRIVE, WESTCLIFF.*—Mrs. Cannock gave a fine inspirational address, followed by clairvoyance.—W. B.

READING.—SPIRITUAL MISSION, 16, *BLAGRAVE-STREET.*—Mr. Percy R. Street gave addresses on "Of What are Dreams?" and "The Romance of a Thought." 3rd, clairvoyance and psychometry by Miss Mason.

BRISTOL SPIRITUAL CHURCH.—THOMAS-STREET, *STOKES CROFT.*—Morning and evening services conducted by Mr. W. H. Evans, of Merthyr Tydfil. Mr. Munro, of Birmingham, gave clairvoyant descriptions. Other usual meetings.—W. G.

MANOR PARK, E.—STONE-ROAD CORNER, *SHREWSBURY-ROAD.*—Morning, spiritual healing service. The evening discourse was by Mr. G. R. Symons, who also addressed the Lyceum in the afternoon.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses and well-recognised clairvoyance by Mrs. Podmore. 2nd, address by Mr. Wheeler, clairvoyance by Mrs. Kate Richardson. Mrs. Podmore gave clairvoyant tests on the 5th and psychometric readings on the 7th.—J. McF.

LIVERPOOL SPIRITUALIST INSTITUTE.—A lecture was given at the Clarion Cafe, on the 2nd inst., by Mr. Ross on "The Ethics of Spiritualism." It was, he said, the duty of a Spiritualist not only to estimate the true values of life, but to help all human strivings to attain the highest.

MANOR PARK, E.—THIRD AVENUE, *CHURCH-ROAD.*—Morning, healing service; afternoon, Lyceum; evening, uplifting address and clairvoyance by Mrs. Alice Jamrach. 31st ult., 3 p.m., ladies' meeting, address and psychometry by Mrs. Jamrach. 2nd inst., address and clairvoyance by Mrs. Edith Marriott.—E. M.

BRISTOL SPIRITUAL TEMPLE CHURCH.—The annual general meeting of the members of this Church was held recently, and the following officers were elected: Hon. President, Councillor Wm. Whitfield; President, J. S. Baxter; Vice-President, H. A. Hoare; Treasurer, A. C. Lewis; Secretary, Henry Eades (in place of Mr. J. L. Watson, who is with the Colours); Assistant Secretary, Miss Lily Wilkinson; Speaker and Adviser, Mrs. J. S. Baxter. It was resolved to enlarge the Committee in order more perfectly to safeguard the interests of the Church and establish closer fellowship among the members.

NEW PUBLICATIONS RECEIVED.

- "The Great Return." By ARTHUR MACHEN. Boards, 1s. net. Faith Press, 22, Buckingham-street, Strand, W.C.
- "What Happens After Death." By A. C. BENSON, ANNIE BESANT, CANON HORSLEY, DR. R. F. HORTON, DR. MAX NORDAU, REV. A. J. WALDRON, and others. Stiff cover, 1s. net. Cassell & Co. Ltd., La Belle Sauvage, E.C.

A CORRESPONDENT temporarily resident at Berkhamsted (Herts) would like to meet Spiritualists in that neighbourhood. Letters to "H.," c/o LIGHT, will be forwarded.

THE "Star" of the 8th inst. contains the following announcement: "At the age of seventy-two, Sir William Fletcher Barrett, the famous scientist, of Kingstown, County Dublin, is about to be married for the first time. The lady is Dr. Florence Willey, Lecturer at the London School of Medicine for Women, Assistant-Physician at the Royal Free Hospital, and holder of many medical distinctions."

THE HUSK FUND.—Mr. C. Husk wishes to thank the following friends who have in the past year so kindly subscribed to the above fund, and to assure them that he greatly appreciates the £5 a month he has received through Mrs. Etta Duffus: Mrs. Duffus and M. E., £5 each; Lady Torrens, £3 3s.; Mrs. M. Allen, £2 2s.; Mmes. Warner, Gubbus and L. U. Thierry, £1 each; Mrs. Cranstoun, 10s. 6d.; Messrs. J. Auld and R. W. Butterman, 10s. each; Mrs. Richards, 6s.; Mrs. Chubb, 3s.; Mmes. Evans, Sutton, Buht and Inverarity, 2s. 6d. each. Mrs. Etta Duffus will be glad to receive and acknowledge any further subscriptions.

THE STUDY OF THE HAND.—Miss Till ("La Yenda") gave the last of her series of addresses on "Palmistry" at the Rooms of the Alliance on Thursday, the 3rd inst. On this occasion she dealt with the texture of the skin, the colour, the shape of the nails and other minor indications of character. She gave much interesting information on these points, and in the course of her address alluded to the work of Desbarrolles and D'Arpentigny in connection with this study. She also quoted Dr. Robert William Coe, of Bristol, who said that the hand is "the exponent of a man's emotions, the assertion of his rights, the sense of his will." With regard to the healing touch, she stated that the hand of a person gifted with healing power could be easily detected, and she urged those who possessed such a gift to cultivate it and use it for the benefit of the many suffering souls around them. Dealing with scientific palmistry, she said that this art revealed what we actually were, and not what we appeared to be, as the hand always revealed the character, however much its owner might conceal his real self by speech and action.

A FESTAL EVENING.—The Union of London Spiritualists held its eighth annual Conversazione and Dance at Anderton's Hotel, Fleet-street, on Saturday evening, the 5th inst. In spite of the dark streets, and the brooding perils of the air in the shape of Zeppelin raids, the occasion drew together over one hundred and fifty members and friends. There were present several well-known workers in the propaganda of Spiritualism, including Miss Florence Morse, Mrs. Mary Gordon, Alderman D. J. Davis, and Mr. J. J. Vango—to mention a few. The programme consisted of dances, alternated with songs and recitations. Mrs. G. Wheeler was the accompanist, and the vocalists included the Misses Mabel Parker, Edith Bolton, and Muriel Bell, and Messrs. Arthur Belling and Edward Poole. The reciters were Miss Kathleen Jones and Mr. G. T. Brown. Considerable talent was shown in both departments. Of Miss Kathleen Jones, who may be especially selected for notice, it may be mentioned that she took the part of Princess Elizabeth in "Bluff King Hal" at the Garrick, and has also appeared in "The Headmaster" at the Playhouse, and "Pan in Ambush" at the Court Theatre. Mr. G. Tayler Gwinn and Mr. T. Clarkson acted respectively as musical director and master of the ceremonies, and the promoters of the gathering may be congratulated on the bright and entertaining evening which resulted from their labours.

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