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# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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"Abrams Magic Box" instead of by the more direct line of psychic science with its resort to human mediums. But it is not to be overlooked that the "Abrams Magic Box" produces no results until it is associated with human agency, a fact which we noted as significant at the time when we inspected the "Magic Box" at the house of a West End physician.

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### "WIRELESS" AND PSYCHIC POWER.

In the "Referee" recently appeared an article entitled "Psychic Significance of 'Wireless.'" by Charles M. White, tracing analogies between the idea of spirit communication and wireless telegraphy. Mr. White remarks that:—

Not many years ago communication by "wireless" would have been regarded as supernatural, a miracle such as we commonly look for in some abnormal revelation or phenomenon.

And he goes on to point out that "all the so-called natural phenomena are, after all, as supernatural, because unaccountable, as any which our wild imaginings, doctrines or beliefs, induce us to conceive as ensuing after death." This is true enough, but it is sufficiently clear that the analogies of the physical world usually apply in a very limited measure to the world beyond the material order. Thus we remember that some years ago an attempt was made to trace a parallel between telepathy and wireless and it was then pointed out in these columns that there was one particular radical difference, inasmuch as wireless messages required electrical power proportioned to the distance which the message had to be sent, whereas in telepathy it was found that it apparently needed no more expenditure of energy to convey a mind message to a person in Australia than to someone in the next street, if indeed any kind of physical energy was concerned in the matter at all. But there is no finality in these matters, and later discoveries may require the revision of even this cautious view.

### NOTES BY THE WAY.

What shall keep the Spirit's brightness  
From illuminating life?  
As the sun floods all with lightness,  
So God shines above the strife!

—ELISE EMMONS.

### THE "ABRAMS MAGIC BOX": A SEQUEL.

Under the heading "Wireless" as a Healing Agency" in LIGHT of December 6th, we had a note on Electronic Medicine (the "Abrams Magic Box") in the course of which we said, "We think the central principle of the electronic treatment is true, although its first steps will naturally be halting and uncertain." Since then the matter has been investigated by a committee of men of science with Sir Thomas Horder at its head, and the conclusions of the committee have lately been published in the Press. We learn that the committee found that the claims of automatic diagnosis were unproved, and that the assertion of cures for hitherto incurable diseases was invalid. But—and this is an important "but"—

They also found that it does contain a new power, a force which is perfectly real, but which is as yet entirely unknown to science. It is there, and its potentialities are, or may be, almost illimitable.

We quote from an article in the "Referee," which goes on to point out that Richet, Lombroso and Flammarion have all been led by their experiments with mediums to suspect the existence of some new force:—

It seems quite possible that in the "Abrams Magic Box," despite all the atmosphere of humbug and mystery with which it has been surrounded, we may be on the track of a very great discovery which may revolutionise our whole conception of the universe.

This is a noteworthy finding. It would be curious, should science arrive at a recognition of a new force, that it should do so through the agency of the

### "LIGHT": AN IMPORTANT ANNOUNCEMENT.

A NEW SERIES BY SIR ARTHUR CONAN DOYLE.

We have much pleasure in announcing that a series of Psychic Studies from the pen of Sir Arthur Conan Doyle will commence in the next issue of LIGHT (February 7th). As a great demand is expected, intending readers should give their orders for the paper to their newsagents or send their subscriptions to the publishers, Messrs. Hutchinson & Co., 31, Paternoster Row, E.C.4.

## MESSAGES FROM LORD NORTHCLIFFE.

GREAT QUEEN'S HALL MEETING.

ADDRESS BY MR. HANNEN SWAFFER.

MR. HANNEN SWAFFER, Editor of "The People," a brilliant journalist who for many years was associated with the Northcliffe Press, is convinced that on a number of occasions he has been in touch with his former Chief, Lord Northcliffe. At a meeting held in the large Queen's Hall, London, on Tuesday, January 20th, he set forth his reasons for this belief.

Great interest was aroused in advance, and a week before the meeting every seat in the hall was booked. In consequence many people were unable to obtain admittance.

SIR EDWARD MARSHALL-HALL, K.C., presided, and the platform was filled with a representative gathering of Spiritualists, including most of the prominent mediums living in and around London, as well as a few like Mr. Evan Powell from further afield.

Mr. Swaffer gave a manly and able exposition of the truth as he perceived it, but frankly confessed that he did not expect to be able to convince others by the recital of his experiences, though he hoped by this means to stimulate them to make an examination of the subject for themselves. He received strong support in the confirmatory testimony given by Mr. H. Dennis Bradley, the Rev. G. Vale Owen, Sir Arthur Conan Doyle, and Miss Louise Owen.

The meeting, which was a success in every way, was held under the auspices of the London Spiritualist Alliance, and Miss Mercy Phillimore, the General Secretary, received many congratulations.

About thirty London pressmen sat at the Press tables, and this was something that has never before occurred at a Spiritualist gathering in London. A long, but inaccurate, report appeared in the "Morning Post," and there were accounts in other newspapers, but it may be mentioned that the Northcliffe (now the Rothermere) Press ignored the event.

MR. HANNEN SWAFFER, who was received with applause, said: I want to tell you to-night about a man who for many years of my life was a being who exercised more control over men than I ever thought anybody could. He was a man of the most endearing charm in many of his moments. He was a sort of combination of Julius Caesar and Peter Pan; sometimes he was like Nero, and often as funny as Charlie Chaplin. Those who served him adored him; he was to them their beloved Chief.

When in August, 1922, I sat in Westminster Abbey at his funeral service—the greatest honour ever paid to a newspaper man in this or any other country—I felt that something had passed out of my life that could never be replaced. Every edition of his newspapers I have seen since his death recalls to me his remarkable personality, and from time to time something I observed has caused me to say to myself "The Old Man would not like that, would he?" Almost every hour in the offices of those who served him Northcliffe's name comes up in some sort of way. Though we feared him, we always loved him.

As I came away from Westminster Abbey I saw a newspaper bill, "Funeral of Lord Northcliffe," and could not help wondering, Is that the end?

For two years we had discussed his personality in all its forms, and then one day there came to me an astounding message from him.

I should like to say here that I am no beginner in Spiritualism. For twenty years I have known what is going on in the psychic world. I have read *LIGHT* for many years, and have regarded psychic phenomena with curious interest. But I was always a hardman to convince. Even when I sat at a séance in the home of Mr. Dennis Bradley and witnessed most extraordinary phenomena with the medium Valiantine I was not convinced. I came away in the same mood as when I entered the room. Among the sitters at these séances were many distinguished people, such as Marconi, Lady Grey of Fallodon, and Lord Dewar, and the description of what occurred published in Mr. Bradley's book, "Towards the Stars," was not contradicted by any of them. At these sittings voices were heard speaking in German, Spanish, Russian and colloquial Welsh, and Caruso sang one of his famous arias. William Archer thanked his son (in spirit life) for giving him the plot of the play, "The Green Goddess," and asked him for another plot, because he could not get on. This fact was not published in Mr. Bradley's book, because Archer did not want it mentioned during his life-time. But even with all this I was not convinced. I had been told that mediums were clever at deceiving.

Then one day there came back into my life a woman I had known for many years—Miss Louise Owen, who had been Lord Northcliffe's private secretary and had joined his staff on the same day as myself. We discussed the eternal problems that concern mankind.

"I wonder what the Old Man would say if he were here?" I remarked.

"He is here. I spoke to him yesterday," was her reply. She added that she had wanted to satisfy herself that

Lord Northcliffe still lived, and she had proved that he did. Now I am a newspaper man, and I said to myself, "That is a good story." Well, I printed the story, and it went all over the world. I called it "Lord Northcliffe's Message from Beyond the Grave." Always make your story startling. (Laughter.) I thought I would go out on the biggest story I had ever had in my life, and it has proved to be the biggest job I ever tackled.

Before giving details of his further personal investigations, Mr. Swaffer remarked that there were some five hundred Spiritualist churches in this country, a hundred of which were in and around London. Spiritualist mediums were persecuted now, as in the early days. They were hounded down by policemen's wives and brought before the courts under an old Act, which was a disgrace. (Applause.) Thousands of Spiritualists, many in their own homes, were holding communion with their dead, talking to them by means of the planchette or ouija board, or hearing them speak in the independent voice, every one of them filled with the triumphant knowledge that there was no death. (Applause.) These people belonged to every class of society. They included members of the peerage, famous admirals, military leaders, distinguished scientists, as well as people of the middle class and humblest ranks. All of them had arrived at the most profound belief. He had discovered that Mr. F. Bligh Bond had excavated at Glastonbury Abbey and actually found the long-sought foundations, after the spirits had told him where to dig. (Applause.) Through the ouija board, worked by Mrs. Travers Smith, Oscar Wilde had recently dictated a play. I have found (added the speaker) in messages received through humble and half-educated mediums an amount of startling knowledge which it would take a thousand years to plumb.

There were all sorts of reasons adduced to explain these extraordinary phenomena. I know that Roman Catholicism calls it demonology. I had dinner recently with a Mormon friend of mine, who said it was all due to demons. I am glad to find that Roman Catholics and Mormons agree at least on one thing, even if it be only demons. (Laughter.)

I found that there were people like Sir Oliver Lodge, who in the midst of his profound studies into the mysteries of wireless, had been able to convince himself of the truth of survival. They called him mad about this, but he was not mad about wireless! Then there is Sir Arthur Conan Doyle (applause), a man whom the whole world regards with the most profound respect. He wrote the official history of the Boer War, and he is still going on writing his famous Sherlock Holmes stories. He has convinced himself beyond all doubt of the truth of this subject. So I could go on with the mention of W. T. Stead, Thackeray, F. W. H. Myers, Elizabeth Barrett Browning, Andrew Lang and many others.

When, in pursuit of my inquiries, I went to a séance at Forest Hill I discovered that spirits made appointments. I was told that Lord Northcliffe would speak at 8.30. It was a small back parlour and about twenty people were present. After a number of spirits had come through, there came a loud voice, "You-you-you should not have told the medium that I had promised to be here to-night." He was impetuous and impatient. The messages show Lord Northcliffe in an extraordinary light, deeply repentant for things he had done, deeply repentant for things he had left undone.

After one séance at Forest Hill, I continued to visit medium after medium; in all, I have been to about thirty sittings.

MRS. OSBORNE LEONARD.

On September 8th I accompanied Miss Louise Owen to Mrs. Osborne Leonard, who is said to be the finest trance medium in the world. She is on the platform to-night and I will ask her to stand up so that you can see the sort of criminals these mediums are, who ought to be in prison. (As Mrs. Leonard rose, in the bloom of health and gracefully attired, she was greeted with loud applause.)

She lives in a small cottage in East Barnet, where her time is regarded as almost sacred. Twice a day to her door come people seeking to probe the deepest secret of life, and a very large proportion of them come away convinced that they have spoken to their dead.

It was not until I had sat with several mediums that I was absolutely convinced that it was Northcliffe communicating. I usually went to these séances anonymously, and I found that one conversation with him was the continuation of another. It would defy the ingenuity of all the spy systems in the world to carry on those conversations at such intervals through different mediums.

In trying to give you some evidence for the survival of Lord Northcliffe, I am in a difficulty, because so much of the evidential matter I received is purely personal and private. I have heard Northcliffe's voice twice through the mediumship of young Mr. Potter, on at least three occasions with Evan Powell, and I have heard him twice at Mr. Dennis Bradley's house, when no professional medium was present.

It was not until a séance one night at Mr. Bradley's home in Kingston Vale that I was absolutely convinced. Besides myself, those present were Mr. and Mrs. Bradley, their son, Miss Madeleine Cohen, and Miss Louise Owen. All were friends, and no one else was there, when Miss

Madeleine Cohen received a message from her mother, whom she recognised. Then I knew that Spiritualism was true.

A few weeks later at Mr. Bradley's, I was at a séance attended by Mr. Donald Calthrop, Miss Frances Carson, the actress, Mr. Huskisson, and Mr. P. G. Wodehouse. The conversation which Miss Carson had with her husband on the other side was the most dramatic thing I have ever heard.

When we resume our sittings, Mr. Bradley and I are arranging that on each occasion at least one well-known person will be present, so that this great truth may be spread. (Loud applause.) The first one is to be John Galsworthy. But each must sign a statement as to what he has seen and heard. So far this great movement has been kept back because people will not come forward and say what they believe to be true.

I want to describe some of the evidence I got. One of the joys of my life, and also one of the terrors was what we called at Carmelite House the daily *communiqué* from Lord Northcliffe. Sometimes it was employed as an instrument of torture, sometimes as an encouragement to laughter. Well, I have received the same kind of *communiqués* from Lord Northcliffe recently. The Northcliffe who survives is the same dominant, forceful personality whom I knew so well. When you are occupied in talking to somebody's Aunt Mary, he pushes himself through. He won't be put off. He used to be a great propagandist, and he is so still, and he insists on the truth being known.

What do you think a person does when he dies? Can you really believe that he sits on a cloud playing a harp, and that he does nothing else? Is it not perfectly obvious that people are the same after as before, and that death does not transform, but only makes us a little wider in comprehension? Death is just an ordinary thing.

For nearly two hours last Sunday I sat with Mrs. Leonard. Northcliffe got through seventeen test facts for Miss Owen, seventeen questions. Later, when I saw Miss Owen, she told me that she could assure me that, with the exception of five, which she did not know, all the answers were correct. My friend, Sir Edward Marshall-Hall, knows that evidence often rests in small things. Northcliffe said, "I saw Louise put the ribbon on the wrong way." Miss Owen explained the incident, and said it was quite true. (Applause.) At these sittings I could mention fifty cases in proof of the fact that there was evidence, at least, of the interposition of a personality not our own. Many of these are references to facts that only Northcliffe would know.

At a sitting with Mr. Vout Peters, when poor little ghosts were being described and I was getting bored stiff, Northcliffe suddenly said, "I am getting anxious about the Paper [he often called the "Daily Mail" the Paper]. I am afraid that they are following public opinion instead of leading it." He also spoke of too many advertisements and the leaders too long, a favourite theme of his. No medium could know this, but I knew it, and recognised it as characteristic. Yesterday I turned up one of his notes where I found him speaking of the advertisements encroaching on the reading matter. It was all the same Northcliffe whom I had known, with his relentless purpose. I could go on for hours speaking of these little evidential points.

But I am discovering a slightly different Northcliffe in some messages. He can look down on poor stricken mankind as something that needs help. He champions beyond all else the League of Nations. (Applause.) He is bitterly opposed to vivisection. He says, "I am glad I helped so many young people, and kept women's papers alive that should have died." He further said, "I am out to stop war before anything at all costs. I intend to stop it [that is true Northcliffe]. I intend to bring about equality for all men, and when every man and woman is a Spiritualist matters will automatically regulate themselves, and we shall do away with the struggle between Capital and Labour."

I have purposely omitted a lot of evidence on matters that appeal only to the person who heard it. After all, you have to be convinced yourself. The things that convinced me are no use to you.

I say that when I was with Mrs. Leonard I did not believe—I *knew* that I was speaking with Lord Northcliffe. You could not argue; when such evidence came you would be mad if you did not accept it. (Applause.) One night at Harrow with Mrs. Gibbons Grinling, I heard, for the first time, the Chief's own softened voice, his actual voice. For nearly two hours he spoke slowly to me.

Now what do all these momentous facts indicate? I have evidence from the Other Side that there is on foot a great movement to force the truth of Spiritualism to be universally admitted. I believe that at this moment Lord Northcliffe is at the head of a sort of movement to push it over.

I can only leave you with a yearning that you will go a little into this great subject for yourselves. I believe that when this truth is fully known and understood there will come a readjustment in the souls of men that will save humanity. (Loud and prolonged applause.)

Mr. H. DENNIS BRADLEY said.—

During recent investigations I have convinced myself, and I am going to try to convince the world within the next six months. I have a record of 12,000 words spoken by Lord Northcliffe. Much of the information received from him is

unpublishable. I have several times heard him in my own house speak in the Direct Voice. If any scientist in the world can explain how an illuminated trumpet will move without human contact, and how there can issue from it the sound of a human voice, I would like to hear his explanation. Some say I am mad, but I prefer my madness to their sanity. From these psychic communications we are receiving the finest science, religion, and philosophy that the world has ever known. (Applause.)

The Rev. G. VALE OWEN said that four days after his death Lord Northcliffe communicated with him and thanked him for his prayers. A month later, through Mrs. Wriedt, he came again. He said, "I have no cheque book with me here." In the following year in America he spoke through the medium Ticknor, discussed his family very frankly and gave information about New York publishers.

The speaker continued: I read Mr. Swaffer's articles in "The People" very carefully. I noticed several minute details which agreed exactly with what had come to me from the same source. The same personality that I encountered is stamped on all the messages we have heard to-night. I am gratified to find another stalwart comrade in our ranks in Mr. Hannen Swaffer. (Applause.)

SIR A. CONAN DOYLE.

SIR ARTHUR CONAN DOYLE, who was greeted with loud applause, said:—

I have travelled 800 miles in order to be here to-night. So also, I may say, did Miss Owen, who speaks after me. Personally, I feel that we Spiritualists, before we claim the return of any individual, should be exceedingly sure of our ground. We cannot afford to make mistakes. I think this applies even in our own family circles, and our intercourse with our dead who have been Spiritualists in their lives on earth. But it applies ten times more to anyone not identified with our movement. Also I feel that the names of famous men have to be used with caution. But with Lord Northcliffe all the messages ring true. He was a strong, dynamic figure in earth life, and so would also obviously be strong, dynamic and original in his methods, and would be likely to attempt the Great Adventure of coming back to us. And of all men the late Lord Northcliffe was most fitted for this task by his strong, impetuous character, and by the fact that he was by nature a propagandist. I feel that his case is one for examination. There is the same sustained character running through all his messages, and save for the solitary exception of Oscar Wilde, Northcliffe's is the best case I am acquainted with in the history of psycho science.

In New York I had sittings with John Ticknor, who is not a professional medium, though I have nothing to say against professional mediums. The communicator said, "Doyle, I am Harmsworth. I will give you a test." He mentioned the name of a small house in Crowborough, knowing that I, who lived there, would be familiar with it. I at once accepted that as a very good test. He then proceeded to give instances in which I had been in his company in life. He mentioned a motor ride, and an occasion at the Beefsteak Club with Lord Reading. He was at fault here, and when I pointed this out he said, "Help me to consolidate my memory." Then he began talking about his family in so intimate a manner that he made me feel very uncomfortable. Then he gave me a message for the American people: "Don't be too busy. I was so full of the things which do not matter, that I had no time for the things that do matter. That is my message." I published this in my book, "Our Second American Adventure," and Miss Owen wrote to me about this passage. She had a particular reason for wishing to get in touch with her old Chief. I spoke to her of the private matters I had heard, and she assured me they were every one true, and that convinced me that I had been in touch with the real Lord Northcliffe. I begged her to say nothing. She went to Mrs. Leonard. Northcliffe came through and talked to her on all sorts of private matters, of course beyond the knowledge of Mrs. Leonard.

This subject should not be approached in a sneering attitude, but by earnest and reverent attention. When we have become convinced of the truth of it we have obtained the greatest thing in the world. (Applause.) Talking with the dead is the least important side of the question. It is the knowledge of the Beyond that is the supreme issue that is going to affect our lives here and hereafter.

At my last sitting with Evan Powell I heard Lord Northcliffe say in a loud voice, "I bitterly regret that I did not listen to what you said when I was alive. I respected your honesty but not your judgment." Just think of those bitter words! But he did a great deal for our Cause. He published the Vale Owen Script. If Lord Northcliffe found his indifference to spiritual truth a bitter thought, then the same may occur to some of you. (Loud applause.)

Miss LOUISE OWEN said: I have nothing to add except to say that I have spoken to my Chief. To all women I want to convey his message to link together to prevent war.

During the course of the proceedings, the Chairman read this letter from Earl Haig: "I am sorry I am unable to attend the meeting. I had a very sincere regard for Lord Northcliffe, and I hope that your efforts to convince the world of the survival of his personality after death will meet with success."

L. C.

## THE VISIONS OF VERSAILLES.

RE-ISSUE OF "AN ADVENTURE."

BY F. E. LEANING.

It is just upon fourteen years ago that an almost unique little book was published with the above very modest title, and anonymous except for the pseudonyms of the two ladies who were its joint authors. It might without presumption have been called "The Adventure," for it stands almost alone in its class. Complex psychic experiences we have many records of, and some of them, like Ballechin House and Glastonbury Abbey, have had whole books devoted to them. Ghosts we may number by the hundred, and although the ghosts of houses, if the expression may be allowed, are much less frequently met with, yet they do exist. The adventure of Versailles has both, and it is remarkable that though it has no sensational features whatever, since a lady seated, sketching, and a "running man," a peasant woman at a cottage door, and some distant strains of music, are practically the chief points, yet the narrative holds the interest with a strange fascination. Told in the first instance by persons of repute, with restraint and sobriety, set down in writing at the time, assiduously verified by historical research extending over many years, corroborated by other testimony of equal and independent value, it has deservedly caught the attention of all who feel any interest in such things.

It is in fact as fine a piece of cryptæsthesia, or retro-cognitive clairvoyance, or reading of the Akasic record, or whatever we like to call it, as exists; and a re-issue of the story just now is most timely and welcome. We cannot expect everyone to have followed its career, and may say, briefly, that it was published first in 1911, being re-printed four times within that year. A second edition was issued, with an appendix and reproduction of old French maps, in 1913. This is now scarce and difficult to get. In 1916 Dr. Hyslop published in the "Journal" of the American S.P.R. the evidence of the Crooke family, which was in harmony with that already given out. This was quoted and discussed in *LIGHT* for October 7th, the "Occult Review" (p. 249) and other papers. In 1920 *LIGHT* (for October 2nd) recalled the previous matter and added brief accounts from two correspondents in the "Daily Mail" of that period. In 1922 Sir Oliver Lodge sent a brief intimation to the "Journal" of the S.P.R. of his having examined the original MSS., and of their intended deposition in the archives of St. Hugh's College, Oxford (Vol. XX., p. 404). Finally Mr. Guy Chapman now publishes a third edition, including the maps of the second, and the Crooke matter in addition, at the price of 5/-.

Not the least interesting aspect of the subject is the way in which it was received at first by the representatives of psychical research in England, France and America respectively. The two ladies were personally known to the late Andrew Lang, then President of the S.P.R., and their book was reviewed in the "Proceedings" (Vol. XXV., p. 323) by Prof. F. C. S. Schiller, with the friendly assistance of M. Sage, the author of the well-known book on Mrs. Piper. This review occupies eight pages and is accompanied by a clear plan of both the Triangles, on which the way followed by the ladies is marked, with the points at which each little rencontre or vision took place. There are also pictures given of the Belvédère and the Temple d'Amour as they appear in this century. Prof. Schiller's conclusion was that there was not sufficient ground for supposing anything supernatural to have occurred at all. If the ladies saw, spoke to, and were addressed by a man, it must have been a living man; but to see a man come out of a door (and bang it) which had no means of being used (as the stair leading to it was gone, inside the ruined chapel) and to see this man come to them by a way which no longer exists, "a ghostly man upon a ghostly terrace," is really too much. After a visible struggle of nine-tenths of disbelief with the one-tenth produced by the fact of the witnesses being out of doors, awake, in company with each other, and quite unsuspecting of even legendary haunting, the critic's patience breaks down. He will have recourse to incorrect observation, failure of memory, tendency to make after-knowledge read back into previous experience, and so on. Even if we admit that there are more things in heaven than we have dreamed of, etc., we kick hard against there being more things on earth of a like sort. Alas, poor ghost-seers!

In France, the treatment was not much kinder. The reviewer (in "Annales des Sci. Psy.," Vol. XXI., p. 281) also gave considerable space to the notice of a book turning on visions at a place so historic, and of a year so crucial (1789), seen on an anniversary (August 10th), which is so memorable in the annals of that time. But what surprises him is that so many of the English newspapers are making such a fuss about the book, when much more important psychic works were, as it seems, deliberately ignored. He,

too, is somewhat sourly inclined to think that the ten years' historical researches which lay between the first visit to Versailles and the publishing of the story, were responsible for what the ladies believed they had seen. Herein comes in the value of the written account in 1901, which cannot have been affected by the subsequent discovery, for instance, of Mique's map of 1783 in the stuffing of an old chimney, or of the Court dressmaker's account of Marie Antoinette's wardrobe, or the wages books, in the Archives, which Miss Lamont was the first to unseal since a century before. Over seventy such points as these are carefully looked into. As for the popularity achieved in the papers, that is most natural, for every element of a good ghost story is present in "An Adventure." It purports to be true; it reads so naturally that we cannot tell where exactly the enchantment begins, and to this day we do not know if "the tall gardener" was a phantom or a real man. It is picturesque; the dark-faced man with an evil look, in a slouched hat and cloak, is a proper villain, and the ladies felt an indefinable horror of him when they saw him in the wood—and the wood itself had an odd feeling about it. There is also the enchanted copse, which Miss Lamont lost herself in, and yet could never find again. It was not only, however, the headmistress of a school and her companion who experienced all this. Mr. Stephen Crooke, an artist, living for two years in the close neighbourhood of the grounds, also testifies to the phantom buildings, and the airy music and the bewitched atmosphere of the place.

It is only when we come to explanations and theories that the light dies off the thing. The ladies themselves thought it was somehow all due to Marie Antoinette's memories, which they reconstruct with care. What the English and French researchers thought, we know. Many people were sure that cinematograph rehearsals were going on, and it took an infinity of trouble just to prove, authoritatively, that on the dates in question they were not. Dr. Hyslop, when the Crooke family's evidence came into his hands, put it down to telepathic hallucinations "possibly or probably induced by the dead." If they can do things on this scale, how very much alive they must be! But even if, for the sake of argument, we suppose that the minds of all five persons concerned were either sporadically or over long periods (as with the Crookes, who moved their residence because they had had enough) affected as hypnotised subjects are affected, so as to see and hear what was not by normal sense to be seen or heard, a much more puzzling element remains; a purely physical one. Whatever happens to the mind, the body remains a body still, and on approaching the terrace where the lady, or the Queen, was seen seated (by one lady though not by the other), they mounted by steps. Now, only a great old bush was growing at that spot till 1921, and there are no steps; yet they gained the terrace. The actual steps are some way off, and at a right angle, according to the plans shown in the book (pp. 77, 79; in new edition, p. 61). Again, they were shown (by the "ghostly man") the way into the Avenue by a broad road, shown on Mique's map (1783), but built solidly across in the map of 1904, placed for comparison beside it. How can solid bodies pass through houses, even if the owners "think" they are walking on an open road?

There are several other points of great interest which suggest different interpretations altogether from any of those here touched upon. They may occur to those who have made the complete pilgrimage from the Alpha of pure scepticism to the Omega of believing all the wildest and weirdest things imaginable of this wonderful world of ours. Some of us are no further than, say, E, and others who are at M look down upon them. Yet others have reached S, which will readily remind us of a certain point of view, but yet that is not the end. And all, without exception, boast of having an "open mind." That is really an impossibility: it is like nothing human. At the best, some of us have minds less closed than others; round pegs not pretending that their round holes are at the same time square ones. The witnesses we have been dealing with had an all-square aversion to Occultism and Spiritualism, which, as the French reviewer remarks, "makes them very respectable witnesses indeed. May they enjoy their fate!"

## THE NATIVITY AND PSYCHIC SCIENCE.

To the Editor of *LIGHT*.

SIR,—In the issue of *LIGHT* for the 17th inst., a critic of my article on the Nativity (p. 3), asks me to "enlighten" readers on a certain point—but as I have already given reasons justifying the psychic interpretation of the Gospel narratives, I feel the strictly limited space in *LIGHT* can be put to better use than further controversy. If, however, my critic really has any definite explanation of the "Star," etc., to offer I shall be most interested to receive a letter from him direct. I have already had letters of approval and thanks.—Yours, etc.,

IRENE WARNER-STAPLES, F.R.A.S.

Shortgrove House,  
Worrall Road, Clifton.

HOUDINI AND THE MEDIUMSHIP OF  
"MARGERY."

CURRENT ITEMS.

We take the following from the "New York Times," of 7th inst:—

Members of the "Scientific American" Committee on Psychic Phenomena, who were criticised recently by Harry Houdini, magician, for the manner in which the tests of "Margery," a medium, were conducted, were defended yesterday by other committeemen. "Margery" is the wife of Dr. L. R. G. Crandon, of Boston.

The following letter was received by "The Times":—  
January 2nd, 1925.

To the Editor of the "New York Times":—

The attention of the undersigned has been called to statements in the "New York Times" of December 20th, purporting to have been made by Mr. Houdini, intimating that Messrs. Carrington and Bird have been guilty of gross conduct in the experiments with "Margery" ("trickery which they might indulge in, countenance or resort to"), and directly charging the latter with complicity in fraud by the medium ("was 'sufficiently deluded' to add to the phenomena 'with little effects at proper times'").

It is only fair to say that no proof of the culpable conduct so described, on the part of the named gentlemen, has come to our knowledge directly or through Mr. Houdini. He has indeed made general assertions, but no intelligible specifications, much less proved them in a manner which would be admissible in a court of justice.

WALTER FRANKLIN PRINCE.  
W. McDOUGALL.  
DANIEL F. COMSTOCK.

J. Malcolm Bird, who, with Dr. Hereward Carrington, was a target of Houdini's criticism, made this statement:—

"Houdini went to Boston obsessed by the fact that the other members of the committee had sat some fifty times without finding fraud; and by the idea that he would find it in two sittings, showing them up as blunderers.

"He found none in the séance room. Two signed statements exist, carrying his name and testifying to phenomena under conditions of perfect control of all sources of fraud. When he claims to have observed fraud, he attempts to go behind these statements. In his recent Boston engagement he was asked from the floor why, if there were fraud in these sittings, he did not expose it at the time, in the séance room. This question he ignored. In point of fact there is no answer to it.

"Houdini claims that Margery's head was under the table at certain moments when my hand was on her shoulder or in her lap in such a way as to enable me to contradict him. Mr. Munn had a hand free, just as Houdini did, and he had it under the table at times when the table was moving; but he found nothing suspicious there. Houdini claims to duplicate from the stage Margery's performances. In point of fact, the things he does and the apparatus he uses are so entirely different from what one sees in Margery's séances that he was challenged on this point by Eric J. Dingwall, British magician, from the floor of the Boston Symphony Hall. He had no other answer than personal abuse of Dingwall. Margery offered to sit in red light; Houdini refused, insisting upon darkness. Why?

"At two sittings Houdini was charged by the 'spirit voice' with attempting fraud against the medium. The evidence is against him and he presents no satisfactory defence beyond a mere denial."

"THE FRIEND OF MAN" ON EARTH AND BEYOND.

Mr. R. H. Saunders writes:—

Spiritualists relish a genuine bit of fun, whether for or against them, as readily as anyone, as the column of "Rays and Reflections" repeatedly testifies. An item in "Rays" recently referred to the pun of a writer in the "Daily News"—"Many people see the ghosts of dogs, but fail to quote the best known instance of such apparitions—that of the Great Dane in Hamlet."

Let me quote an instance of a "Great Dane" manifestation. At a sitting for the Direct Voice at the house of one of those present on the platform at Mr. Hannen Swaffer's meeting, a dog materialised and barked in such a characteristic manner that a visitor present immediately recognised it as a Great Dane well known to him, but now a denizen of the "animal sphere." The bark was so natural and vigorous that a dog on the premises barked in response, and the extraordinary phenomenon was heard of a spirit dog and an earth dog barking at each other, the deep tone of the Great Dane alternating with the shriller tone of the other.

It is announced that the Countess of Cromartie's son, Viscount Tarbat, is going to India shortly to take up a commission in the Seaforth Highlanders.

While addressing a gathering at St. John's Spiritualistic Church, Swansea, on the evening of the 18th inst., Mr. J. I. Solloway, one of the members, was suddenly seized with illness and died shortly afterwards.

It is observable that at the Queen's Hall meeting the denunciation from the platform of the persecution of mediums under obsolete laws was received with loud applause. We understand that the attempts, commenced some years ago, to obtain an amendment to the offending Acts, are being vigorously pushed forward just now.

The present great wave of interest in Spiritualism has naturally produced an immense number of references in the Press all over the country, and to pay attention to all of them is impossible. Many of them, however, it may be said, are hardly worthy of any attention, being merely hashed-up stories of hauntings or other items chiefly designed to tickle the taste for sensation.

Sir Oliver Lodge gave a broadcast address from 2LO on Tuesday, the 20th inst., on "Vibrations and Waves and What They Signify." In the course of his address he said, "We used to try and explain ether properties in terms of matter; we now perceive that we must explain matter in terms of ether. We now realise that the clue to the physical universe lies in electricity and magnetism."

The healing powers of Miss Edith Macfarlane, of Bromley, a member of the Bromley Circle of Psychic Study, have been referred to in several newspapers. Circles are held by the Society, and Miss Macfarlane gives healing treatment to patients. Several cures are said to have resulted. Miss Macfarlane appears to rely upon her magnetic powers, and although faith is not necessary, it is a useful adjunct.

The "Referee," of the 18th inst., contained a letter from Mr. R. H. Saunders on "The Return of George R. Sims" in which he replies to some criticisms by Mr. Michael Temple in the same journal. Mr. Saunders directs attention to the vast accumulation of evidence of the survival of human personality, and mentions the library of three thousand books in the rooms of the London Spiritualist Alliance.

Mr. J. M. Hickson has been giving his services in connection with faith healing in Bradford. His new book, "Heal the Sick" (Methuen, 7/6 net), which gives an account of his five years' world-tour, is being widely discussed. He tells his story in a modest and careful way, and does not omit to point out the dangers attending spiritual healing. He is inclined to let his results speak for themselves. The book contains the testimonies of prominent Church people.

We learn from a letter from Mr. J. S. Jensen, President of the Society for the Promotion of Psychic Knowledge of Copenhagen, to Mr. Harry Price, that the Danish Press is consistently favourable in its comments on the activities of Psychic and Spiritualistic societies there. Indeed the Continental Press, generally, is very much ahead of the British Press in recognising the value and importance of the subject. We may, in passing, take note of the fact that the French Government has recognised the Metapsychic Institute of Paris as a work of Public Utility.

The Rev. C. Drayton Thomas delivered addresses in Bournemouth before the Society of Communion, on Tuesday, the 13th inst. The Rev. Professor Henslow took the chair at the first meeting (in the afternoon), when Mr. Drayton Thomas spoke on "Messages from the So-Called Dead." In the evening the speaker delivered an address on "The Meaning and Message of Spiritualism," when the chair was occupied by the Rev. Harold Brierley. Mr. Drayton Thomas gave some very interesting accounts of his own personal experiences, and answered questions from the audience.

## LIGHT.

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## THE QUEEN'S HALL MEETING.

There was a certain amount of silence on the part of the Press regarding Mr. Hannen Swaffer's meeting at Queen's Hall on the 20th inst., but only a few papers were mute and their silence was quite easy to understand. Other papers gave reports of the meeting, and we mention particularly amongst the dailies, the "Morning Post," which gave three-quarters of a column. There were some attacks, but we noted as a significant fact that the psychic facts were generally ignored. The abuse was directed against the witnesses. Behind the scenes we were aware that in Press circles in particular the affair had produced a considerable impression. The interior course of any event is always the most important part of it. Surface indications are not always nor even generally a correct gauge of any matter affecting the popular mind.

The meeting was a remarkable, indeed a memorable event. There has been nothing quite like it in the whole history of Spiritualism. There have been great meetings from time to time, not only in London but in the provinces, but this was in its way unique.

Let us consider the circumstances. Miss Louise Owen, private secretary to the late Lord Northcliffe, some time ago became conscious of the presence of her "old Chief." With the assistance of Sir Arthur Conan Doyle she was put in touch with a renowned medium and obtained more direct evidence that he had actually returned from the world of spirits. Meeting her later, Mr. Hannen Swaffer, formerly a prominent member of the Northcliffe Press, made a casual reference to Lord Northcliffe which led to Miss Owen remarking that she had actually received a communication from him. Mr. Swaffer is the typical journalist, and he at once scented a "story," which, in Press language, indicates a piece of desirable news. Hot on the trail, he as induced to make a practical investigation of spirit communication which to him previously had been little more than a name. He knew of it, being, as he said, an old reader of LIGHT, but he had never given the matter any particular attention.

He, too, came into touch with his old "Chief" through a number of mediums and learned, amongst many other things, that Lord Northcliffe in the other world was very much the same man as he had been on earth. There were, it is true, certain differences. The great man had discovered that he had made mistakes in his life on earth, and one of these was in not realising the urgent and tremendous importance of Spiritualism. It was a matter to which he now considered public attention should be earnestly and strongly directed as being one of the most important things affecting the destiny of mankind. He commanded—it is not too strong a word—a meeting at Queen's Hall at which Mr. Swaffer and his friends were to lay before the public the truth they had learned.

The rest most of us know. A meeting was organised under the auspices of the London Spiritualist Alliance. Sir Edward Marshall Hall showed his interest in the matter by consenting to act as chairman and many people of distinction lent their support and sympathy. Mr. Swaffer, Sir Arthur Conan Doyle, Rev. G. Vale Owen, Mr. Dennis Bradley and Miss Louise Owen addressed the meeting. There was a crowded house but the full significance of the event is not yet to be estimated. Its reactions are only just beginning. It was the outward and visible sign of great interior changes in the public thought. It was an omen and a sign. It has left the Sadducees perplexed and baffled. Even so, as Mr. Swaffer tells us, he was not able to place before the great audience more than a small part, and that not the most vital, of the evidence which he had received.

Modern Spiritualism is a kind of cosmic serial story, every chapter of which is more wonderful than the last. The chapter relating to the return of Lord Northcliffe is only just beginning and we are promised that its developments will become even more startling and important as time goes on. The movement will be like the man, dominant, insistent, inextinguishable.

## A PORTENTOUS MESSAGE.

So many fanatical sects have at various times prophesied the end of the world that one shrinks from such company, and yet it is a fact which we cannot get away from that we have had persistent messages in our home circle, which has never yet deceived us, to the effect that just as polluted air can only be cleared by a tempest, so the dense materialism of this world can only be spiritualised by some tremendous convulsion which will shock mankind into sober thought as to his life here and what is its purpose. The war is represented as having been the first move in this direction, but up to now, so far as we can see, it has not any very marked effect. Some even think that the world is worse rather than better, though personally I do not agree. There are many bruised hearts, and the bruised heart begets the spiritual soul. But much has still to be done, and the great presiding powers will not leave the task incomplete. Therefore we are told that something more serious is coming, unless it is alleviated by sudden spiritual repentance. Nothing can exceed the solemnity of the warnings received or the terror of the catastrophe predicted, which will partly lie in human and partly in natural convulsions, with some psychic accompaniment which will bring the two worlds closer and more visible to each other than has ever been the case before.

"Worse than Atlantis," is the expression used. Then the survivors of the race will understand that the pleasures of the body and acquisition of wealth are not the ends of life, and that any system built upon such material ideas must be remodelled from its very foundations. Such is the message, and since we received it we have had it echoed back to us in a most singular way from independent recipients, one from London, one from Paris, and one here in California. After all, it is but the message of the Revelation put into modern form, if we may take it that a great Armageddon war, a hideous catastrophe and a millennium of the race were the three outstanding points in St. John's vague vision.

—From "Our Second American Adventure,"  
by SIR ARTHUR CONAN DOYLE.

SELF-REVERENCE, self-knowledge, self-control,  
Those three alone lead life to sovereign power.

—TENNYSON.

## SIDELIGHTS.

### Selected Items from the Magazine and Newspaper Press.

A writer in the "Daily News" lately, Mr. Robert Lynd, in an article on "Bewitching the Pigs," remarks:—

Many good men, free from most of the vulgar prejudices of their time, have believed in the existence of witches. Sir Thomas Browne was one of the wisest as well as one of the gentlest of men; but he assisted in the persecution of witches in the seventeenth century. How could he refuse? The evidence for witchcraft was (or seemed) overwhelming. If you or I had been living in the seventeenth century, we should have found it almost as difficult to disbelieve in witchcraft as it is to disbelieve in wireless telegraphy to-day. There was the testimony of witches themselves to convince us—testimony which was not all wrung from them by torture, but was often boastfully volunteered.

"Boastfully volunteered," or courageous testimony to truth?—the truth in their consciousness of natural psychic powers horribly misunderstood?

A farmhouse in Virginia is reported to be haunted by a ghost of the old-fashioned type. According to a Central News message from New York, the farm is situated on the edge of the Great Dismal Swamp. We read that:—

It boasts among its entertainers:—

A phantom horseman.  
A huge white spectral cat.  
Rattling bones and clanking chains (at midnight).  
Balls of blue and red fire.  
Moans and wild sobs (from thin air).

According to the report, the phantom horseman is the "star" of the whole performance:—

Clad in a battle-worn uniform, riding a milk-white charger, he is often seen cantering along the high road near the famous swamp. A sword hangs at his side. His black hair is crowned by a wide-brimmed hat.

"Truth" has been dealing with the mystery of the Abrams Box and, curious to record, seems to be considerably impressed with it. It remarks that "behind the reactions of Abrams and all their manifestations lies a great mystery—perhaps one should say a double mystery." It records its opinion that Sir Thomas Horder and his fellow investigators "seem to have begun in the right spirit," and suggests that "if they keep it up there is a possibility they may stumble on something quite small and apparently insignificant which, rightly handled, may grow in time to something very big."

It may yet be found that the power behind the Abrams box is a reality akin to that which is involved in psychic manifestations. So much has already been suggested by observers familiar with both.

Some extracts from the "New York Times," of 8th inst.:—

Santa Clara, Cal., January 7th.—A great stir has been made in this town by the alleged appearance of "ghosts" to John Santos, aged 13, and Adeline, 16, children of a Portuguese family which is said to have shown mediumistic tendencies.

On Monday night, when more than two hundred persons assembled at the Santos home, and the mysterious spirits made their nightly visit, the children, Adeline and John, fell into a stupor, in which they remained more than two hours.

During this time, they said, they were visited by strange forms, human and animal. Adeline's guiding spirit was the figure of a woman, recognised by her parents from her description as the shade of a former friend. To John came oftenest an old man with a white beard.

"They come out of clouds sometimes," both the children say. "Other times they are just there, as though they had come through the walls."

At several times in the past the children have gone into trances, out of which they spoke with unnatural voices, giving alleged messages from spirits.

Dr. Joseph Catton, a San Francisco psychiatrist, was called here last night by friends of the family, but was not admitted to the Santos home. He said:—

"This community is a hotbed of religious enthusiasm and the condition of the Santos children was due probably to religious frenzy."

"The People," of Sunday last, publishes an article giving the impressions of a well-known playwright who was present at the Queen's Hall meeting. He is not a Spiritualist, but he owns to being favourably impressed by Mr. Swaffer's evident sincerity, his confidence, and the ability with which he handled the great gathering. He did not always approve of Mr. Swaffer's flippancies, but he felt that "here was a man so terribly in earnest that he could afford to joke about his most fundamental beliefs." What especially struck him was Mr. Swaffer's account of his experiences with Mr. Dennis Bradley without any professional medium:—

Here were a collection of friends—Frances Carson, Donald Calthrop, P. G. Wodehouse, and Edward Huskisson—well-known to one another, trusting in one another sitting round in the dark, while a luminous trumpet moved all over the room and voices of relatives and friends, heard by others, spoke to some selected individual. Here were well-ascertained phenomena that could not be explained by all the various objections to Spiritualism.

Speaking at the 41st annual supper of the Elizabethan Literary Society at Gatti's Restaurant, on Saturday last, Sir Sidney Lee, who presided, remarked that Sir Arthur Conan Doyle and Mr. Hannen Swaffer might be better influenced in their efforts to communicate with those who had gone before than they would seem to be, if they concentrated on getting into touch with Shakespeare. Sir Sidney went on to indicate one of the questions upon which "Shakespeare's wraith" could afford interesting information. Whether Shakespeare, who believed in spirits, would be likely to waste his time on a generation which is apt to dismiss spirits contemptuously as "spooks," and to deride without inquiry any messages received from them, is another matter. We certainly know an actor who is also a fervent Spiritualist, who claims to have received a great deal of valuable information from the returning spirit who on earth was the "Bard of Avon."

### MRS. CORA L. V. RICHMOND'S TRANCE STATE.

"From the very first of my control, that is, the writing on the slate in the arbour, at Lake Mills, Wisconsin, to the present time, I have never been conscious of anything that transpired in the outward world during the time I was under control. This state or condition has not changed since I became a medium. I could not through my own knowledge state or testify in court that I had ever spoken in public, ever delivered an address or poem in my life.

"While passing under control, I do not experience any peculiar sensations or physical changes. Unconsciousness to physical surroundings and consciousness of spiritual presence are almost simultaneous. The added or larger consciousness of spirit being accompanied by a seeming expansion of all the powers, and by great freedom of mind."

"From the first I always saw (as soon as outward objects cease to be visible, and without any thought that outward things were passing from me) spirit presences. As soon as I became aware of these spirit presences and companions, they were as real to me as though in human form.

Not only did I see or perceive spirits every time I was entranced and the controls were using my organism to write or speak, but I was distinctly aware of being a separate consciousness, out of, or not acting upon or through my own body. I went away to all intents and purposes having only a sympathetic psychic contact with my organism. I visited people whom I knew, and places with which I was familiar, also persons and localities I have never seen in my normal state; but my experiences were especially with those in spirit life. I was as one of them; my father, grandparents, relatives, friends, many of whom I had never seen in earth life, were my companions in those seasons of inner consciousness. . . . I have often noted that those of whom I had been previously thinking and concerning whom I was most anxious when in my outward state, were those whom I first visited in spirit (when entranced). Yet I have also been aware of having visited people still in earth form, whom I had never met in human form, and have afterwards recognised on being introduced for the first time outwardly as those whom I had seen in spirit. There are others whom I have seen in vision, yet have never met in person, and whom, when we do meet, here or hereafter, I shall know, I am sure. Nothing could better prove how spirit annihilates time and space; and may we not look forward to the time that my guides assure us is coming, when the written word, often so long delayed and so anxiously looked for, shall no longer be necessary?"

—From Barrett's "Life of Mrs. Richmond."

## "RIFTS IN THE VEIL."

BY HORACE LEAF.

The experience of "Admiral's" farm hand (Notes by the Way, p. 25) is by no means rare. I have been surprised at the large number of people who have had similar experiences in various parts of the world, and although most of the recipients grow to wonder whether they are dreams or not it is obvious that they really believe them to have been actually true. The doubt arises from the infrequency of such experiences, and generally grows stronger with the lapse of time, but they are usually so vivid that the sense of their reality seldom fades completely away.

During my visit to Sydney, Australia, in 1922, I made the acquaintance of a well-known champion swimmer who was in no way interested in psychic subjects. On two occasions he had been nearly drowned, and was resuscitated only after prolonged effort. Each time during unconsciousness he saw "angels," and on one occasion heard beautiful singing and other music. On returning to consciousness, his disappointment was so great that he roundly upbraided those who had worked so hard to restore him. The angels had no wings but seemed to be "glorified human beings."

My own mother, during a severe illness which threatened to terminate fatally, fell into an unconscious state during which she seems to have visited the spirit-world and was disappointed at being sent back by an exalted being who, she averred, informed her that her time for departing from the earth was "not yet." From that moment my mother was confident she would recover, and in defiance of medical expectations, did so. I often heard her refer to this experience and say how disappointed she was at having to leave so beautiful a world and return to earth again, while it gave her great comfort and considerable assurance regarding the nature of the hereafter.

I could add considerably to these instances, but will only mention a personal experience that befell me when I was in hospital during the war. To meet the requirements of the military authorities I had to undergo a severe operation during which I was for a long time under an anæsthetic. I have a most vivid recollection of returning to my body from a superior world in which my state of consciousness was in many respects very different from that of the normal waking self. I well remember how depressed and unhappy I felt standing by my physical body and having to leave a world of reality for one of dreams and shadows, reflecting sorrowfully that I should probably forget my spiritual experience or think it was merely a dream, and thus mistake earth-life for real life.

It is, of course, quite impossible to make plain to the reader who has never been blessed with a similar experience what this means. Fortunately I was about two hours recovering physical control, the superconscious state weakening step by step as the normal consciousness increased, so that when I had fully recovered I had a clear and interesting memory of much that had occurred, although the vivid realism of the super state eluded me.

The easiest and most fashionable reply of the unsympathetic critic to such happenings is that they spring from imagination, dream, or illusion, and then to maintain that the irritation of the recipient at this explanation is merely evidence of the strength of the deception and of his own mental instability. Doubtless that is why many of these experiences are never told. It is hurtful enough to have a beautiful thing assailed and disfigured; to be called a fool in addition is against self respect, silence is therefore the way out. Nevertheless, the fact remains that many persons have been privileged to make a brief excursion into the next world and taste in advance something of the delights that await the worthy people of the earth.

## ON A DESERTED CHURCH.

This is the Church of the Vale. Scarred by the years, yet foursquare and sturdy, it stands—unheeded alike of time and the freezing blast. Its ancient yews and its elms toss in winter their leafless arms to the gale, and in summer renewing their garments of green give inviting and comforting shade. The wayfarer pauses awhile at the old oaken fence in musing mood, saying: "By this path then the folk of a bygone age answered the weekly bell to hear the preacher exhort or persuade (no doubt then ever troubled their faith); and along it were borne to rest when at last their labour was done. Under these moss-grown headstones, leaning awry as though faint with old, inscribed with, 'Here lies,' 'Here rests,' or again, 'Requiescat in pace,' is their final abode; yet still within hail of the homely thatch of their birth." Nay; only the mortal remains of the vanished are under these moulds—they fell to decay with the coats of frieze or the brodered smocks which in life were their shield from the storm. These empty tombs—these cenotaphs ancient and gray—are but the visible sign of affection's last farewell to the home of the spirit on earth.

E. HARVEY.

## RAYS AND REFLECTIONS.

As might have been expected, some hostile notices of the Queen's Hall meeting appeared in certain papers, but I observed that, on the whole, the vituperation was nothing like so widespread or so acute as it would have been a few years ago. It was noticeable, too, that, for the most part the phenomenal facts were not questioned; it was only the witnesses to them who were abused. This tells its own story, so well expressed in the old cynical advice to the lawyer who cannot answer the case presented by the other side in a law-suit—"bully their witnesses!"

I was showing to a friend, an old musical critic, some of these attacks. He smiled at them and remarked that they were nothing like so violent as the abuse which was showered upon Wagner when his music was first introduced to the world. He said that in Wagner's case the hostile criticism was tremendously virulent; but in the end, as we know, Wagner and his musical genius received the fullest recognition, and some of those who attacked him at the beginning were afterwards loudest in his praise. Apparently we are only going through the regular routine in these matters. It is quite clear that some of the critics of Spiritualism are preparing a rod for their own backs, and there will not be wanting those who will be ready to apply the chastisement when the time comes. "The written letter remaineth." It will stand as a record against them when the truth of Spiritualism is at last recognised and accepted.

One reflection that occurs to me concerning the old and vexed question of Spiritualism and the Press is that when the reality of the subject is finally established the popular Press will have played but a very small part in it. All that it will have done will be to report progress in a kind of indirect way, and in the end it will be somewhere in the rear of the procession.

But that seems to me no more than natural. The Press is concerned mainly with externals and surface things, and Spiritualism, in essence, is an interior matter—it works from within outwards. The newspapers can confer popularity on some particular matter, but if it has no vital hold on the life of the world it speedily perishes. Instances abound—thousands of them.

On the other hand the Press cannot kill anything that has the vitality of truth, but can only throw it into a short period of discredit. That is why Spiritualism has always survived the fiercest attacks of the newspapers and their coldest silence. A cynical Pressman, to whom I offered this reflection retorted that the real reason was human credulity. You could never kill *that*, he said. The conclusion then, is that if credulity is undying, it must belong to the immortal things! But much depends on what is meant by credulity. Doubtless a *foolish* credulity is what was intended. And that is not by any means a deathless thing. Otherwise incredulity—the attitude of believing in nothing—would represent the height of wisdom. Which (as Euclid says) is absurd.

Talking of credulity reminds me that many years ago I was shown some of the earliest experiments in wireless. The scientific gentleman who was in charge of the demonstration was sending wireless Morse messages from one room to another, and lectured me (as a Pressman) on the credulity of the Press. Anxious for sensation (he said) the newspapers were gulling their readers with the idea that the time would come when a man in one part of the country would be able to communicate with someone in another part, who would be able to carry the receiving instrument in a handbag and get a message wherever he might be. This, said the scientific gentleman, was ridiculous and misleading. *Was it?* If my incredulous instructor has lived to see the latest developments of wireless he will see that the "credulous" Press and the public were right after all.

In "Reynolds' News" of the 18th inst., Cherry, Lady Poynter, writes: "I believe we have a ghost, though some of us never meet it, or, when we do, the encounter is so casual that we hardly notice it." I thought at first that the statement meant that each one of us had an indwelling spirit, because the remark would almost equally apply, for many people seem to be quite unconscious of their spiritual part. However, it seems that what Lady Poynter means, is, that, like Socrates, everyone has an attendant spirit. I have heard this disputed or attributed to what is called the "higher self." It is even claimed that Socrates' daimon was really his "higher self." That may or may not have been the case. I prefer to believe with Sir Thomas Browne that man is attended by friendly spirit helpers and ministers, although each person may not have one of these unseen friends especially attached to him.

I was told of a curious happening at the Queen's Hall meeting. The case is well authenticated. In short, a belated gentleman who arrived after the house was full offered £5 for a seat, but his desire could not be gratified.

D. G.

## FINLAND : ITS MYTHS AND MAGIC.

ADDRESS BY MR. A. V. PETERS.

On Thursday, the 22nd inst., at 6, Queen-square, Mr. A. V. Peters delivered an address on "Finland: the Country, its People, Myths and Magic."

Mr. H. ERNEST HUNT presided, and in the course of his introductory remarks referred to some unfair newspaper criticisms on Mr. Hannen Swaffer's meeting at the Queen's Hall, on the previous Tuesday, suggesting that the many Spiritualists who read the offending journals should record protests by writing to the Editors concerned.

Mr. PETERS, in the course of his address, gave an interesting description of Finland, its climate and its social features.

Lack of space precludes our reproducing the whole of his paper, but we take the following extracts:—

Finland is a country we Spiritualists should know something about, for it kept its freedom of thought, its myths, its folklore, its magical knowledge and the idea of a national independence, despite centuries of foreign domination, first by Sweden, then by Russia.

The country is covered by vast forests of fir and birch trees. In the short, warm summer there is a wonderful crop of short coarse grass which goes to feed the cattle during the winter. The principal city in Finland is Helsingfors, the houses being beautifully built from original designs made by Finnish architects. Many of the houses are built of granite. Helsingfors is the seat of government, and the University and the Houses of Parliament also are there.

To the credit of Finland it was the first country which gave women the vote and admitted them to its Parliament.

Of the early history of the Finnish people we know nothing except what we gather from the myths, but most historians are now agreed that the people came from the South of Europe, and traces of them have been found on the borders of the Caspian Sea.

Finland being so far north is for a great part of the year under snow. But about the end of April or beginning of May the sun begins to gain power, and one sees a seeming miracle taking place in the rapid melting and disappearance of the ice and snow, the rivers, lakes, and sea regaining freedom. The forest bursts into bud, the birds sing in the trees. The wild geese fly northward in fan formation to mate and to rear their young in the wild north, away from interference of man. This spectacle is greeted by cheers and shouts from the young as a sign that the summer has really come. To walk as I have in a Northern forest, to inhale the delicate perfume of the birch buds, is a thing never to be forgotten.

The sun very quickly gains power, and during the summer months there is very little darkness. It may surprise you when I say that strawberries and raspberries grow wild and are very plentiful.

The great beauty of the forest lies in the different shades of green one sees, the dark sombre green of the fir, the elegant ladylike birch tree, with its silver bark and its light green leaves waving with the slightest breath of wind, the wild flowers and grass at one's feet, and overhead an intensely blue sky; the sun pouring down its warmth seemingly never to set, makes one long again to visit this beautiful country.

Dealing with Spiritualism in Finland, Mr. Peters said:—

When I was there in 1911 there was only one society, which had its headquarters in Tammasfort, which is somewhat north of the capital. The leader was a rather uneducated man who only spoke Finnish, although he read Swedish and was therefore able to read Danish. He depended upon his knowledge of books and magazines written in Danish and Swedish. The knowledge of Spiritualism was really spread by the former Secretary of the Theosophical Society, Mr. Pekker Ervast, who acted as my translator and business manager. We took a cinema theatre, he giving a lecture on spirit-return, and I afterwards giving demonstrations. Since the war I hear a circle has been formed where wonderful results are obtained by table movements. I have had many pressing invitations to re-visit our friends, and I want to go to see the land which has become dear to my heart, and to feel the cold, crisp winter air upon my face; to see the moon shining in the heaven of sapphire blue, to see the stars hanging like lamps in the heavens, to feel the snow crunching under my feet as I walk, to hear the rise and fall of the cadence of the Finnish speech and song, to see and again speak with my friends face to face—those who have truly come out of great tribulations and who have lived to see the hopes and prayers realised,

Some discussion took place at the close of the meeting. Captain Norogran, Consul General of Finland, was present, and warmly praised Mr. Peters' address, saying that he had very faithfully described the country and the people. He also answered some questions from the audience. The meeting terminated with a cordial vote of thanks to the lecturer.

## SPIRITUALISM AND ITS OPPOSITION.

BY LIEUTENANT-COLONEL.

The public do not appear to realise the curious and abnormal attitude taken up by the opponents and critics of Spiritualism. Not only extremists, like certain well-known materialists, and a certain section of the churches, but even presumably unbiassed writers in the daily Press, take the view that Spiritualism depends on the proof or disproof of certain phenomena, and the possible explanation of the same by certain abstruse theories advanced by scientists and others, whose obvious desire is to find an alternative explanation, eliminating any psychic influence.

What is it in Spiritualism which arouses such violent and unreasonable opposition?

Spiritualism affords proof that man's life continues after physical death—that the religious faith of centuries is founded on fact, and not merely on a pious hope.

Surely a subject of such immense importance to the human race should meet with the utmost respect, and receive the most careful and unbiassed examination. And yet we find little desire, on the part of many people, to obtain proof of this fact, a proof that is available in Spiritualism, but, rather a desire to detect flaws in the evidence, and so whittle away the fact of survival by as many conflicting theories as the opponents of the idea can devise.

If this method were employed with a view of substantiating the main fact, and eliminating all possible alternatives, their action would be understood; but when it is obvious that the desire is to disprove the fact at all costs, it discloses a type of mentality which is past comprehension.

"Shall a man live again?" is of far more importance than the little every-day questions which occupy many columns of our newspapers, and yet this vital question is ignored, or, at best, given an odd corner of a paper, usually for purposes of ridicule.

One would think that it would be a subject of investigation for the greatest minds of the age, who would make themselves conversant with all the evidence available; and yet we find it left, as a rule, to those who have definitely expressed themselves as opposed to the idea, or to conjurers, both with hand and pen, to "enlighten" the public as to the truth of the matter, with an occasional scientist entering the lists, to show how cleverly he can obscure the question by improbable alternative theories.

What a travesty of reason! What a mad method of educating the people of this country in a subject which is of inestimable value to them!

The important point to elucidate is not whether any flaws exist in the evidence—these can be found in any subject which depends on human elucidation—but to ascertain whether enough evidence exists to prove survival to be a reality.

We must all die. It is a fate that none can escape; therefore it is vital to learn what this experience will mean to us. If it is "nothing," non-existence, then what arguments can matter; but if there is a chance of knowing that there is continued life beyond that event, then everything matters, and no quibbles should be allowed to stand in the way of knowledge.

No science has come into the world in a state of perfection, it has had to be evolved with pains, and many setbacks, and many have been the detractors and belittlers encountered in its progress. And in this, the greatest of sciences, the science of human existence, we cannot expect to find easy progress.

It needs many more fearless propagandists, who will speak out boldly, ignoring the intentional misconstructions of the materialists, and querulous doubtings of the scientists and clericals, and proclaiming the proven facts, and the indisputable evidence. Then, and then only, will the world heed the message.

## ON COMMUNICATING WISELY.

To a certain extent those who have "gone" are conscious of our doings and feelings, but not more entirely than when they were on earth. We communicate to them as they communicate to us—by *thought*. But when we are not thinking of them they are not continually watching us; they are carrying on their own work. Do you not see that it is as if a person had gone away from you, and as long as you wrote and communicated then you were in touch with one another; but as soon as you left off writing and thinking of them, then gradually they got further and further from you.

If those who had gone had nothing else to do but to live in the life of those who are left there would indeed be little progression for them. You cannot bring them down, those who are "gone," as you call it, but you can bring them round you; and it is impossible to hinder their spiritual development by merely being in communion with them. If you were to live a life of wishing them back, and continually sighing for them, it would be bad for them and you, and your guides would probably disconnect the link for a time.

—From "Guidance from Beyond." Through K. WINGFIELD.

## A DREAM FULFILLED.

BY THE REVEREND GEORGE NASH.

During a recent tour in the West of England I came upon a curious example of a fulfilled dream, which I think may be of interest to your readers.

The participants, man and wife, are both well-known by me and occupy a good social position in Plymouth. The man, a personal friend of mine, is an officer holding a responsible post in H.M. Dockyard, and the vision made a profound impression upon him. It was through his desire to gain some interpretation of the occurrence that I was made aware of the happening. I may add that since my residence in London, I am finding occasions for the dissemination of psychic teaching, and wish you and your journal much prosperity. The coming of LIGHT always makes for discussion and enlightenment in our household.

Here is the dream story in the narrator's own phraseology:—

For several years, including the war period, I was serving in Gibraltar Dockyard, and whilst the enemy's submarine campaign was at its height I had certain duties relating to the defence of our merchantmen from attack. This caused me to be constantly on the watch for ships, as their stay was always as brief as possible. One night, when things were very bad, I had a remarkably clear dream. The vividness of its details was the impressive feature, for nothing was vague or blurred, it was all sharply defined. In my dream I found myself sitting in a corner of a London and South-Western Railway carriage; facing me were the familiar coloured views of Padstow, Tintagel, Newquay and the group of North Cornwall resorts. I did not remember entering the carriage. So plainly was this simple vision stamped on my mind, that I told my wife in the morning that I felt sure we should soon be going home. As a return to England was then quite unlikely, my wife laughed the idea to scorn.

Before eleven o'clock that morning a large merchant ship entered Admiralty waters and was coming alongside the wharf, when some unusual upper-deck cargo arrested my attention, and before she was completely moored I had jumped on board. On the upper deck, in a somewhat battered condition, were three railway coaches bearing the familiar name, "London and South-Western Railway." They had broken loose in the Bay of Biscay, and the captain, unable to make good at sea, came to our yard to have them re-secured. The officer, whose duty it was to see to the work, chaffed me on my services not being required as the ship was already equipped with defence. I replied, "I have a duty; I must find the seat I sat in during my dream." He said, "You can't; the doors are locked and we have no keys." I found one window badly broken. I climbed the carriage, entered through the smashed window (incidentally cutting myself) and sat down in my corner as per dream. Facing me were the identical North Cornwall pictures—Padstow, Tintagel, Newquay, etc., just as I had seen them. These coaches were en route for the Eastern War Theatre. On returning home at noon, I informed my wife I had sat in the L.S.W. train without going to England.

## "THE FORCE THAT IS LIFE: WHAT AND WHERE IS IT?"\*

In the form of six Letters to a Friend, this interesting brochure has no need of the apology that the author offers for it. The independence of its thought, whether one may be inclined to agree with it or not, is an attraction all too uncommon. Mr. Stowe invites consideration of his suggestion that "Life is latent in all space, and manifests itself everywhere where the conditions are favourable"; the ether rather than matter being the source of it. He gives four indications of this origin and basis of Life: Profusion, Insistence, Persistence, and Complexity—the first one leading in importance. Reasoning from the marvellous reproductiveness of the lower organisms, he is disposed to think that "this infinite Force of Life is outside, in the environment, as well as inside the bacillus," rather than entirely inside; and if so, that it "must be a property of the Aether of Space and co-extensive with it." If the bacillus cannot manifest itself infinitely this is not from natural incapacity, but is due to lack of something in the environment. The Insistence of Life is shown by the involuntary propagation of organisms, such as in the sea urchin's case, where a merely mechanical stimulus suffices to cause propagation. The Persistence of Life is strikingly illustrated by the fact that the dried spores of a bacillus can resist the action of boiling water. Consideration of the complexity of Life and of organic development from

\* By Felix Stowe (Jarrold and Sons, Ltd., price 1/-).

the colloid form onward leads our author to interesting speculations as regards properties of the Aether as mysterious as its elasticity, Newton's and Clerk Maxwell's historical positions duly acknowledged. "It is sheer conceit," he says, "to imagine that we came into existence with the power and for the purpose of discovering and knowing everything in the Universe. We must frankly acknowledge our limitations and confront our outlook, not with the pride of intellect, but with something akin to awe and reverence for the unknown, and a heart and mind wide open to receive intimations of things our senses cannot reveal."

Very highly condensed in thought, this little work must be read with unbroken continuity of attention if it is to be understood and justly appraised. The author is careful to keep his inductions strictly within the limits of observation, his speculations legitimate. When he calls organisms "marionettes," because they come into existence involuntarily, from first to last "in the grip of an imperious Power," he differentiates man as much more: "How Free-Will and all that it involves came to Man is not suggested, but only the reality of it, making him different from all other organisms." Besides the Force of Life "there is another Force in the Universe that has brought to Man this special gift, with all it implies, with Responsibility to the Giver, and therefore makes Religion possible, even if there were no other reason for it. Although it may call in one or more of our five Senses, on which all knowledge of our Environment depends, it is not dependent entirely on them. It stands apart and uses or refuses the information they supply as it wills. . . . So many are conscious of influences which cannot be traced to Natural phenomena, that the evidence is very strong that there is an unknown Universe within the Universe Known, and that there is a Power in it which communicates with and gives intimations to man that the Force of Life can neither give nor withhold. And, as the Universe must have had a Maker, it must be He who is behind Nature, assuring Man by indefinable intimations of the Reality of His Existence, and making His Presence felt as the Controller of the Force of Life, in part and indirectly, by means of the Free-Will of Man."

Let this courageous thinker continue his investigations and speculations concerning the Dual Universe, which is an Infinite Dual-Unity in being and manifestation.

W. B. P.

## NEGATIVE EVIDENCE.

BY IRENE TOYE-WARNER STAPLES, F.R.A.S.

In discussing the numerous problems which arise out of mediumship and the exercise of its psychic gifts, I have often been struck by what I have termed the "negative evidence," which we obtain in the course of careful and long-continued investigations. So much stress is laid by "fraud" hunters and critics on what the medium could, might, must or may have known normally of the affairs of the sitter and the discarnate friend, and which, when given out under psychic conditions, is often for this reason discredited as "evidence." Why not try the other way of looking at things? How often do we go to a seance with our minds full of one subject or one particular person, and how many times are we woefully disappointed at not getting into touch with the desired person? How about the numerous times some investigators have consulted various mediums and come away—according to their own reports—"disappointed," and having had nothing evidential? Has this not occurred many times when the medium actually knows normally the desire of the sitter, the description of the discarnate, family details, and so on? Or at public meetings where the enquirer is well known?

How is it that when everything could be done so easily on the "fraud" basis that it is not done? And how does it happen that "telepathy" does not work the miracles with which it is credited by all who want to "get rid of the angels"? Often and often I have known of people trying to get into touch with a particular discarnate relative, and concentrating continually on that one—yet the boasted "telepathy" fails each time, and instead of the desired information we are given a vivid description and an evidential message, of someone quite forgotten and unthought of until recalled by the medium to our otherwise occupied mind?

Indeed, it seems as if concentration on a desired person, or over-anxiety to get into touch, often acts as a deterrent and defeats itself—whereas calm passivity renders communication more certain if sitter, medium, and communicator are all in rapport. I have not yet had one good example of "telepathy" acting as it is so popularly supposed to do, but I could give much "negative evidence" as the background which enhances the gleams of real positive evidence we sometimes obtain under test conditions.

NEW BOOKS RECEIVED.

"Life Symbols as Related to Sex Symbolism." By Elizabeth E. Goldsmith. Putnams (37/6 net).  
 [This book, which contains over one hundred illustrations, is by the author of "Sacred Symbols in Art." A further notice will be given in due course.]  
 "Telepathy and Clairvoyance," by Rudolf Tishner, translated by W. D. Hutchinson, with an Introduction by E. J. Dingwall. Kegan Paul. (Price 10/6 net.)

SUNDAY'S SOCIETY MEETINGS.

**Lewisham.**—*Limes Hall, Limes Grove.*—February 1st, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Edey. Wednesday, February 4th, 8, Mrs. Blanche Petz.  
**Croydon.**—*Harewood Hall, 96, High-street.*—February 1st, 11, Mr. Percy Scholey; 6.30, Mrs. Julie Scholey.  
**Camberwell.**—*The Central Hall, High-street, Peckham.*—February 1st, 11, open circle; 6.30, Mrs. B. Stockwell. Wednesday, 7.30, at 55, Station-road.  
**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).**—February 1st, 7, Communion Service, Rev. G. Ward. February 5th, 8, Miss Phillimore.  
**Shepherd's Bush.**—*73, Becklow-road.*—February 1st, 11, public circle; 7, Mr. Clarke. Thursday, February 5th, 7.30, Opening of Enlarged Hall. Speaker, Rev. J. M. Mathias; clairvoyance, Mrs. Annie Johnson.  
**Peckham.**—*Lausanne-road.*—February 1st, 7; Mrs. Gladys Davies. Thursday, 8.15, Mrs. Edey.  
**Bowes Park.**—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—February 1st, 11, Mr. Ernest Meads; 7, Mrs. E. Neville.  
**Central.**—*65-66, Chancery-lane, W.C.2 (Holborn end).*—January 30th, 7.30, Question Night. February 1st, 7, Mr. Barbanell and Mrs. Tyler.  
**St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.**—Minister: Rev. J. W. Potter. February 1st, 6.30, service, Holy Communion and Address. Healing Service, Wed., February 4th, 7 p.m.  
**"The Brotherhood of Light," 97, Ledbury Road, Bayswater, W. 11.**—February 1st, 7, The Khwaja Nazir Ahmad; subject: "The Esoteric Aspect of Islam."

REV. G. VALE OWEN'S LECTURE TOUR.  
 FEBRUARY ENGAGEMENTS, 1925.

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Feb. 1	London.	Old County Hall.	Miss Phillimore.
" 4	Manchester.	Houldsworth Hall (Quest Soc.)	Mr. F. H. Clarke, Barcroft, Sylvan Grove, Altrincham, Cheshire.
" 6	Stockport.	Central Hall, Hillgate.	Mr. Jackson, 30, Buxton Road, New Mills, Nr. Stockport.
" 9	Bolton.	Albert Hall.	Do.
" 10	Westhoughton.	Carnegie Hall.	Do.
" 11	Bury.	Co-operative Hall.	Do.
" 15	London.	Old County Hall.	Miss Phillimore.
" 18	Chester.	Town Hall.	Mr. Jackson.
" 20	Pendleton.	Co-operative Hall.	Do.
" 22	London.	Old County Hall.	Miss Phillimore.
" 23	—	—	—
" 24	—	—	—
" 25	Manchester.	Church of the New Age.	Mr. F. H. Clarke.

"THE human spirit exerts its sevenfold influence upon all matter taken into the body: solids are ultimately converted into fluids; fluids into ether or vital electricity; vital electricity is refined into vital magnetism; and vital magnetism is ultimately changed into that pure and divine substance by which we reason, love, will, decide, and act."  
 —A. J. DAVIS ("The Physician," p. 67).

THERE is no night, no loss of light. Here time is not, but there are very definite periods when all work ends, when rest takes place, which I have discovered is always the case before a step higher is taken.—From "An Artist in the Great Beyond," by VIOLET BURTON.

**ANIMALS' WELFARE WEEK.**—The National Council for Animals' Welfare Week have prepared a list of speakers, children's plays, etc., for the use of their local committees during Animals' Welfare Week, May 3rd to 9th, 1925. The list contains such well-known names as Mrs. H. Baillie-Weaver (G. Colmore, the novelist), Miss Minnie Pallister, Miss M. P. Willcocks, Mr. H. W. Nevinson, Mr. Eustace Miles, M.A., and Dr. B. P. Allinson, M.R.C.S. The National Council would welcome early communications from lovers of animals willing to offer their services in preparation for the national demonstration in May. Application should be made to the local committee or the National Council for Animals' Welfare Week, Room 29, 1, Robert Street, Adelphi, W.C. 2.

**THE LATE MRS. CRAZE.**—At the Æolian Hall, on Sunday evening last, Mr. George Craze, who presided, thanked numerous friends, with whom he had been unable to communicate, for the sympathy extended to him on the occasion of his wife's passing. He continued, "As we were singing the last hymn she came to me and asked me to convey to all of you her love, and to tell you that it was worth going through all she suffered for the glory she has achieved. That, as far as I was able to sense it, was your President's message." Mrs. Barbara McKenzie, the speaker for the evening, said, "I think it is wonderful that in the heart of London you can get such a message as Mr. Craze has just given you. In it there is no note of sorrow, only just gladness. That is an instance of one little thing that Spiritualism has given to the world." Mrs. McKenzie delivered a thoughtful address on Spiritual Progress and successful clairvoyant descriptions were given by Mr. C. Glover Botham.—L. C.

Mrs. Warren Elliott, 187, Sutherland Avenue, Maida Vale, desires us to state that she is forming a private circle for development. Will those who wish to join communicate with her. No fee.

**SPIRITUALIST COMMUNITY SERVICES.**—At the County Hall, on Sunday evening last, the Rev. Dr. Oesterley (Examining Chaplain to the Bishop of London) delivered an address entitled "Spiritualism and the Church," in which he went very impartially into the subject and created a most favourable impression by his clearness and impartiality. Mrs. St. Clair Stobart presided and the Rev. George Vale Owen very ably explained some of the difficulties which the speaker had found in connection with the position as between Spiritualism and the Church.

**FREEDOM IN THE BEYOND.**—To be here in spirit is at first a quiet joy. The weight of the physical body, when you are old, is a great trial and means more and more energy to do even the most simple things. To miss the weight is such a joy, and the sense of freedom is not only as to weight, but as to sensation. Touch, smell, hearing, and seeing are all far more beautiful gifts than we, while on earth, can understand. The brain is freed also and able to receive deeper wisdom in this stage.—From "An Artist in the Great Beyond," by VIOLET BURTON.

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**A comfortable bed-sitting room, free use of all** offices, in lady's select flat, suitable for business woman. 35s. including gas and electric light.—Write to Mrs. Cox, 38, Bloomsbury Square, W.C. Refs. required.

**A Reader wishes to communicate with the well-known writer O. Hashnu Hara, and would be glad to know her present address.**—"B," 31a, Charleville Road, W. Kensington, W.14.

## London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

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Telephone: Museum 5106.  
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### ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

Monday, Feb. 2nd, at 3 p.m.

Clairvoyance and Psychometry, Circle limited to six. Members 5/-; friends introduced by Members, 7/6.

Mrs. Margaret Irving.

Tuesday, Feb. 3rd, at 3.15 p.m.

Clairvoyance, Public Demonstration.

Members free. Non-Members, 2/-.

Mrs. Wesley Adams

Wednesday, Feb. 4th.

4 p.m. Discussion Class, preceded by tea. Members, 1/-; Non-Members, 2/-.

Leader: Mr. Courtenay Luck.

7 p.m. Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mr. T. E. Austin.

Thursday, Feb. 5th, at 7 p.m.

The Hon. Mrs. Alfred Lyttelton, D.B.E., Member of the S.P.R., contributor of articles on Psychical Research to many publications, including the recently published book "Survival," edited by Sir James Marchant.—"Mind Pictures, and their Relation to Psychical Experience."

Chair: Rev. F. Fielding-Ould, M.A.

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The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### THE MEMORIAL ENDOWMENT FUND.

This fund which is now re-opened was started in order to acquire for the Alliance a commodious headquarters which should also stand as a memorial to the departed relatives and friends of the contributors, and it was proposed that a room in the house should be dedicated to this purpose, where photographs of the departed might be displayed.

All who realise the need of the day, and who are in sympathy with the L.S.A. in its desire to meet that need, are asked to subscribe.

Donations should be forwarded to the Hon. Treasurer, The Viscountess Molesworth, "Shalimar," Chertsey Lane, Staines, Middlesex.

### BAZAAR and FETE.

At CAXTON HALL, WESTMINSTER, Wednesday and Thursday, May 20th and 21st, 1925 (in aid of the above).

All persons believing in and desirous of helping the work of the L.S.A. are asked to support this effort in any way convenient to them.

Tickets (including tax): Day, 1/2; Season, 1/10.

All communications to be addressed to the General Secretary.

### BOOKS THAT WILL HELP YOU

Towards the Stars.—By H. Dennis Bradley. Cloth. Post Free, 8/-.

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.

Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.

Phantoms of the Dawn.—By Violet Tweedale. Cloth, Post Free, 8/-.

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6.

What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.

The Law of Psychic Phenomena.—By Thomson Jay Hudson. Cloth, Post Free, 8/-.

There is no Death.—By Florence Marryat. Cloth, Post Free, 3/9.

The Morrow of Death.—By "Amicus"; Foreword by Rev. G. Vale Owen. Post Free, 2/3.

Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

Across the Barrier.—By H. A. Dallas. Cloth, Post Free, 2/6.

Raymond Revised.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 6/6.

Speaking Across the Borderline.—By F. Heslop. Post Free, 2/3.

The Return of G. R. Sims.—By A. Friend, and R. H. Saunders. Cloth, Post Free, 2/9.

Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-.

The Witness.—Written down by Jessie Platts. Cloth, Post Free, 5/4.

Symbolism.—By Pamela Glenconner. Post Free, 8d.

Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9.

My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/10.

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.

Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10.

The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10.

The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2.

Automatic Speaking and Writing: A Study.—By Edward T. Bennett. Post Free, 1/9.

The Vital Message.—By Sir Arthur Conan Doyle. Cloth, Post Free, 2/9.

The Earthen Vessel.—By Pamela Glenconner. Cloth, Post Free, 6/6.

Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.

An Artist in the Great Beyond.—By Violet Burton. Cloth, Post Free, 4/9.

On Tour in the U.S.A.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.

The Way of Attainment.—By Sydney T. Klein. Cloth, Post Free, 5/4.

The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/-.

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