

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

THE future brightens on our sight,
For on the past hath fallen a light
That tempts us to adore.

—WORDSWORTH.

THE MEDIUMSHIP OF MRS. CRANDON ("MARGERY").

The full discussion of this case, as given in the numerous newspaper cuttings which reach us from America (mainly taken from the "Boston Herald") would fill several columns of LIGHT, even in a summarised form. The differences of view are acute, and the visit to Boston of Mr. Eric Dingwall, of the English S.P.R., has apparently intensified the controversy, especially as regards Houdini. The "Boston Evening Transcript" of the 18th ult. publishes a long statement by Professor William McDougall, who holds that no proof of supernormal phenomena has been furnished by "Margery" and closely criticises the proceedings at the various séances at which he was present. In short, his opinion is, as he states, "very adverse to the phenomena." Professor McDougall concludes his article as follows:—

In conclusion I would say that I am prepared to consider the hypothesis that "Margery" is an extreme case of double personality, and that the secondary personality, going by the name of Walter, has been the prime mover and agent in the production of all the phenomena of this remarkable case. If that hypothesis is the correct one, then the case is one that falls within the field of abnormal psychology rather than in that of supernormal physical phenomena.

On the other hand Mr. Malcolm Bird, managing editor of the "Scientific American," is reported to have declared in an address at Chicago that psychic phenomena genuinely exist; that the independent voice is a real thing; and that "ectoplasm is a fact." In short, we have a controversy which rather reminds us of the early days of psychic phenomena. There we may leave the question for the time, confident that the truth will emerge, as always, in the end.

* * * *

WILLIAM ARCHER AND HUMAN SURVIVAL.

We referred last week to the remarkable letter which, just prior to his death, William Archer, the

famous dramatic critic, addressed to Mr. John Middleton Murry, editor of "The Adelphi," and which is published in the current issue of that magazine in the course of an article by Mr. Murry. In that letter, it will be remembered, William Archer testifies to the existence of a reality "behind the phenomena which we loosely describe as Spiritualistic." As it was generally known that William Archer was a prominent Rationalist, this testimony has excited considerable attention in the Press at large. But those who have read what Mr. Dennis Bradley and Mr. Hannen Swaffer have had to say on the subject of their experiences in Spiritualism will not have been surprised, since they will have known of William Archer's active interest in psychical phenomena. We once met the deceased dramatist at a meeting of Spiritualists, and, knowing his particular type of mind, were conscious of a certain incongruity. But we cannot say that we were more surprised by his interest in psychical matters than by the fact that he could write such a play as "The Green Goddess"—so unlike anything he might have been expected to produce. Indeed we found that the greater surprise of the two!

* * * *

THOSE "SCIENTIFIC" INVESTIGATORS.

Science, to some of our more recent investigators, has become a kind of fetish—something to be worshipped superstitiously as the simple savage worships his mumbo-jumbo. These people are not really scientific—they are just pseudo-scientists mouthing a catch-word. They are usually full of prejudice; and when prejudice comes in at the door science usually flies out of the window. They talk of the "Spiritualistic taint" about psychic evidences and demand that these shall be scientifically investigated. They are so new and raw as to be unaware that these things were being investigated by trained scientists (without any Spiritualistic taint) before they were born. It seems that the idea of spirits is unscientific. But how? Why? It is rather a large assumption that such and such a thing does not exist, before inquiring into the question. Still we are content that our "scientific" Daniels-come-to-judgment shall be spoon-fed. Give them a little at a time—graduate their doses to the needs of weak digestion. But "taint of Spiritualism!" Hoity-toity! We shall next hear some of them complaining of the "human taint" about life in general.

PSYCHIC RESEARCH IN CAMBRIDGE.—Referring to Mr. Bradley's recent address in Cambridge, Mr. Leslie Curnow points out that Cambridge has long been associated with the subject. In 1859 there was a Ghost Society there which Archbishop Benson, then in his student days, helped to found, and of which Professor Sidgwick was a member. Also in 1879 there was a Cambridge University Psychological Society, of which Mr. James Campbell was President.

THE PROPHET OF THE NEW REVELATION.

BY SIR ARTHUR CONAN DOYLE.

(Continued from page 111.)

So, too, this seer, in reply to a query regarding what was then termed "atmospheric navigation," felt "deeply impressed" that "the necessary mechanism—to transcend the adverse currents of air, so that we may sail as easily and safely and pleasantly as birds—is dependent on a new motive power. This power will come. It will not only move the locomotive on the rail, and the carriage on the country road, but the aerial cars also, which will move through the sky from country to country."

He predicted the coming of Spiritualism in his "Principles of Nature," published in 1847, where he says:—

It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn.

In this matter Davis' teaching was definite but it must be admitted that in a good deal of his work he is indefinite, and that it is hard reading, for it is disguised by the use of long words and occasionally he even invents a vocabulary of his own. It was, however, on a very high moral and intellectual level, and might be best described as an up-to-date Christianity with Christ's ethics applied to modern problems and entirely freed from all trace of dogma. "Documentary religion," as Davis called it, was not in his opinion religion at all. That name could only be applied to the personal product of reason and Spirituality. Such was the general line of teaching, mixed up with many revelations of Nature, which were laid down in the successive books of the "Harmonial Philosophy" which succeeded "Nature's Divine Revelations," and which occupied the next few years of his life. Much of the teaching appeared in a strange paper called "The Univercoelum" and much was spread by lectures in which he laid before the public the results of his revelations.

In his spiritual vision Davis saw an arrangement of the Universe which corresponds closely with that which Swedenborg had already noted, and with that which was afterwards taught by the Spirits and accepted by the Spiritualists. He saw a life which resembled that of earth, a life which may be called semi-material, with pleasure and pursuits which would appeal to our natures which had been by no means changed by death. He saw study for the studious, congenial tasks for the energetic, art for the artistic, beauty for the lover of nature, rest for the weary ones. He saw graduated phases of spiritual life; through which one slowly rose to the sublime and the celestial. He carried his magnificent vision onwards beyond the present universe, and saw it dissolve once more into the fire-mists from which it had consolidated, and then consolidate once more to form the stage on which a higher evolution could take place, the highest class here starting as the lowest class there. This process he saw renew itself innumerable times, covering trillions of years, and ever working towards refinement and purification. These spheres he pictured as concentric rings round the world, but as he admits that neither time nor space define themselves clearly in his visions, we need not take their geography in too literal a sense. The object of life was to qualify for advancement in this tremendous scheme, and the best method of human advance-

ment was to get away from sin—not only the sins which are usually recognised, but also those sins of bigotry, narrowness and hardness which are very especially blemishes not of the ephemeral flesh but of the permanent spirit. For this purpose the return to simple life, simple beliefs, and primitive brotherhood was essential. Money, alcohol, lust, violence, and priestcraft—in its narrow sense—were the chief impediments to racial progress.

It must be admitted that Davis, so far as one can follow his life, lived up to his own professions. He was very humble-minded and yet he was of the stuff that saints are made of. His own autobiography only extends to 1857, so that he was little over thirty when he published it, but it gives a very complete and sometimes an involuntary insight into the man. He was very poor, but he was just and charitable. He was very earnest and yet he was patient in argument and gentle under contradiction. The worst motives were imputed to him, and he records them with a tolerant smile. He gives a full account of his two first marriages which were as unusual as everything else about him, but which reflect nothing but credit upon him. From the date at which "The Magic Staff" finishes, he seems to have carried on the same life of alternate writing and lecturing, winning more and more the ear of the world, until he died in the year 1910 at the age of eighty-four. The last years of his life he spent as keeper of some small book store in Boston. The fact that his "Harmonial Philosophy" has now passed through some forty editions in the United States is a proof that the seed which he scattered so assiduously has not all fallen upon barren ground.

What is of importance to us is the part played by Davis at the commencement of the Spiritual revelation. He began to prepare the ground before that revelation occurred. He was clearly destined to be closely associated with it, for he was aware of the material demonstration at Hydesville upon the very day when it occurred. From his notes there is quoted the sentence, under the vital date of March 31st, 1848:—

About daylight this morning a warm breathing passed over my face and I heard a voice, tender and strong, saying, "Brother, the good work has begun—behold a living demonstration is born." I was left wondering what could be meant by such a message.

It was the beginning of the mighty movement in which he was to act as Prophet. His own powers were themselves supernormal upon the mental side, just as the physical signs were upon the material side. Each supplemented the other. He was, up to the limit of his capacity, the soul of the movement, the one brain which had a clear vision of what the message was which was heralded in so novel and strange a way. No man can take the whole message, for it is infinite, and rises ever higher as we come into contact with higher beings, but Davis interpreted it so well for his day and generation that little can be added even now to his conception.

He had advanced one step beyond Swedenborg, though he had not Swedenborg's mental equipment with which to marshal his results. Swedenborg had seen a heaven and hell, even as Davis saw it, and has described it with fuller detail. Swedenborg did not, however, get a clear vision of the position of the dead and the true nature of the spirit world with the possibility of return as it was revealed to the American seer. This knowledge came slowly to Davis. His strange interviews with what he described as materialised spirits were exceptional things and he drew no common conclusions from them. It was later when he was brought into contact with actual spiritual phenomena that he was able to see the full meaning of them. This contact was not established at Rochester, but rather at Stratford in Connecticut, where Davis was a witness of the Poltergeist phenomena which broke out in the household of a clergyman, Dr. Phelps, in the early months of 1850. A

study of these led him to write a pamphlet, "The Philosophy of Spiritual Intercourse," expanded afterwards to a book which contains much which the world has not yet mastered. Some of it, in its wise restraint, may also be commended to some Spiritualists. "Spiritualism is useful as a living demonstration of a future existence," he says. "Spirits have aided me many times but they do not control either my person or my reason. They can and do perform kindly offices for those on earth. But benefits can only be secured on the condition that we allow them to become our teachers and not our masters—that we accept them as companions, not as gods to be worshipped." Wise words—and a modern re-statement of the vital remark of Saint Paul that the prophet must not be subject to his own gifts.

In order to explain adequately the life of Davis one has to ascend to supernormal conditions. But even then there are alternative explanations. When one considers the following facts:—

1. That he claims to have seen and heard the materialised form of Swedenborg before he knew anything of his teachings.
2. That *something* possessed this ignorant youth, which gave him great knowledge.
3. That this knowledge took the same broad, sweeping universal lines which were characteristic of Swedenborg.
4. But that they went one step further, having added just that knowledge of spirit power which Swedenborg may have attained after his death.

Considering these four points, then, is it not a feasible hypothesis that the power which controlled Davis was actually Swedenborg? It would be well if the estimable but very narrow and limited New Church took such possibilities into account. But whether Davis stood alone, or whether he was the reflection of one greater than himself, the fact remains that he was a "miracle man," the inspired, learned, uneducated Apostle of the new dispensation.

*. Sir Arthur Conan Doyle's next article deals with the Eddy Brothers, the Holmes's and the American Katie King. It will begin in next issue.

COMPENSATION IN NATURE.

We are asked to "believe" that there is a power in Nature, which (with the aid of everything!) acts on all beings in much the same way in which the breeder acts on a few, which, were it true, would be a great misfortune, for it is increasingly seen that selection impoverishes the protoplasm. Man, after "selecting" with fatal results, can go to Nature to replenish (by crossing with wild stocks, for instance). But where in the world could Nature apply, to make good the inevitable damage done by "selection"? Darwin refers to the principle of compensation as that of "balancement of growth," and, in the "Origin," he tells us that it has been propounded by the elder Geoffrey and Goethe at about the same time.

Goethe's version was thus: "In order to spend on one side, Nature is forced to economise on the other," and Darwin comments: "I think it holds true to a certain extent with our domestic productions: if nourishment flows to one part in excess, it rarely flows at least in excess, to another part; thus it is difficult to get a cow to give much milk and to fatten readily. The same varieties of cabbage do not yield abundant and nutritious foliage and a copious supply of oil-bearing seeds. When the seeds in our fruits become atrophied, the fruit itself gains largely in size and quality." Here, then, compensation appears merely as a casual phenomenon, occurring occasionally in the physiological economy of the body. But to save in one department as against special expenditure in another, is a fundamental necessity of organic life; and it is difficult to understand why Darwin should have denied to species in a state of nature such prudential arrangement, which is essential to "co-ordination" and co-operation.

—R. H. REINHEIMER.

THE dawn of a new age is in the sky;
The crimson presage of the coming sun
Reddens the dark horizon's rim of dun
And life lifts up expectant hands on high;
A new world born is, a new era nigh.

—JOHN PAYNE.

PSYCHIC INVESTIGATION : EVIDENTIAL CASES.

THE TESTIMONY OF A PROMINENT SOUTH AFRICAN BUSINESS MAN.

(Continued from page 112.)

MORE POSITIVE EVIDENCES.

The next incident I will relate is that of a family I must designate as the C.'s. This presents an entirely new feature which, I contend, provides evidence of identification such as even the McCabes and Filson Youngs could not sweep aside in the fashion peculiar to their kind. The only comment they could make would be, "These people are all liars," which I have before remarked, is no argument.

In the days of long ago, when the Rand was hardly more than a mining camp, the C.'s had been intimate friends of mine. They left South Africa for other countries many years ago, only returning here after the close of the Great War. As my wife was living in another part of South Africa in those earlier days she had never known—possibly never heard of—the C.'s, so they were complete strangers to her when she met them in 1919.

There was a son named Vivian, whom I remembered as a boy, and one of the first things they told me on their return was that Vivian had been killed in the war. I ascertained also, during conversations between them and my wife and myself, that they had, in various places, but especially in New York, visited Spiritualistic mediums with the object of endeavouring to get into touch with their lost son. Nothing which they could regard as in the least evidential had resulted from these efforts. Finally (with the approval of the F.'s, who had known the C.'s in bygone years) it was arranged that our circle should make the attempt to bring Vivian C. into communication with his parents. The circle met, the C.'s being present by invitation, and upon George F. appearing to my wife, as usual, she related the C.'s case and asked if he could assist us in the matter. A promise of assistance was very readily given and we were instructed to hold another sitting a few evenings later to hear if the quest for Vivian C. had been successful. At this succeeding sitting George F. at once appeared to my wife and informed us by written message (the C.'s being again present) that Vivian had been found and would thereupon appear himself. Within a couple of minutes two young fellows became clearly visible to my wife, and she proceeded to describe them minutely.

The C.'s, listening to my wife's descriptions, said that the description of one certainly answered the physical characteristics of their son, whilst that of the other (who accompanied him) *exactly* fitted the life appearance of his great chum, Eric B., who had joined up with Vivian and had been killed in the same battle. Eric B. had certain distinctive characteristics which made description in his case a comparatively easy matter, and it was apparent to me that (at this stage) while the C.'s regarded the alleged Vivian as *probably* being the son whom they sought, they had no doubt whatever as to the identity of Eric B. The conjunction of the two very naturally strengthened their belief in the possibility of the genuineness of the appearance of Vivian. Several messages were written by Vivian to his parents (with the assistance of George F., who had become a practised communicator) and although the matter and manner of these messages added strength to the growing belief of the parents, there was nothing in them which could be described as convincingly evidential.

When the sitting was over, and we were discussing what had taken place, it occurred to me that an opportunity was afforded here for a supreme test. I said to Mr. C.: "I want to ask you a couple of questions; please be careful to reply with only a Yes or No."

Q. Have you a recent photograph of Vivian with you—I mean among your belongings, not in your pocket?

A. Yes.

Q. Is it a photograph in uniform?

A. Yes.

These replies decided me upon a particular course of action, so I continued:—

Q. You know, of course, that I have not seen any photo of Vivian, and you know, also, that when I saw him in the flesh he was only a boy?

A. Yes.

Q. You are equally sure, no doubt, that my wife cannot possibly have seen any photo of him, and that she never saw him in life?

A. Yes, I am quite sure on both points.

I went on:—

You and Mrs. C. will come to our next sitting, a week hence, and I want you to bring at the same time the photo of Vivian you have; bring it tied up in a parcel, and take care it is not seen meanwhile by anyone of us present who are entirely unacquainted with Vivian's appearance since he grew to manhood.

A week later this is what happened. I give a bare

recital of facts that are incontrovertible so far as the actors in the happening are concerned.

During the week I obtained from one of the Masters of a Public School here the loan of half-a-dozen photos of young soldiers in uniform—old boys who had gone to the front. Not one of these persons, I was quite sure, was known to either my wife or myself. These I retained, parcelled and sealed at my office, until the evening of our meeting, when I took the parcel home, leaving it sealed. Later, the C.'s arrived, and immediately on entering the house, Mr. C. handed me a tied-up parcel saying: "As I found I had photos of several soldier friends of Vivian's I have brought them along. There are five photos in this parcel; one of them is a photo of Vivian."

A few minutes later, having meanwhile taken my own parcel of six photos out of a drawer where I had placed it, I entered the meeting room (where all the members of the circle and Mr. and Mrs. C. were already assembled—in full light, of course) carrying the two parcels, and asked all present, including my wife, to remain seated some distance from the table while I unfastened the parcels and spread out the photos on the table. I proceeded to do this, and laid out the eleven photos in a line on the table, placed so that they were upside-down from the side of the table beyond which all were sitting at my request. I then asked my wife to come forward and look at the line of photos to see if she could, amongst them, discover the photo of the person she had seen clairvoyantly on the occasion of our last sitting, who had declared himself to be Vivian C. As my wife walked up to—and round—the table, looking at the line of photos first upside-down and then sideways, it was apparent from a gesture that she was only waiting to get within reach in order to place her hand upon one of the photos. Before she was actually in front of the row of photos her arm was stretched out and her hand had touched one of them, with the words, "This is a photo, and an exceedingly good one, of the young soldier I saw at our last sitting who declared himself to be Vivian C."

In a moment, as they were watching every detail of the test intently, Mr. and Mrs. C. exclaimed together, "It is Vivian!"

And now, I ask any reader of this, as a reasonable, truth-loving person: If what I have related here is true, can you conceive, within human power in similar circumstances, a more complete proof of identity?

I have related the C. case with all detail because it is typical of many cases coming within the experience of our circle in which the same kind of test was applied with exactly the same success. In no single case (the test invariably being to all intents and purposes as complete as in the case of Vivian C.) did my wife fail to identify—at once, and decisively—the photo of the person who had previously been visible to her clairvoyantly.

A FINE CASE OF SPIRIT IDENTITY.

I will conclude the account of identifications of persons seen clairvoyantly with an earth presentment of them—by photo or otherwise—with the rather amusing incident concerning the identification of my friend, J. L., the ex-Attorney General. For a long time prior to my wife's clairvoyant faculty developing, J. L. had written messages to us through the hand of B. and through that of my wife, but, of course, no one had seen him. Any evidence of identity had been dependent entirely upon the contents of his messages—and it is only right to say that in none of these had I received what could be called indubitable proof that the intelligence behind the message was that of J. L. Very soon after my wife began to see our visitors from the other side of death, this is what occurred.

We are assembled in circle—in the dark, as usual—when my wife suddenly says, "Hullo! I have never seen you before. Will you please tell us who you are?"

A pause, silence, no attempt being made to write a message, and then we hear my wife saying, "You seem amused at the fact of my being unable to recognise you, and apparently think it rather a joke to keep us in suspense." On this occasion I notice for the first time, so far as I can remember, a new feature in my wife's apprehension of things invisible and inaudible to us. I can only call this new "sense"—which has never been consistent like her clairvoyance—thought-reading or clairaudience. She says that she apparently hears the words as though by an internal ear, not, as in normal physical hearing, by a sound from outside herself impinging upon the tympanum. However, be the explanation what it may, she has frequently carried on an intelligible, and intelligent, conversation with one of our visitors, we meanwhile listening to one end of it—as one listens to a speaker on the phone while standing alongside—and guessing from what we hear a certain amount of what we cannot hear.

Another pause—then my wife speaking: "What? you say you are J. L., and therefore I ought to know you? You must know well enough that although my husband and yourself were such great friends, that was before I came into his life. I never saw you, and I am quite sure I have never seen a photo of you. My husband hasn't one, I know. So, please, how can I identify you?" A pause. Then again:—

"What is that you say? That there is a bust of you in the Law Courts Building here? Is that so? I do not remember having been inside the building, and I certainly

haven't seen the bust. Oh! you want me to go there, and ask the commissionaire to show me where your bust is placed. Very well, I will do so at the first opportunity."

This closed all that need be said concerning what happened on that occasion.

A week later, on the morning of the day upon which our next meeting was to be held, I said to my wife:—

"Our circle meeting is this evening, you know. I have forgotten to ask you before—have you been to the Law Courts to see J. L.'s bust?" The reply was, "No, but I have to go into town this afternoon, and I will make a point of going there."

In the evening—as it happened I had not meanwhile spoken again about J. L.'s bust—we were assembled for our meeting, and work has begun. Very soon after the opening we hear my wife say, "Good evening. I must apologise for doubting you last week. Now I know you are J. L."

Then came a rapid signal for a message, and, the gist of what was written, and signed "J. L.," follows here:—

So all your doubts are resolved, and you are satisfied I am not fraudulently impersonating T. P.'s old friend. That is good. I enjoyed myself immensely when I accompanied you this afternoon on your quest of my image. I was not visible to you, but I knew you were conscious someone—and you guessed it was I—walked alongside you down the corridor. And when you stood looking at the bronze presentment of J. L., "the eminent barrister," I was enjoying myself immensely, because I knew you were saying—within yourself—"It is really J. L. after all!" Have you any criticism to make upon the work of the artist?

When lights had been switched on, and the message read to those present, my wife said, "Yes, there is no possible doubt. It was J. L., whom I saw last week, who is again present this evening, and who has just transmitted that message. The only criticism I have to offer about his image, as he calls it, is that the artist has depicted him with more hair on the crown of his head than I see now; also that the face of the bust wears a severe expression, while the face of J. L. I now see—or saw a moment ago, before the lights were switched on—is all smiles. Very much pleasanter than his bronze presentment."

In a subsequent message J. L. referred humorously to my wife's remarks, but, for practical purposes, I have related all that is necessary about this particular identification.

(To be continued.)

CURRENT ITEMS.

"T. P.'s and Cassell's Weekly" of the 7th has a sensible article by Marjorie Bowen, headed: "Do You Believe in Spirits?" It is worth reading by those to whom the subject requires the interrogative point.

"The People" says:—

The most exclusive gatherings now taking place in London are the séances at which George Valiantine, the American direct voice medium, is demonstrating his powers.

We learn from the "Newcastle Daily Journal and North Star" that the Rev. A. J. Stanhope is dealing with Sir Arthur Conan Doyle's article in *Light* concerning Swedenborg, at the New Christian Church, Park Road, Newcastle.

The "Surrey News" gives a very full report of Mr. Vout Peters' lecture and demonstrations at Ward Street Hall, Guildford, many of the audience being moved to tears. The "News" observes:—"It is safe to say that all came away deeply impressed with what they saw and heard, if nothing more. For many it was their first contact with what has often been called the 'Supernatural,' and Mr. Vout Peters' demonstration of clairvoyance gave the audience something to think about."

Mr. William C. Hartman, of the Occult Press, P.O. Box 43, Jamaica, N.Y., U.S.A., is preparing an international publication to be entitled "Who's Who in Occult, Psychic and Spiritual Realms" as a work of reference for enquirers. He invites information and copies of periodicals, particulars of which could be included in the work. All those interested are asked to communicate with Mr. Hartmann at the address as above.

Dame Edith Lyttelton delivered a lecture on "Mind Pictures and Their Relation to Psychical Experience," at 32, Hyde Park Gardens, on Thursday evening, the 5th inst., in aid of the Scottish Women's Hospitals Association of the Royal Free Hospital. Sir William Barrett presided. The lecturer suggested that "mind pictures," dreams and kindred manifestations represented messages from the unconscious to the conscious. These phenomena were full of significance for those who believed that the human race was possessed of latent powers and possibilities and supported the views of those who believed in a spiritual governance of life.

LETTERS TO THE EDITOR.

THE PROPHECY OF CAZOTTE.

SIR,—An incident of my personal experience in connection with the above prophecy is worthy of record in your columns. For a number of years I was the amanuensis, and took stenographic reports of lectures delivered weekly through an uneducated trance medium, who had worked in a coal mine from nine years of age. The spirits communicating the profoundest spiritual philosophy had been in spirit life, "some for hundreds, some for thousands of years."

These lectures, when transcribed, were duly submitted to the spiritual journals of the time, and always received conspicuous recognition. I usually suggested subjects for discourse, and at the close of each address submitted questions. On one occasion I interrogated the controlling intelligence thus: "Can you cite a single instance from history where the future has really been foretold?" "Yes," he replied, "Cazotte's prophecy."

I had never heard or read of this remarkable case; and all my efforts to secure data were unavailing for months. Eventually I became a subscriber to Buchanan's "Journal of Man," and there I found to my utter amazement the prophecy detailed, I think, exactly as you describe.

The medium was in the full trance condition, and unconscious. I honestly and candidly declare that he could not possibly receive it telepathically from me, while the other two sitters, the medium's wife and an old miner, were ordinary uneducated people, without any classical knowledge.

This remarkable spirit-intelligence taught a transcendental philosophy as far beyond what is commonly known to-day as is a child's primer compared with an elaborate dissertation on mathematical equations or the differential calculus.

Indeed, he assured me personally that I would never receive an advance upon the thought I was then recording.

This declaration was made in the early 'eighties, and although I am constantly keeping in touch with spiritual literature, the statement up-to-date is strictly and deplorably true.

Kindly allow me to submit a sample of such, culled from a lecture on the "Philosophy of Evolution," taken down from the lips of the sensitive and delivered without a moment's deliberation:—

Man is not only master of the material universe, but he is also master of that vast, illimitable condition of spiritual existence which lies beyond the confines of the material world. There is no power, however potent it may be; there is no glory, however dazzling it may appear; there is no spiritual gem nor pearl, no matter how beautiful and lovely, no matter how much to be desired, that man cannot call his own; for he possesses that within him which can appropriate everything necessary for his spiritual unfoldment.

The greatness of man cannot possibly be overdrawn. Not a seraph's tongue could describe the majesty of his soul—not a Raphael could impart richer colouring to that sublime picture of the spirit's possibilities than is consistent with man's future spiritual destiny—nay, if all the spiritual hosts in the higher life were combined in one grand effort to sing the praises of this mysterious being they would utterly fail to give adequate expression to the greatness, the grandeur, the glory and magnificence of the human soul.—Yours, etc.,

C. G. OYSTON.

Public Library,
Seattle, Wash., U.S.A.

"THE SPIRITUAL UNIVERSE."

SIR,—I note with pleasure that Mr. E. Wake Cook in his admirable article in LIGHT (p. 94), takes opportunity of calling attention to Mr. Oswald Murray's notable achievement. Mr. E. Wake Cook, however, does not seem to state quite accurately the first principle contained in these teachings, when he says it is "that all is life."

What I venture to think he should have written is that "there is only one life." By this is meant that life is an attribute of the Infinite, and all living things partake of a spark of this life. It is by reason of life being an attribute of the Infinite that no man can ever understand, be he scientist or philosopher, what life really is. Not even do the angels know this.

The life of the living finite thing is, moreover, always connected with the life of the Infinite by means of what the teachers call an Influx, that is a spiritual current or psychic vibration. The finite living thing is, of course, unaware of this Influx, but by reason of this Influx the Infinite has absolute knowledge of what is happening in the life of the finite living thing. Cut off this Influx, and the finite living thing no longer lives.—Yours, etc.,

J. P. O.

February 24th, 1925.

EDISON AND MESSAGES FROM THE DEAD.

SIR,—In LIGHT of February 21st it is stated that Edison has said:—"If my theory is correct—that the machine called man is only a mass of dead matter, and that the real life is in the millions of individual units which navigate this machine, and if on the destruction of the machine they keep together. . . ."

I think that Edison's theory is not scientifically correct. Man, as a living organism, is not a material "thing." No man exists without form, and this form is etheric.

Forgive me if I explain how it is that the form of man is etheric—the fact is often ignored.

Magnify the atom to the size of the dome of St. Paul's and it will be found to consist of a nucleus and negative electrons which, lumped together, amount in quantity to no more than that of one pin's head. What does the rest of the atom consist of? It consists of what we can only term ether.

Now the body of man is made up of atoms, that is it is made up of about one-thousandth part of matter (nuclei and negative electrons) and mainly of ether. It is the motions of the atoms, confined to this etheric form, which set up resistance. Matter does not set up resistance: it is the motions of the atoms confined to the etheric form of man which set up resistance. The motions of the atoms are kept together by the existence of the etheric form. I think the etheric form of man is far more real than the motions of atoms. And, if you please, do not forget that science itself is on the verge of holding that atoms themselves are but forms of energy.—Yours, etc.,

F. C. CONSTABLE.

P.S.—A "ghost" manifests no resistance. May it not be an "etheric form" existing in itself in the absence of matter? Possibly this touches on a theory of Sir Oliver Lodge.

PSYCHIC PHOTOGRAPHY.

SIR,—With regard to the note by Sir Arthur Conan Doyle on "Spirit Photography" (LIGHT, p. 115), I believe that his view and that of Mr. W. S. Rogers is correct up to a certain point. In my experience, however, the figures seem rarely, if ever, to be the "creations of our own thoughts, etc.," but of some thinkers, known or unknown to us. Such thinkers, as everyone who has been to a few séances well knows, crowd into every psychic circle, and a psychic photograph is but one of the many phenomena or effects made apparent to our mundane senses. It is, in fact, a materialisation produced in the most economical manner that has yet been invented.

Some hundred or more of such photographs have been taken for me, with myself as a solitary sitter, and by far the largest number of these can have had nothing to do with my thoughts, as far as I can imagine.

May I apologise to Sir Arthur for this difference in opinion. His experience in psychic investigation is so much more extensive than my own, but even this slight diversity appears to be of some importance.—Yours, etc.,

E. R. JOHNSON (Colonel).

26, Aubrey Walk, London, W.S.

March 7th, 1925.

THE PASSING OF PEARL.

(In Memory of Pearl Gems).

There was bright sunshine in her happy face,
The lovelight gleamed from eyes of tender blue;
Her voice was kind, her movements full of grace,
Her head ran o'er with curls of golden hue.

Allied with gifts and graces pure and rare
Were depth of soul and purity of mind;
Intent on loving deeds, and tender care
For all who sought sweet sympathy to find.

Small wonder we all loved the dear, frail form
With trembling hearts and anxious care, for she
Was like a barque which never faced a storm,
But sailed with zephyrs mild the summer sea.

Now she is Love's sweet singer in the sky,
While strewing flow'rs along the heavenly way
For happy children's garlands, who pass by
The upward path to realms of endless day.

—JULIUS F. GEMS.

PSYCHICAL RESEARCH IN BELFAST.—A Society for Psychical Research has been formed at Belfast, Northern Ireland, and has secured suitable premises. A programme is now being arranged. The society is anxious to employ mediums and to arrange with other societies for tours in which the mediums can be employed en route. Communications giving full particulars as to dates on which engagements can be effected this year, nature of mediumship, and terms, should be addressed to the President and Joint Secretary, Colonel R. G. Berry, Ardalin, Newcastle, Co. Down, Ireland.

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.

THERE ARE NO "SHORT CUTS."

A witty French author who is nowadays almost forgotten—we mean Max O'Rell—amongst his many pleasant jibes at England remarked that there was no one who felt more certain of going to Heaven than John Bull and no one who was so little anxious to go. The sally sounds quite brilliant until it is examined, and then one begins to realise that the attitude of mind satirised by the French wit really represents that healthy common-sense which puts principle before logic.

We were reminded of the matter recently by hearing of a question put to a speaker who was expounding Spiritualism at a public meeting. The question was whether, if the spiritual world was so much superior to this one, as Spiritualists stated, it would not be advisable to shuffle off this mortal coil as soon as possible (presumably by suicide). Here we have an example of the danger of driving anything to its logical conclusion. Logically, we suppose the answer to the question would be "Yes," but in truth and fact it is most emphatically and terribly "No."

British common-sense alone might be relied on to answer the question in the negative, and so lend point to Max O'Rell's jibe. But the average Spiritualist could go even further and reply not only from instinct but advisedly from what he had learned. He could repeat the counsel which many thousands of returning spirits have given from an experience beyond that of earth, *viz.*, that the fate of the wilful and deliberate suicide is very far removed from that condition of happiness and freedom which is depicted as the normal life of the spiritual world. Further, he could cite the teaching of the more advanced spirit-communicators who tell us that in the order of Nature there should be no premature deaths; that in every death, from whatever cause, before the full span of earth life has been lived out, there is a falling short of Nature's

ideal, which is that man should not pass from the mortal stage until he has exhausted all its possibilities and like a mature fruit fall ripe from the tree.

That, of course, is an ideal impossible at present, except in a relatively few cases, because man is still in process of making and the race is in an immature state.

But looking at the question from the standpoint of practical commonsense the fact remains that every one of us should live our lives out to the utmost hour, feeling, with Falstaff, that although we "owe Heaven a death," we would not pay it before it is due.

It is a matter of knowledge to experienced Spiritualists that although the next world is, generally speaking, a vast improvement on the present one, a great emancipation for the sick, weary and troubled sons of men who pass into it, yet even in the happiest cases, where the death was premature, there is a toll to be paid. The development which a full experience of earth-life would have supplied directly, has to be made up in a secondary and indirect way. The spirit cannot pass from what has been called the "hither hereafter"—the lower sphere of post-mortem existence—to the regions of independent spirit life until all the lessons earth was designed to teach have been mastered. This is accomplished in a variety of ways, some of them highly ingenious, for the wise guardians of the myriads of undeveloped souls know how best to counteract the results of that human folly and ignorance which sends so many untimely into the next life.

We have said these things more than once before, exciting, in a few cases, some indignant protests inspired by Love rather than by Wisdom. The objectors could not with patience hear that their beloved ones—some of them cut off in battle in the flower of their youth—had suffered any loss or deprivation by early death. But it did not affect the argument that the ideal life is that which is lived to the complete span and the ideal death that which takes the spirit from earth fully matured and ready for the change in the order of Nature. We know that the practical way is to deal with things "as they are." But that should not blind us to the need for effort towards things as they should be.

Meantime we reflect that the joy and freedom of the next life, of which we hear so much in our messages from the other side, testify less to our human deservings than to the bounty and beneficence of the Universe. Errors are rectified, deficiencies are made good by Nature until the race has grown intelligent enough to have the ordering of its own destiny. At present there is very much to learn and simple obedience is the only way.

There are no "short cuts" whether to happiness or anything else worth gaining. A classic philosopher has told us that Nature does not progress by jumps. We are the children of Nature. Let us take example by our Mother.

MOTHER EARTH.

Of Life know this: the calm and brown old earth
Mates with the sun, the fierce enduring sun—
From that vast bridal emanates the mirth
Of all and every one.

This also learn: We mortals are not guests,
Nor are we slaves beneath unpyting feet;
Safely we hide between her quiet breasts—
Part of her body sweet.

The laughing rose ranks equal with the gem;
The lark is one with morning's maiden vow;
Moon and bright stars compose the diadem
That rests on her pure brow.

Whate'er betide, one creed of hope and trust
Our faltering hearts in equipoise will keep—
Give God the soul, while for our tired dust
Earth makes a bed of Sleep!

—J. M. STUART-YOUNG.

Ouitsha, Southern Nigeria.

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

From the "London Quarterly Review," of January last, we take the following, on works of healing:—

Eliminating doubtful cases and cases of but very partial relief, one is obliged to acknowledge that Mr. Hickson is gifted with a certain power of spiritual healing. The conditions that he observes are the same that Christ observed: consecration to the Father, faith, prayer, obedience; sympathy with the sufferers, and the demand for faith on their part. Nothing here is incredible. Each case must be judged in the light of its own evidences. In one diocesan conference certain clergymen pointed out that the work of spiritual healing is attended by dangers, and needs to be very carefully guarded. We quite agree. But that affords no reason whatever for looking askance at the work, and treating it with a generous supply of cold water. It may be that Mr. J. M. Hickson has been granted a peculiar gift in this direction, as Sir W. Barker to set bones, and M. Coué to control the mind.

In the course of a leader on the recent earthquakes, the "Daily News," of 3rd inst., said:—

It is a useful corrective to the duller sort of materialism which conceives the earth's crust anywhere as so solidly fixed that it never can be moved at any time to remember that nothing is much further from the truth. There are few things more unstable in reality than the "solid earth"; and if there are few regions where its movement is often and violently apparent, there is hardly any which have not at one time or another been more or less violently upturned. The answer to the vague popular conception of an earthquake as one of the inconveniences of living in a hot country is that the oldest part of the earth's surface at present is probably the south of India: and that within a (geologically speaking) recent period Scotland must have been the scene of most violent volcanic activity.

The "Manchester Evening Chronicle" has arranged to publish a series of articles on "Do the Dead Return?" by the leading authorities in this country on psychic science.

In the first of the series Sir Arthur Conan Doyle discusses "The New Revelation."

Spiritualism, he says, is the biggest thing in the last two thousand years—nothing less than the end of the Dark Ages.

From an account in the "Daily News" of a séance with the American direct-voice medium, George Valiantine, at the home of the author of "Towards the Stars," we take the following:—

"Conditions," said Mr. Bradley, "appeared to be very good. While some gramophone records were being played many sitters were touched on hands, knees, or heads by what might be assumed to be materialised hands.

"The first voice was that of Dr. Barnet (one of Valiantine's spirit guides). In a deep voice he greeted us. Another 'guide,' Hawk Chief, came through. He spoke a sentence or two, and at a request he gave a loud war-whoop. Pat Brien (another guide) conversed with Sir Oliver in his rich Irish brogue. Bobbie Worrall (yet another) referred to my young son, Pat, whom he had watched, he said, during the day playing with his toy railway.

"All spirits spoke independently. Voices came from different parts of the room.

"We heard an independent voice close to Sir Oliver Lodge calling 'Father.' Almost immediately one of the trumpets was lifted and taken close to Sir Oliver.

"He was touched on the head and body. The voice said: 'Pat, father,' adding, 'Pat Raymond Lodge.'

"Sir Oliver Lodge told us afterwards that Raymond, his dead son, was often addressed as 'Pat.'

"Conversation between Sir Oliver and the Voice took place for some minutes on family matters. The names were volunteered by the Voice."

At a dinner of the London Press Club, on the 28th ult., Sir Oliver Lodge was one of the principal guests at "a science night." "The Times" says:—

Sir Oliver Lodge said he had no complaint as to what was being done by the Press for science. It was a very good sign that they were looking out for scientific novelties. They were living in wonderful times, and he knew of no other quarter of a century which had been richer in scientific discovery. Rapid advances were being made, but some of them were difficult to apprehend. He was more concerned with the pursuit of

science than with its application, which was bound to come. . . . He had investigated telepathy and felt it was a reality. . . . They did not understand it, but they knew that one mind could act on another by other than the ordinary channels.

The "Baptist Times" of the 20th ult., in an article on "The Future of Personality," says:—

Men are asking—at least the eager young life of our colleges and universities is asking—whether the soul can be as fair a flower as it once seemed, since the soil from which it grows is so dirty. Is human personality more than an illusion? Is there any validity in religious experience, or is it all auto-suggestion? That is the question which teachers of religion ought to be facing to-day, if they would speak to the intelligent young life of our times. For it is obviously vital to every religious issue, and the failure to answer it would mean that personality has no future, since it has no real present.

It should not be necessary to remark that "personality" relates to time and space, individuality to the invisible and eternal.

From a recent article by Dean Inge in the "Morning Post," we take the following:—

THE MIND'S THREE ATTITUDES.

There are, according to the accepted classification, three attitudes which the mind may take up towards the world. We desire to know our environment and our relation to it: this may be called the cognitive attitude. We desire to enjoy the beauty and harmony and sublimity of the world: this may be called the æsthetic attitude. And we desire to achieve all of moral goodness that we can attain to in our conduct. This may be called the ethical attitude. Theistic philosophers usually say that the objects of these three quests—Truth, Beauty and Goodness—are the three attributes under which God has revealed His nature and character to man. They are like a triple star in the spiritual firmament, or like the "threefold cord that is not quickly broken"; for, though they cannot be reduced to a single formula, they "never can be sundered without tears," as the poet says.

In the "Sunday Express" of the 8th inst., Mr. Hannen Swaffer until recently editor of "The People," begins a series of articles with an account of sittings with George Valiantine, the American medium, who is now being tested in special sances, by the Society for Psychical Research. Mr. Swaffer is attending these official sittings as a representative of the "Sunday Express," the only newspaper to which the privilege has been granted. In the course of his article, which is full of things likely to startle the uninitiated reader, Mr. Swaffer relates the story of a Chinese lady who was a member of the circle at one of Valiantine's sances at which Mr. Swaffer was present. The lady received a message from her father who spoke in Chinese, using two special dialects known to his daughter. These two were chosen out of twenty Chinese dialects, so that it was not merely a question of speaking in Chinese, but of selecting two dialects known to the lady.

It is encouraging to note that American Spiritualists are fully alive to the necessity of keeping their ranks as free as possible from the frauds and charlatans who abound, and the following from "The New York Times" of the 22nd ult. will surely help in this direction:—

Boston is to have a Spiritualistic crusade at Franklin Union Hall, starting Tuesday and continuing three days, with the object, according to C. Anton Southwick, Treasurer of the Spiritualistic Brotherhood of 589 Tremont Street, of exposing the hypocrisy of fake mediums and driving them out of town.

The attack is to be directed particularly at table tipping, bell ringing and similar manifestations which Mr. Southwick characterised as fraud, pure and simple.

"My interest lies in bringing out the truth," he said, "which has been smothered beneath a mass of manifestations that are nothing but plain, unvarnished hokum.

"There will be no dimmed lights at our meeting. Everything done will be done in broad daylight or by the light of electric lamps."

An article in the "Clarion," from the pen of Mr. Tom Groom, refers with a playful incredulity to the predictions of Dr. M. Albert Nobles, of Philadelphia, one of the foremost investigators of seismic phenomena. Dr. Nobles, it seems, holds that we are on the brink of great catastrophes owing to the fact that the molten mass in the interior of the earth is increasing in volume: hence the recent volcanic activity. To quote Mr. Groom, the doctor is "going all out on the early destruction of Europe and Asia and Africa by a titanic upheaval of volcanic forces." Why America is not included in the list is not apparent.

DEATH AND THE LARGER VISION.

By H. A. DALLAS.

It is curious to note the contradictory tendencies in human nature; these opposites appear in many ways. They are due, of course, to the two elements in our make up, to the fact that man is at the same time a creature, subject to conditions of time and space and influenced by present sensations and physical environment, and also a spirit, participating in the timeless and the eternal—sharing in the nature of Him to whom what we call past, present or future is *now*.

The time-bound tendency shows itself in the inclination to set less value on occurrences which happened in past centuries or even ten or twenty years ago. Of course, when these occurrences are not well attested it is reasonable to value them less than present events, which can be proved by cross-examining the witnesses; but often this is not the determining factor, it is not a question of evidence, but simply the fact that the occurrence is not recent. If the experiences attested by Sir William Crookes had happened last year they would excite much greater interest than they do now. The same tendency applies to ideas. If an idea is powerfully expressed by a present-day writer it will carry more weight than the same idea expressed equally powerfully fifty years ago.

For this reason I have hesitated before drawing the attention of readers of LIGHT to an article by Sir Edwin Arnold, published in the "Fortnightly Magazine" in 1885 and re-issued in book form two years later under the title, "Death and Afterwards" (Trübner and Co.). I have, however, overcome my hesitation because it is so beautiful, and the imagination of the poet seems to have arrived at truths which may scarcely be discerned in the "dry light" which modern science encourages as the safest road to reality. We need the "dry light" investigation truly, but not alone; imagination disciplined and loyal to truth is the eye of the soul.

There is only space for quoting a few sentences from this beautiful article, which may lead to further study of it:—

Nobody knows that death stays—nor why it should stay—the development of the individual. It stays our perception of it in another's case; but so does distance, absence, or even sleep. Birth gave to each of us much; death may give very much more, in the way of subtler senses to behold colours we cannot here see, to catch sounds we do not now hear, and to be aware of bodies or objects impalpable at present to us, but perfectly real, intelligently constructed and constituting an organised society and a governed, multiform state. . . . Man is less superior to the sensitive-plant now than his re-embodied spirit would probably then be to his present personality. Nor does anything except ignorance and dependency forbid the belief that the senses so etherealised and enhanced and so fitly adapted to fine combinations of an advanced entity, would discover without much amazement sweet and friendly societies springing from, but proportionally up-raised above, the old associations; art divinely elevated, science splendidly expanded; by-gone loves and sympathies explaining and obtaining their purpose; activities set free for vaster cosmic service; abandoned hopes and efforts realised in rich harvests at last; despaired of joys come magically within ready reach; regrets and repentances softened by wider knowledge, by surer foresight, and by the discovery that although in this universe nothing can be "forgiven," everything may be repaid and repaired. In such a stage though little removed relatively from this, the widening of faith, delight and love (and therefore of virtue which depends on these) would be very large. . . . A state, a plane of faculties, to expand again into other and higher states or planes; the slowest and lowest in the race of life coming in last, but each—everywhere—finally attaining!

THE SPIRITUAL PATH.—"Never neglect a moral or physical sensation of any kind. Every emotion, every pain, has its lesson, if you but knew how to learn it. They are so many sign-posts to point the way. Remember, when a man becomes wholly God's, nothing can happen to him in which, if he listens attentively, he cannot hear the Divine Voice. He will soon find that the perpetual habit of instant obedience to it will give him plenty to do. There is no fear in the case of such a one that time will hang heavy on his hands. In proportion as he piles the work on himself, will it be piled upon him by Him who was the greatest burden-bearer that ever lived, and who still presides over the great work for which He died; but the strength given for each additional burden is only another word for love; for what is love but potency, and what is that but joy?"—LAURENCE OLIPHANT in "Masollam."

RAYS AND REFLECTIONS.

The Rev. C. L. Tweedale writes:—

Who shall be so rash as to allege that our cause makes no progress among the orthodox? Twice within the last three months I have heard members of the orthodox churches allude to Sir Arthur as "Canon Doyle"!

The "Daily News" gives what it calls a touching story concerning an earnest-minded student who borrowed a book on psychology from the free library and studied the chapter on training the memory. He followed the course of training laid down and was highly pleased with the result until one day he received by post a card which read: "The fines on the book overdue now amount to 6d."

"In this article," said the eminent scientist, "I have interpreted every aspect of the Cosmos in terms of geometry."

"So I see," observed the Editor. "You have squared the circle; but, unfortunately, I cannot square my printers to set up this procession of Einsteinian symbols without raising the price of my journal."

"And yet," said the Professor sadly, "you once gave us a stanza on Relativity."

The Editor blushed, and furtively placed a sheet of blotting-paper over an unfinished Limerick. "Your thesis," said he, "reminds me of my *faux pas* when sitting for the final examination of the Society of Subnormal Students: I had covered three pages with my reading of a Wilsonigram, before it dawned on me that the correct rendering was: 'It ain't gonna rain no more.' So you will ultimately discover that the Infinite Workings of the Abysmal Absolute are adequately expressed by the symbol $2+2=4$."

The Professor withdrew, and in a husky voice asked the Commissionaire to direct him to the Society for Psychic Phenomena.

A correspondent reports a conversation in a railway carriage. The talk had wandered on to Spiritualism, and one passenger, a bluff and hearty fellow, confessed that there was something in it, for at a Spiritualistic service he had heard a plain little woman (a trance medium) deliver an address which was quite beyond her ordinary powers. "That was inspiration," remarked a listener. The sapient investigator shook his head. "Inspiration? No, no, they had only a wee harmonium."

Sir Oliver Lodge adds to his great qualities of mind a pretty wit, and examples of his witticisms are occasionally published in the Press. Here is one which appeared recently in a London weekly:

He had a dislike for bores. I remember once he brought a flush to the cheek of a boasting student who observed in his hearing, "I have rather a contempt for Plato!" "A contempt," observed Sir Oliver, acidly, "not born, I'm afraid, of familiarity!"

There are many curious stories of the way in which, as by telepathy, things which come into the mind and are given out as "random shots," or guesses, turn out to be astonishingly accurate. A notable example is Charles Dickens when he imagined the names of three horses to run first, second and third in the Derby, when he was visiting Epsom for the races, and later found that there were actually three horses of the names given! Later the wonder was increased for these three horses came in first, second and third, just as he had placed them! Mr. Harry Price, some time ago, in LIGHT, told of a case in which he had imagined an elaborate coat-of-arms for a friend who was testing his powers as a magician. When the coat-of-arms was later hunted up at the Herald's College—no one knowing it at the time—it turned out to be almost exactly correct.

Is it telepathy? Perhaps. On one occasion, Mrs. E. R. Richards, a non-professional clairvoyant well known to many readers of LIGHT, was talking, while at a party of friends, with a gentleman who was a complete stranger to her. To illustrate a point, she remarked to him, "Well, suppose I said you are Mr. Johnson, and that you live at 24, Mertonville Street." (I have naturally changed the real names.) The gentleman stared, not because of the mention of his name, for that had, of course, been given, but at the address. "Why, I *do* live there!" he said, in some astonishment. The clairvoyant could not say how she got the address right. She thought she had just "made it up," to serve as an illustration.

D. G.

THE MEDIUMSHIP OF STELLA C.

"HAVE ANIMALS SOULS?"

LANTERN LECTURE BY MR. HARRY PRICE.

If Spiritualists in the past have deserved the charge made against them of being careless in their methods of investigation, and worse than careless in tabulating their results, there is a healthy corrective in the modern methods obtaining with Mr. HARRY PRICE. When he lectured on March 5th before the members of the London Spiritualist Alliance he exhibited such a wealth of detail in regard to the minutiae of the sittings that at times one could hardly see the wood for the trees.

Mr. Harry Price has done a very valuable piece of research work in connection with the mediumship of the young lady known as Stella C., and by his scientific skill, his care in investigation, and his copious notes of the proceedings, made out almost immediately after the seances and signed by the sitters, he has silenced the sceptic as to the objective existence of these psychic facts. There is only one avenue of escape to the doubter, and that is that a company of honourable men and women have been parties to a long-continued fraud.

Stella is described as a normal, healthy girl, twenty-two years old, reserved in manner. Previous to the first sitting on March 22nd, 1923, she knew nothing whatever about psychical research. Her single experience was at a Spiritualistic séance from which she was expelled for giggling. That was when she was eleven years of age. In later years she showed no interest in the subject, even when psychic manifestations occurred in her presence. Often objects, such as a match-box, moved without human contact, there were raps, occasional flashes of light, and strong breezes. A point of interest was that the breezes generally came when she was near to flowers, of which she is passionately fond. For instance, when sitting at a table on which was a vase of flowers, a breeze would sweep across the room and bend the flowers in its path, and this would happen on a still, hot night when there was not a breath of wind, or on a winter's night when all the doors and windows were closed. The girl, in a detached way, thought these events strange, but was quite ignorant of their significance.

These facts were brought to the notice of Mr. Price, who induced Stella to consent to a series of experiments extending over three months. They were held in the room of the London Spiritualist Alliance, Queen Square.

Describing the methods he used for testing the various phenomena, Mr. Price said he installed a Negretti & Zambra self-recording thermometer, and readings from this were carefully taken before and after each sitting. At the first sittings, when there was much movement of objects without contact, the thermometer fell sharply many degrees. The low temperatures, it was found, seemed to accompany violent manifestations. In later sittings when other less violent manifestations occurred, the drop in the temperature was less marked. The greatest was a fall of 21.5 degrees on April 19th.

At this remarkable fifth sitting (April 19th) the physical phenomena began almost at once with the levitation of the table. The table was levitated six times within twenty minutes, and once for a space of six seconds it was suspended six inches from the floor. Ceaseless movement followed, during which it was overturned and again righted. The movements were violent, and during their occurrence four distinct varieties of raps were noted in different parts of the table.

It should be mentioned that a red light of 60-watt power enabled good observation to be maintained, and the limbs and features of the sitters were plainly visible throughout.

At this sitting the table when poised on two legs successfully resisted the efforts of the eight people present to push it down. And again the table, without any contact, the hands of the sitters being linked and held high in the air, moved in all directions ceaselessly for ten minutes.

These and many other marvels Mr. Harry Price described with convincing accuracy to the large gathering who followed his absorbing lecture with the keenest interest. The lecture was illustrated by many fine slides. Lieut.-Colonel Hardwick presided.

L. C.

ELFIN MUSIC.

Here in soft music's gold and silver sheen
Fairies are seen;
Not such as live in leafy shade
Of woodlands, couched in ferny glade,
But little iridescent things
That move on wings
Made out of harmony, so swiftly sped
That ere you know you've heard it, it has fled,
Taking the little folk along—
A laughing dancing throng—
To cheer some other soul in need
Of harmony and song!

—FLORENCE NICOLLS.

Under this title the monthly magazine, "Animals," publishes a remarkable symposium. Amongst the contributors to the discussion are Lady Grey of Falldon, Sir Arthur Conan Doyle, Miss E. W. Stead, Mr. H. Dennis, Bradley, Miss F. R. Scatcherd, Mr. J. F. Knott, Mr. Ralph Shirley (Editor of the "Occult Review"), Mr. Ernest W. Oaten (Editor of "The Two Worlds"), Mr. John Lewis (Editor of the "International Psychic Gazette"), Dr. Walter R. Hadwen, Viscount Harberton, Mr. Bernard Shaw, Bishop Welldon, Sir Herbert Matthews, Lady Kitty Vincent, and Mr. David Gow, Editor of LIGHT.

Lady Grey has "not the slightest doubt that animals and birds that have loved and served us here in their earthly existence survive the incident of Death."

Sir Arthur Conan Doyle holds that "the evidence as to men extends also to animals, and if the one is true, the other is true," which is confirmed in his view by his experiences in the séance room, where he has heard the barking of dogs and felt the physical tokens of their presence.

Miss E. W. Stead is confident that "our faithful and loved animals meet us when we pass on," and that "as we progress ourselves, we are able to take them with us, helping them by our intelligence and love to bear the rarefied atmosphere of the higher spheres."

Mr. Dennis Bradley quotes a spirit message on the subject of animal survival, and an experience in the séance room at which the barking of a dog was heard.

Miss Scatcherd gives an interesting anecdote concerning the vision of a dog to a blind clairvoyant visited by Miss Emily Haggard, a cousin of Sir Rider Haggard. Miss Haggard was in the habit of taking with her on her visits to the clairvoyant, a little pet dog, "Tiny." "Tiny" died, and on her next visit Miss Haggard concealed the news from the clairvoyant knowing how it would grieve her, but all at once the blind woman began to talk to "Tiny," playing with and fondling an invisible "doggie," when suddenly she drew back abruptly, and said with a frightened expression, "Oh, please call off the two big dogs! I am almost afraid of them, they are so rough." The two big dogs were recognised by Miss Haggard but, so far as she knew, both of them were living, while "Tiny" was, of course, in the spirit world. The blind woman shook her head, and insisted that all three dogs were in the same plane of existence, as they all appeared to her under the same aspect. On her return home Miss Haggard learned that the vicar's dog had become very violent, had bitten a canine friend in a fight, and it had been found necessary to destroy both of the animals.

Mr. Bernard Shaw, while he admits the existence of a soul even in animals, finds that "survival after death is another matter altogether. A man may believe that he has a soul and that a dog has a soul, without believing anything so monstrous as that he and the dog as individuals are going to live for ever."

Lady Kitty Vincent is "very positive," and writes, "I cannot imagine that animals have any less claim to a continued existence than ourselves."

It is an interesting symposium in view of the philosophical arguments offered and the psychic experiences narrated by the contributors.

THE LATE MR. J. FOOT YOUNG.

In the "Weekly Mail" of 21st ulto. appeared an article by Mr. Arthur Mee ("Idris") dealing with the life and work of the late Mr. James Foot Young, of whom we gave some account at the time of his decease in September last. Being glad of the opportunity of paying yet another tribute to an old pioneer and a man of noble character, we take the following excerpt from Mr. Arthur Mee's article, from which we gather that the author is writing from personal acquaintance with the subject of his memoir:—

As time passed I grew more familiar with Mr. Young, and his various gifts—his healing powers, his psychic paintings, and his boyish enthusiasm in the scientific field. Here, of course, he made many warm friends, who were frankly sceptical, not to say humorous, on the psychic side. For Mr. Young was deeply interested in photography, in electricity, and later in astronomy, meteorology, and weather-forecasting. Nothing of intellectual interest or novelty came amiss to this eager student, who was a passionate lover of Nature in all her moods. He loved the open air, and was an expert bicyclist in the early days of the motoring art. Amongst his intimate friends and coadjutors in scientific activities were Mr. Allan McLucas, now of Birmingham, an expert photographer; Mr. Robertson, of Stradey, now in the United States, and the late Mr. Mollinson, of Swansea, a brilliant scientist and inventor, who was too early called away.

PSYCHIC RESEARCH DINNER AT
LYCEUM CLUB.

"WITH WHAT BODY?"

"When I look back I am astonished at the advance this subject has made in the last few years." These were the opening words of a speech by Mrs. CHAMPION DE CRESPIGNY, who presided at a Psychic Research Dinner, held at the Lyceum Club, Piccadilly, on Monday, March 2nd. There were 120 present. Sir ARTHUR CONAN DOYLE sat on the right of the Chairman, and the Rev. G. VALE OWEN on her left. The speeches were short and to the point, and they were listened to with close attention. After the dinner Mr. HEWAT MCKENZIE exhibited wax casts of materialised hands obtained with the medium Kluski at Warsaw.

The names of the guests, as printed on the menu, were: Sir Arthur and Lady Conan Doyle, Mr. F. Bligh Bond, Mr. Dennis Bradley, Mr. Leslie Curnow, Mr. and Mrs. Stobart Greenhalgh, Susan Countess of Malmesbury, Miss McCreadie, Mr. and Mrs. Hewat McKenzie, Lord and Lady Molesworth, the Rev. G. Vale Owen and Mrs. Owen, Miss M. Phillimore, Mr. H. C. Scofield, Miss Estelle Stead, Mr. Sutton Vane.

After the toast of "The King,"

Mrs. DE CRESPIGNY, continuing her opening observation, said that within twenty-four hours after the notice of the dinner had been posted in the hall of the club every available seat was gone, and she had had many further requests which had to be refused. "My friends told me," she added, "that Spiritualism would have its little day and would go out like Ping-pong. Spiritualism has proved to have more vitality than Ping Pong. Its influence is found in many directions to-day, and not the least in orthodox religion. Spiritualism is answering questions, a practice which the Church has never encouraged. To-night I have asked our guests who are to speak to us to tell us the particular thing which brought to them a conviction of the truth of Spiritualism, because we are all interested in hearing of the road by which others have travelled."

Sir ARTHUR CONAN DOYLE said: "I am glad Mrs. de Crespigny mentioned the influence we are having on religion. The orthodox Churches have had this world in their keeping for nineteen hundred years, and now every State in Europe is secretly plotting how to poison its neighbour. It is time orthodox religion received some reinforcement. Human nature has been reduced to a degradation it has never before reached. With regard to my investigation of this subject, I may say that I am a cautious man, and it took me many years of reading and study before my mind was convinced. As a medical student I was a thorough agnostic. It happened that some small psychic phenomena came my way, and I heard that men of intellect believed there was a connection between the phenomena and spiritual forces. I read Crookes and Wallace, and Edmonds, all men who had won the highest distinction. They gave chapter and verse for their experiments and the ground for their belief. How anyone can read what these honourable men say and fail to be impressed is beyond my comprehension. The other day I talked with two of the highest intellects in England on this subject. I found that they were absolutely ignorant about it. There will come a time when scientists and the clergy will be a laughing stock, by reason of their efforts in crushing the actual influx of spirit into the world. These truths are going to revitalise religion. For seven or eight years I have done little else but write and think on this great subject." (Applause.)

The Rev. G. VALE OWEN said: "If you wish for a testimony to the helpfulness of Spiritualism you have it in the labours of Sir Arthur Conan Doyle. In me you see standing before you the awful example. (Laughter.) How was I convinced of the truth of Spiritualism? Simply by reading that old-fashioned book, the Bible. On nearly every page there are accounts of angelic beings talking with men. If it was possible in those days I thought it must be possible now, and so I found it to be. Sir Arthur's visits to America have had a profound effect, and the people there are looking to us for a lead in this movement which they think is going to move the world."

Mr. H. DENNIS BRADLEY said that so far as the development of the subject was concerned, he could assure them the whole of England was taking a tremendous interest in it. It was puzzling the brains of many scientists.

Mrs. BARBARA MCKENZIE described how some twenty-five years ago when she and her husband were becoming conscious of the inadequacy of the religion into which they had been born, a knowledge of this subject came to them. It had started them on a long path, and had enabled them to understand something of the deep mysteries of life.

MR. F. BLIGH BOND, MR. SUTTON VANE (the dramatist) and Mrs. KELWAY BAMBER also spoke.

L. C.

MESSRS. LONGMANS, GREEN & Co. are shortly publishing a new work by the Hon. Mrs. Alfred Lyttelton, D.B.E., entitled "The Faculty of Communion." The author contends that human beings intrinsically possess a faculty for communion with the unseen, and that once the laws governing a relation with the dead are understood, the influences of which we are now in the main unconscious may be consciously grasped.

Let us first ask what is the use of this body of ours. It is the means of revelation to us, the camera in which God's eternal shows are set forth. It is by the body that we come into contact with Nature, with our fellow-men, with all their revelations of God to us. It is through the body that we receive all the lessons of passion, of suffering, of love, of beauty, of science. It is through the body that we are both trained outwards from ourselves and driven inwards into our deepest selves to find God. There is glory and might in this vital evanescence, this slow, glacier-like flow of clothing and revealing matter, this ever uptossed rainbow of tangible humanity. It is no less of God's making than the spirit that is clothed therein.

We cannot yet have learned all that we are meant to learn through the body. How much of the teaching even of this world can the most diligent and most favoured man have exhausted before he is called to leave it? Is all that remains to be lost? Who that has loved this earth can but believe that the spiritual body of which St. Paul speaks will be a yet higher channel of such revelation?

We need not only a body to convey revelation to us, but a body to reveal us to others. The thoughts, feelings, imaginations which arise in us, must have their garments of revelation whereby shall be made manifest the unseen world within us to our brothers and sisters around us; else each is left in human loneliness. Now if this be one of the uses my body served on earth before, the new body must be like the old. Nay, it must be the same body, glorified as we are glorified by all that is distinctive of each from his fellows more visible than ever before. The accidental, the non-essential, the unrevealing, the incomplete will have vanished. That which made the body what it was in the eyes of those who loved us will be tenfold there. Will not this be the resurrection of the body? of the same body though not of the same dead matter? Every eye shall see the beloved, every heart will cry, "My own again!—more mine because more himself than ever I beheld him!" For do we not say on earth, "He is not himself to-day," or "She looks her own self"; "She is more like herself than I have seen her for long"? And is not this when the heart is glad and the face is radiant? For we carry a better likeness of our friends in our hearts than their countenances, save at precious seasons, manifest to us.

In the changes which, thank God, must take place when the mortal puts on immortality, shall we not feel that the nobler our friends are, the more they are themselves; that the more the idea of each is carried out in the perfection of beauty, the more like they are to what we thought them in our most exalted moods, to that which we saw in them in the rarest moments of profoundest communion, to that which we beheld through the veil of all their imperfections when we loved them the truest?

—GEORGE MACDONALD, in "Unspoken Sermons."

SIR A. CONAN DOYLE AT THE ÆOLIAN HALL.

Sunday evening last was ushered in by snow and a cold, biting wind, and thus it might have been supposed that on this occasion at least people wishing to attend the weekly service at the Æolian Hall would not be turned away, as so frequently happens.

The vitality of Spiritualism, however, and the great desire to hear SIR ARTHUR CONAN DOYLE were never more strikingly in evidence. By six o'clock, for a meeting to start at half past six, the hall was filled, and hundreds were unable to obtain admission. For the benefit of those living out of London it may be stated that the Æolian Hall seats a little over six hundred people.

SIR ARTHUR, before beginning his address, referring to the situation, said: "We Spiritualists are always in trouble. Our present trouble is that we cannot get a hall large enough to hold us. It went to my heart to see to-night the numbers who had to be turned away. I offered to address an over-flow meeting, but was told there was no means of holding it. I would have gone into the street and addressed these people if it had been possible to do so. The same thing we have seen to-night is also a feature of our meetings at the County Hall." The speaker also directed attention to the fine article by Mr. Hannen Swaffer in that day's "Sunday Express."

The speaker referred to the well-known book by Miss Lilian Walbrook, "The Case of Lester Coltman," which he said he had had the honour of editing, and for which he had written a preface. He thought that some of them who were acquainted with the wonderful literature of their subject would do well occasionally to give a synopsis of some book for the benefit of those who might not have access to it.

In one of the finest addresses he has delivered, Sir Arthur examined the evidence and the teaching in the book, reading quotations and interspersing vivid and convincing comments. "I think you can take it from me," he concluded, "that this young man has really come back."

Mr. George Craze presided, and clairvoyant descriptions were given by Mrs. Tyler.

ANSWERS TO CORRESPONDENTS.

F. VAUGHAN.—You are quite correct. As we have more than once pointed out in LIGHT, ventriloquism cannot be carried out in the dark, since it is a deception of the eye as well as of the ear.
O. H. B. (Hyderabad).—We will consider your suggestion, for which we are obliged.

NEW BOOKS RECEIVED.

"Healing for All: The Story of the Greatest Discovery of Any Age." By Octavia. The Panacea Society, 46, Ebury Street, S.W.1. (2s. 6d.)
"New Revelations in Astronomy and Gravitation" (without Mathematics). By W. H. Parkes. J. Miles and Co., Ltd., 68-70, Wardour-street, W.1. (2s.)
"Oasis" (poems). By E. M. Holden. The Dolphin Press, Brighton. (1s.)

REV. G. VALE OWEN'S LECTURE TOUR 1925.
MARCH ENGAGEMENTS.

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Mar. 15	London.	Old County Hall.	Miss M. Phillimore, 5, Queen's Square, Southampton Row, W.C.1.
" 20	Ilford.	—	Mr. J. W. Harvie, 52, Valentines-road.
" 26	St. Albans.	—	Mr. H. M. Wood, 66, Alma-road.

At the Old County Hall on Sunday last, Mrs. Hewat McKenzie delivered a deeply interesting address on "The Law of the Spirit."

A WORLD TRANSITION.—This is the sacrificial period. The world-cycles when at the highest are lifted into spiritual planes, just as the soul is: they also deposit the seed thought, which becomes buried for purposes of growth. The retrogression is only apparent, for these zymotic periods in Nature, in the soul, in all life, produce the seed for fresh development, and the hiddenness of the seed is a time of gathering energy, force and fulness. At the same time the soul and the cycle begin to emerge in higher realms, and both the physical and the spiritual plane are enriched by every gleam of the soul. Your earth is now preparing for a fresh unfoldment of the divine Idea; all that is best, the noblest thought you can conceive, is now the seed, the beginning of that which shall be.—From "Spiritual Reconstruction," by the author of "Christ in You" (Watkins).

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Carry on the work of Jesus. Healing. Tears, lamentations and regrets are useless for healing the sick, giving sight to the blind, and hearing to the deaf. Your prayers, in conjunction with others, will enable power to be used, and these things done. Call and join group being formed for this purpose. Time given for development of other gifts. Nothing to pay. 6-7.30 p.m.—F. T. Langhorn, 1088, Harrow Rd., Willesden, N.W. 10.

MADAME CLAIRE, Psychometrist, Clairvoyante,
Interviews daily 11-7 p.m. (Sundays by appointment): advice on Spiritual and Material matters. Phone, Kens. 7431.—15, Westgate Terrace, Redcliffe Square, S.W.10.

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TRUMPET SEANCES. THE PSYCHONOMY SOCIETY has a few vacant seats for experienced sitters, with a direct voice medium.—Apply (with references) to Hon. Sec., 57, Dartmouth Park Hill, N.W. 5

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—March 15th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Mervale Collins. Wednesday, March 18th, 8, Mrs. Filmore.
Croydon.—Harewood Hall, 96, High-street.—March 15th, 11, Mr. Percy Scholey; 6.30, Rev. C. Drayton Thomas.
Camberwell.—The Central Hall, High-street, Peckham.—March 15th, 11, open circle; 6.30, Mr. T. W. Ella. Wednesday, 7.30, at 55, Station-road.
St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 15th, 7, Mrs. Balmer. March 19th, 8, Mrs. Bishop Anderson.
Shepherd's Bush.—73, Becklow-road.—March 15th, 11, public circle; 6.30, Mrs. Haddelsey. Thursday, March 19th, 8, Miss Nancie Brown.
Peckham.—Lausanne-road.—March 15th, 7, Mr. R. Boddington. Thursday, 8.15, Mrs. S. Podmore.
Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—March 15th, 11, Mr. H. G. Swift; 7, Mrs. Redfern.
Central.—144, High Holborn, W.C.1.—March 13th, 7.30, Mr. S. D. Dent. March 15th, 7, Mr. McCarthy.
St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. March 15th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., March 18th, 7 p.m.

LYCEUM WORKERS.—Mr. E. W. Drury, of 156, Gray's Inn-road, W.C.1, informs us that Mr. and Mrs. Myers Clegg have decided to give up their activities as district visitors in connection with the Lyceum District Council owing to Mrs. Clegg's failing health. Mr. and Mrs. Myers Clegg are both over seventy years of age. They were the pioneers of the Lyceum movement in London, and have for twenty-five years been ardent workers in the cause of Spiritualism. It is proposed to present them with a testimonial in recognition of their long service. Those who desire to contribute should communicate with Mr. E. W. Drury, or Mr. A. T. Connor, of 19, Oakhurst-road, Forest Gate, E.

THE POINT OF VIEW.—Nature painted the world all colours, only man makes it grey. Life should be sparkling with all the hues of the rainbow, subtle romance and gay adventure should crown its every day but instead for the most part we find it dull and drab with a deadly monotony. Instinctively we rebel against the drab and clamour for the romance, but difficult it is to discern the fanciful when it is so successfully disguised in the garb of the prosaic; and yet the prosaic is but the romantic with love left out. Look at the world through eyes of love and it begins to blush with rosy sentiment and take on an air of glamour and daintiness, then let but a cross-grained remark alter the angle of view and lo, the whole realm of nature has quickly changed its hue and lost the gay beauty that so late adorned it.—H. E. H.

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A Tudor cottage on the Chiltern Hills offers hospitality and real comfort for week-ends or short holidays at moderate terms. Equi-distant Berkhamstead or Chesham.—Write, Miss Taylor, Hawridge Common, nr. Berkhamstead, Herts.

Miss Archer, Interviews Mondays and Tuesdays, 12 to 7, or by appointment for Spiritual, Psychic, and Material Advice.—4, Grove Green Rd., Leyton, 2 minutes from Leyton L. & N. E. R.

Brighton.—Boarding Establishment. All bedrooms h. & c. water, electric light, gas fires; pure, varied, generous diet. Write for tariff.—Mr. and Mrs. Massingham, 17, Norfolk Terrace.

Astrological Horoscope with three year's directions, 5/-. Hand reading. Hours 1-7 p.m.—Miss A. Bull, 22, Great Windmill St., Piccadilly Circus, W.

SNOWDON HALL (STELLARIUM), PSYCHIC ASTRO-LOGER. Competent, Accurate. Horoscopes, with advice 5s., 10s. 6d., £1 1s. Give full birth data.—27 L. Barrow Road, S.W. 16.

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Tuesday, Mar. 17th, at 3.15 p.m.

Clairvoyance, Public Demonstration. Members Free; Non-Members, 2/-
Mrs. Annie Brittain.

Wednesday, Mar. 18th.

4 p.m. Discussion Class, preceded by tea. Members, 1/-. Non-Members, 2/-
Leader: Mr. C. W. Harwood.

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

Mrs. Matthews.

Thursday, Mar. 19th, at 7 p.m.

Mr. James Moore Hickson, whose career in Healing in many parts of the world became widely known last Summer at Bradford through the invitation of the Bishop, Dr. Perowne, will lecture on "The Revival of the Ministry of Christian Healing."

Chair: Rev. G. Vale Owen.

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The Council of the London Spiritualist Alliance have much pleasure in announcing that, in conjunction with the Bazaar and Fête to be held at Caxton Hall on May 20th and 21st, an

EXHIBITION OF OBJECTS OF PSYCHIC INTEREST

is being arranged.

By the kindness of Mr. J. S. Jensen, the President of the Society for the Promotion of Psychic Knowledge, Copenhagen, the Successful Exhibition recently held in that city is being transported *en bloc* to London. Thousands of objects of psychic interest, including autograph letters, rare books, photographs, pictures, appornts, automatic scripts, personal relics, and other articles illustrating the literature, history and development of Spiritualism and Psychical Research—from the period of the Fox sisters to the present day—will be on view.

AN APPEAL.

It is realised that a great many interesting objects of psychic interest must be in the hands of private individuals or societies, and the Council would be grateful if anyone possessing such objects would loan them to the committee who are organising the Bazaar and Exhibition. All articles loaned will be well looked after and returned to the owners immediately after the Exhibition has closed. Please address all communications to the General Secretary, London Spiritualist Alliance, 5, Queen Square, London, W.C.1.

BOOKS THAT WILL HELP YOU

What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.
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.
Paul and Albert.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/9.
The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.
A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6.
Facts and the Future Life.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.
The Law of Psychic Phenomena.—By Thomson Jay Hudson. Cloth, Post Free, 8/-.
Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9.
The Nurseries of Heaven.—By the Rev. G. Vale Owen and H. A. Dallas. Cloth, Post Free, 3/9.
The Way of Attainment.—By Sydney T. Klein. Cloth, Post Free, 5/4.
The Healing Power.—By Helen Boulnois. Cloth, Post Free, 1/9.
The Evolution of Spiritualism.—By Harvey Metcalfe. Cloth, Post Free, 8/-.
Our Second American Adventure.—By Sir A. Conan Doyle. Cloth, Post Free, 8/-.
Some New Evidence for Human Survival.—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.
Psychic Research in the New Testament.—By Ellis T. Powell, LL.B., D.Sc. Post Free, 1/2.
Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-.
The Return of G. R. Sims.—By A. Friend and R. H. Saunders. Cloth, Post Free, 2/9.
Survival.—Edited by Sir James Marchant, LL.D. Cloth, Post Free, 8/-.
Here and Hereafter.—By Leon Denis. Cloth, Post Free, 4/10.
New Evidences in Psychical Research.—By J. Arthur Hill. Cloth, Post Free, 3/9.
Automatic Speaking and Writing: A Study.—By E. T. Bennett, Post Free, 1/9.
Phantoms of the Dawn.—By Violet Tweedale. Cloth, Post Free, 8/-.
Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.
The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10.
Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10.
The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.
Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

The Blue Island.—Communicated by W. T. Stead. Cloth, Post Free, 3/9.
From Agnosticism to Belief.—By J. Arthur Hill. Cloth, Post Free, 7/10.
Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.
Ministry of Angels.—By Mrs. Joy Snell. Paper Cover, Post Free, 2/3.
My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/10.
Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9.
How to Develop Mediumship.—By E. W. and M. H. Wallis. Post Free, 2/3.
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Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-.
The Morrow of Death.—By "Amicus"; Foreword by Rev. G. Vale Owen. Post Free, 2/3.
Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-.
On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.
Across the Barrier.—By H. A. Dallas. Cloth, Post Free, 2/6.
Psychic Philosophy.—By Stanley De Brath, M.Inst.O.E. Cloth, Post Free, 5/10.

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