

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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Elected Vice-President of the N.S.A. at the 20th Annual Convention in 1912.

Elected President of the N.S.A. by the Board of Trustees, January 25th, to fill out unexpired term of Dr. George B. Warne.

In a "Foreword" by Mr. Whitwell, he observes that the National Spiritualist Alliance has steadily gone forward since the date of its organisation. He continues:—

What we need now is unity of effort. . . . If there were such unity among all who call themselves Spiritualists, what a tremendous influence we would have.

We wish Mr. Whitwell every success in his new office, which is so prominent and responsible, and we are sure that he will worthily carry on the work of his predecessor.

* * * *

A NEW DISPENSATION.

In our cuttings lately we came across the following, but its source is unknown and of no particular importance, for the message carries its own credentials:—

The whole religious world is in the grasp of a great purpose which, in its fresh unfolding of the new age, we call the New Dispensation. The New Dispensation is not a local phenomenon; it is not confined to Calcutta or to India; our Brotherhood is but one body . . . it is not topographical, it is operative in all the world-religions. It is a fresh visitation of Wisdom entering into all circles of reflective and religious consciousness to-day, making the pure and devout in East and West as friends of God and the prophets. It is a fresh movement of the Spirit to draw together many faiths, and to reconcile all religions in the one religion which is God-consciousness and God-service. It is a fresh communication of the Eternal to the New Age—a communication of the Mystery that stirs all science, of the Essence that abides in all institutional religion, spite of forms which change and ceremonial duties which grow and decline. The progressing liberal religious thought all over the world, the growing sense of the solidarity of races, the new scientific conception of law and order, the disclosure of religious implications and affirmations of scientific consciousness, the new humanitarian outlook upon life, the deepening consciousness of the one Mystery self-revealed in all manifestations, the growing aspiration for a synthesis of the social and spiritual, of science and faith, of work and worship, of East and West—all these suggest to our minds the presence and influence of a New Dispensation of the Spirit.

FLEE away from this chatter of frogs since music and sense it lacks:
Brek—brek—brek, the croaking goes, *brek, co-ax, co-ax*—Aristophanes knew it well, but the folly remains to-day And wisdom lingers a while, to come at the end of the tragic play.
 Yea, up and on, for the light that shone on Athens the violet-crowned
 It has but passed from the lower lands and may still on the heights be found.
 With the flowers that Meleager loved and Sappho's rhythmic strains—
 All golden essence in fairer forms and purged of the earthly stains.—G.

NOTES BY THE WAY.

THE cloudiest night has a hint of light
 Somewhere in its shadows hiding;
 It's better by far to hunt for a star
 Than the spots on the sun abiding.

ELLA WHEELER WILCOX.

CURSES AND OMENS.

Writing in the "Sunday Express" the other day the editor, Mr. James Douglas, who is not only a fine literary artist, but a great moral force in journalism, dealt with the subject of curses. He referred particularly to the strange fatality associated with the opening of the tomb of Tutankhamen. He relates some curious instances of disaster happening to those principally concerned as excavators or visitors. He sees in these and other matters concerned with the question of good and evil "luck" the influence of superstitious imagination. He dismisses the power of curses and omens in some trenchant phrases and winds up with a telling argument; "the ex-Kaiser is alive!" True enough. Probably no man was so bitterly and extensively cursed. But while we agree with the method of testing everything by the touchstone of Reason, we still allow a margin for many mysterious examples of the power of curses. We cannot always trace out the relation of cause and effect or define the extent to which mind can influence mind. The strong mind, the positive will, can affect the weaker types sometimes in strange ways. But these things are all natural and reasonable. The resort to supernatural explanations is the real superstition.

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DR. WARNE'S SUCCESSOR.

From the "National Spiritualist" (Chicago) of the 14th inst. we learn that the passing of Dr. Warne has called forth widespread expressions of grief and the paper contains some fervent tributes to the memory of the departed President of the National Spiritualist Association of the United States of America. The new President is Mr. Joseph P. Whitwell, of whom the following particulars are given:—

Elected President of the St. Paul Spiritual Alliance, now functioning as First Spiritual Church of St. Paul, in 1898.

Elected President of the State Spiritualists' Association of Minnesota in 1911.

Elected Trustee of the N.S.A. at the 19th Annual Convention in 1911.

THE EDDY BROTHERS, THE HOLMES, AND THE AMERICAN KATIE KING.

BY SIR ARTHUR CONAN DOYLE.

(Continued from page 135.)

It is obvious, however, that the cabinet offered a means for fraud and impersonation, so it had to be carefully examined. It was on the second floor, with one small window. Olcott had the window netted with a mosquito curtain fastened on the outside. The rest of the cabinet was solid wood and unapproachable save by the room in which the spectators were sitting. There seems to have been no possible opening for fraud. Olcott had it examined by an expert, whose certificate is given in the book.

Under these circumstances Olcott described in his newspaper articles, and afterwards in his remarkable book, "People of the Other World," that he saw in the course of ten weeks no less than four hundred apparitions appear out of this cabinet, of all sorts, sizes, sexes and races, clad in the most marvellous garments, babies in arms, Indian warriors, gentlemen in evening dress, a Kurd with a nine-foot lance, squaws who smoked tobacco, ladies in fine costumes. Such was Olcott's evidence, and there was not a statement he made for which he was not prepared to produce the evidence of a roomful of people. His story was received with incredulity then, and will excite little less incredulity now. Olcott, full of his subject, and knowing his own precautions, chafed, as all of us chafe, at the criticism of those who had not been present, and who chose to assume that those who were present were dupes and simpletons. He says, "if one tells them of babies being carried from the cabinet by women, of young girls with lithe forms, yellow hair and short stature, of old men and women standing in full sight and talking to us, of half-grown children seen two at a time, simultaneously with another form, of costumes of various makes, of bald heads, grey hair, black shocky heads, curly hair, of ghosts instantly recognised by friends, and ghosts speaking audibly in a foreign tongue of which the medium is ignorant—their equanimity is not disturbed. . . . The credulity of some scientific men is boundless—they would rather believe that a baby could lift a mountain than that a spirit could lift an ounce."

But apart from the extreme sceptic, whom nothing will convince and who would label the Angel Gabriel at the last day as an optical delusion, there are some very natural objections which an honest novice is bound to make, and an honest believer to answer. What about these costumes? Whence come they? Can we accept a nine-foot lance as being a spiritual object? The answer lies, so far as we understand it, in the amazing properties of ectoplasm. It is the most Protean substance, capable of being moulded instantly into any shape, and the moulding power is spirit will, either in or out of the body. *Anything* may in an instant be fashioned from it if the predominating intelligence so decides. At all such séances there appears to be present one controlling spiritual being who marshals the figures and arranges the whole programme. Sometimes he speaks and openly directs. Sometimes he is silent and manifests only by his actions. As already stated, such controls are very often Red Indians who appear in their spiritual life to have some special affinity with physical phenomena.

William Eddy, the chief medium for these phenomena, does not appear to have suffered in health or strength from that which is usually a most exhaust-

ing process. Crookes has testified how Home would "lie in an almost fainting condition on the floor, pale and speechless." Home, however, was not a rude open-air farmer, but a sensitive artistic invalid. Eddy seems to have eaten little, but smoked incessantly. Music and singing were employed at the séances, for it has long been observed that there is a close connection between musical vibrations and psychic results. White light also has been found to prohibit results, and this is now explained from the devastating effects which light has been shown to exert upon ectoplasm. Many colours have been tried in order to prevent total darkness, but if you can trust your medium the latter is the most conducive to results, especially to those results of phosphorescent and flashing lights which are among the most beautiful of the phenomena. If a light is used red is the colour which is best tolerated. In the Eddy séances there was a subdued illumination from a shaded lamp.

It would be wearisome to the reader to enter into detail as to the various types which appeared in these remarkable gatherings. Madame Blavatsky, who was then an unknown woman in New York, had come up to see the sights. At that time she had not yet developed the theosophical line of thought and was an ardent Spiritualist. Colonel Olcott and she met for the first time in the Vermont farmhouse and there began a friendship which was destined in the future to lead to strange developments. In her honour apparently a whole train of Russian images appeared who carried on conversations in that language with the lady. The chief apparitions, however, were a giant Indian named Santum and an Indian squaw named Honto, who materialised so completely and so often that the audience may well have been excused if they forgot sometimes that they were dealing with spirits at all. So close was the contact that Olcott measured Honto on a painted scale beside the cabinet door. She was five-foot three. On one occasion she exposed her woman's breast and asked a lady present to feel the beating of her heart. Honto was a light-hearted person, fond of dancing, of singing, of smoking, and of exhibiting her wealth of dark hair to the audience. Santum, on the other hand, was a taciturn warrior, six foot three in height. The height of the medium was five foot nine.

It is worth noting that the Indian always wore a powder-horn which had been actually given him by a visitor to the circle. This was hung up in the cabinet and was donned by him when he materialised. Some of the Eddy spirits could speak and others could not, while the amount of fluency varied greatly. This was in accordance with the author's experience at similar séances. It seems that the returning soul has much to learn when it handles this simulacrum of itself, and that here as elsewhere practice goes for much. In speaking, these figures move their lips exactly as human beings would do. It has been shown also that their breath in lime water produces the characteristic reaction of carbon dioxide. Olcott says, "The spirits themselves say that they have to learn the art of self-materialisation, as one would any other art. At first they could only make tangible hands as in the cases of the Davenportes, the Foxes and others." Some mediums never get beyond this stage.

Among the numerous visitors to the Vermont homestead there were naturally some who took up a hostile attitude. None of these, however, seem to have gone into the matter with any thoroughness.

The one who attracted most attention was a Dr. Beard, of New York, a medical man, who on the strength of a single sitting contended that the figures were all impersonations by William Eddy himself. No evidence, and only his own individual impression is put forward to sustain this view, and he declared that he could produce all the effects with "three dollars' worth of theatrical properties." Such an opinion might well be honestly formed upon a single performance, especially if it should have been a more or less unsuccessful one. But it becomes perfectly untenable when it is compared with the experiences of those who attended a number of sittings. Thus Dr. Hodgson, of Stoneham, Mass., together with four other witnesses, signed a document, "We certify . . . that Sentum was out on the platform when another Indian of almost as great a stature came out and the two passed and re-passed each other as they walked up and down. At the same time a conversation was being carried on between George Dix, Mayflower, old Mr. Morse, and Mrs. Eaton inside the cabinet. We recognised the familiar voice of each." There are many such testimonies, apart from Olcott, and they put the theory of impersonation quite out of court. It should be added that many of the forms were little children and babies in arms. Olcott measured one which two foot four in height. It should, in fairness, be added that the one thing which clouds the reader occasionally is Olcott's own hesitation and reservation. He was new to the subject and every now and then a wave of fear and doubt would pass over his mind and he would feel that he had committed himself too far and that he must hedge in case in some applicable way he should be shown to be in the wrong. Thus, he says, "The forms I saw at Chittenden, while apparently defying any other explanation than that they are of super-sensual original, are still as a scientific fact to be regarded as 'not proven.'" Elsewhere he talks about not having "test conditions." This expression "test conditions" has become a sort of shibboleth which loses all meaning. Thus, when you say that you have beyond all question or doubt seen your own dead mother's face before you, the objector replies, "Ah, but was it under test conditions?" The test lies in the phenomenon itself. When one considers that Olcott was permitted for ten weeks to examine the little wooden enclosure which served as cabinet, to occlude the window, to search the medium, to measure and to weigh the ectoplasmic forms, one wonders what else he would demand in order to make assurance complete. The fact is, that while Olcott was writing his account there came the alleged exposure of Mrs. Holmes, and the partial recantation of Mr. Dale Owen, and that this caused him to take these precautions.

(To be continued.)

CHEERY SOULS.

Give a sense of life wherever you go, and life itself will pour freely into and from you.

There are people who are more invigorating than mountain air to meet. We want them when we are ill. We cling to them in sorrow.

Be one of those people.

You cannot do it of yourself. Your own strength, your own cheeriness will carry you a very little way; but deep within you, know you are reflecting something infinitely greater than yourself. Seek that source. Employ it, knowing that it is stronger, sweeter, more everlasting than anything you can be alone and unaided.

Nothing is more infectious than depression, unless it is cheeriness. And your cheery man is building-up, making, achieving, whatever he may be at, if he is only sweeping a crossing, and the grizzler is breaking down, lowering, destroying, of only his own health and happiness, but the health and happiness of those who use his crossing.

Yet there can be an aggressive cheerfulness, the outcome of loud animal spirits, that can be more depressing to weaker brethren than any melancholy. It is the wrong cheerfulness. It is founded on accident, and may collapse at any moment. It is built on shifting, human sand; it does not rest on the Divine rock. The right cheerfulness is not noisy, nor aggressive. It does not bubble up suddenly and collapse. It is not of the body; but of the deathless spirit.—From "Mind Healing," by Helen Boulnois,

MR. J. M. HICKSON ON SPIRITUAL HEALING.

MR. JAMES MOORE HICKSON, whose fame as a spiritual healer is world-wide, addressed the members of the London Spiritualist Alliance at No. 6, Queen Square, on Thursday evening, 19th inst.

The meeting opened with prayer and the reading of a passage from the Bible, and its pervading religious tone was clearly welcomed by those present.

Mr. Hickson more than once referred to the fact that he was talking to an audience who would understand the power and influence of the spirit. He reiterated that of himself he could do no healing, he was only the channel through which the spirit worked. He did not, however, state directly what Dr. Abraham Wallace mentioned in proposing a vote of thanks, that he was a healing medium, that is, one who supplied the peculiar psychic temperament needed in such a work. Schlatter and George Spriggs were in the same manner wonderful healing mediums.

The Rev. G. VALE OWEN, who presided, said that at the wish of Mr. Hickson they would open the meeting with prayer. Mr. Owen then read a passage from 1st Corinthians, chapter xii., "concerning spiritual gifts." In introducing the speaker, Mr. Vale Owen referred to the opposition met with by Mr. Hickson from a section of the Established Church. He had known Mr. Hickson for more than twenty years. He came to Warrington, and at a meeting there the leader of a local Spiritualist society got up and stated his entire belief in spiritual healing, and his willingness to support the clergy in promoting it. "That," said Mr. Vale Owen, "just did it." His brother clergy decided to put off any efforts for a while, and they had been put off to this day.

Mr. Hickson, who received a warm welcome, expressed the pleasure he felt at being amongst them, and at the opportunity of speaking on Spiritual Healing, a subject which he knew was very near to their hearts. With regard to the revival of the ministry of healing, he wanted to make his position quite clear. Spiritual healing to him was healing through our Lord and Saviour Jesus Christ. He alone was the Healer. He (the speaker) did not profess to have any power in himself to heal, nor did he think anyone else had. Even though one might have the gift, he only constituted himself a channel through which the power of Christ could flow. It would be great presumption if he took to himself credit for anything he had done.

To question the revival of the ministry of healing was to question the command that Jesus gave. It was difficult to understand the attitude of the Church. A kind of spiritual paralysis had come over it. There was now no freedom, no vision, and little life. The Chairman had spoken of opposition from this direction. He would not like to be without opposition. After all, it did not matter whether one had not popular approval, if one knew what he was doing, and knew that God knew. The Church was so frightened of doing wrong that it could not do right. In the early Church they accepted spiritual healing, and it only waned when they lost their faith in Christ as a healing Saviour. The result in modern times was that the Church was split up, and many of the best communicants were drifting away and finding pasturage in other fields.

Mr. Hickson had nothing to say against the medical profession. He was the grandson of a doctor, and saw amongst his audience his revered friend Dr. Abraham Wallace. Every Christian doctor, however, would be willing to admit his limitations. It was a sorry day when he must say "I can do no more." But he could never say that more could not be done. Science only helped us to use the gifts of God. In the past we had been hindering the Divine power. The Creator was infinitely greater than His creations. A true doctor would minister not only to the body, but to the soul.

Mr. Hickson related a story of a boy in a big school who was suffering from blood poisoning, and a great surgeon who had been called in had to decide whether to amputate the leg. The surgeon asked to be left alone, and then went on his knees and asked for help, asked as a little child would ask. He did not take off that leg, and the boy was now running about well and strong. Mr. Hickson was asked to come down, but he thought that the boy's healing began when the surgeon went down on his knees.

Continuing, the speaker said a man might have a healthy body but have no cleanness in his soul. It was the spirit that quickened, the spirit that gave life. It must be realised that health in its essence was spiritual. He was not trying to revive healing simply to heal the body. Far from it. Christ healed the body, but His great concern was the soul.

Mr. Hickson described many remarkable cases of healing that had occurred during his recent world tour.

On the motion of Dr. Abraham Wallace, seconded by Mr. Henry Collett, a cordial resolution of thanks was passed.

Many people remained behind to speak to Mr. Hickson after the lecture.

J. C.

"CALLING UP THE SPIRITS."

By R. H. SAUNDERS.

All those engaged in investigating the many wonders of psychic phenomena are confronted on all hands with problems apparently difficult of solution. We would like to account for this or have that explained to us, and the difficulty is not lessened by the fact that our spirit friends, with every desire to help us, are unable, owing to their functioning in quite another dimension, to convey an intelligent idea of the problem submitted to them.

Take that classic, so often brought forward by our critics, "Calling up the Spirits." Time after time this nonsense has been hammered out of existence, to all reasonable intelligences, yet when it suits these sceptical folk they have no scruple in submitting it again as an instance of the wrong we do in enforcing attendance of unwilling spirits. We know very well we can call till the Greek Kalends, but if the spirit does not wish to come there will be no response. Now, it is quite true, and an infallible law in the spheres, that an earnest and sincere "call," be it thought or prayer, always reaches the spirit intended. It seems wonderful to us that a thought sent out to a John, say, reaches a particular John, despite the millions of Johns resident in the spheres, but we are told that the link of love, affection, or even of interest, is a tangible thing and must, of necessity, link the caller and the spirit together—the response depends upon the willingness of the spirit for one thing, and the suitable avenue provided, for another.

In sittings for the Direct Voice the avenue is there, and the spirit, if desirous, can manifest. At a recent Voice sitting, I was discussing this point with a spirit, and learnt, much to my astonishment, a fact which should be known to all Spiritualists, or psychical researchers, as I prefer to term them.

I was told, from a source which has never yet misled me in the most minute particulars, that on rare occasions it is possible for a spirit to be drawn into the power who has no desire to attend, and may have no recollection of the incident afterwards. It must be remembered that at all "Voice" sittings, and, indeed at all circles, to the spirits the walls of the room do not exist, and to them it is all one vast plain. The power, force, or whatever one likes to term it, encloses the circle. "Dr. Sharp," Mrs. Wriedt's control, preferred to call it magnetism, and it is this, combined with the ectoplasm all sitters exude, and in particular the medium, which constitutes the "power." This power is manipulated by those spirits best qualified for the work, especially the North American Indians, who are freely used by the higher spirits and scientists in the spheres, and who control the operations. Now, though we may get only twenty or thirty manifestations at a "Voice" sitting, yet it is attended by many thousands of spirits who hover just outside the circle, interested keenly in what transpires. I have known, on many occasions, a spirit to drift into the "power" who had no direct interest in any sitter, and often apologise for using "the power."

I left the sitting in a rather disturbed condition, and pondered over the thought that it might be possible to attract a spirit who was unwilling to attend. I broached the subject at a subsequent sitting, and this is what transpired:—

SELF (to spirit manifesting): "Did I understand you aright to say that a sitter can compel a spirit to attend a sitting who has no desire to do so?"

SPIRIT: "I did not say that. I said that a spirit just outside the vortex, the inside of which constituted the arena in which we spirits can manifest, may be drawn into the circle by the whirling power, though he had no wish to be there, and would remember nothing of it afterwards. It is rare, but possible. Intense thought may cause this."

SELF: "It makes one uneasy to feel a sitter can have the power to draw a spirit from the Spheres."

SPIRIT (laughing): "Oh, dear me! You should not draw that inference. It is absolutely impossible for any sitter to do that. The thought will reach the spirit of course, but there the force ends; it is for the spirit to decide if he shall come. I referred to the spirits in immediate proximity to these undulating waves."

SELF: "Then supposing the spirit drawn in, is he compelled to manifest?"

SPIRIT: "In no way is the independence of the spirit affected—he may manifest as a form, or he may speak, but the point I wanted you to realise was that the spirit would retain no memory of the incident. The spirit brain would be blank, just as your earth brain is blank when the spirit body visits the Spheres during sleep. You have been over here many times, yet you tell me you remember nothing of the visit. The spirit brain cannot convey the information, except in very rare cases, to the earth brain."

This gave me much food for thought. It clears up much of the doubt of what is called impersonation, but leaves something yet to be explained. It accounts for a spirit manifesting at a circle, who might say, as I have heard one say at a subsequent sitting with some other medium, "I don't remember being there." Such a statement would

lead us to infer that the spirit has not been there, for we should naturally credit a spirit with, at least, equal memory to our own, and we should argue that we should not be likely to forget such an incident. Yet the spirit's statement would be perfectly compatible with his actual manifestation.

One of the most frequent charges against mediums in the Middle Ages was that of having Familiar Spirits, summonable at will. The unfortunate medium, no more able to get rid of his psychic than his physical power, paid the penalty in torture most dreadful, and we know to-day that there are yet existing those who would, without the slightest scruple, again "light the fires of Smithfield" for those who place their psychic gift at the disposal of humanity.

The examination of this wonderful attribute of a few favoured human beings should not be undertaken solely out of curiosity, or as a species of entertainment. Psychic power is a weapon which cuts both ways. It can be, and is used for good—it can be, and is, misused in an undesirable manner. All sittings should be reverently conducted at home circles, and when some phase of phenomena is developed, one of its members should obtain from automatic writing, or trance mediumship, or (best of all) get a sitting with one of our well-known voice mediums, and ascertain from the medium's control what spirit it is looking after their own little circle, as everything depends upon the grade of the guide at any circle. This has far more influence upon the type of phenomena than the nature of the medium. These precautions taken, no fear need be felt of any untoward incident.

CURRENT ITEMS.

It is reported that Mr. J. Malcolm Bird has been appointed research officer of the American Society for Psychical Research.

The "Boston Herald" announces that Dr. Carrington declares the mediumistic work of "Margery" and Paladino to be genuine.

A cutting from "La Petit Marseillais" informs us of a brilliant fête held in connection with the Sanatorium de Beausoleil carried on by Miss Lind-af-Hageby, which was held at Carqueiranne on the 3rd inst.

The "Nottingham Evening News" of the 12th inst. notices a lecture by the Rev. G. Vale Owen in Circus Street Hall, Nottingham, on "Life Beyond the Veil." The lecturer touched upon clairvoyance, automatic-writing, sleep-walking, psychic influences, trances, and spirit messages.

According to the "South Wales Daily News," Pastor Stephen Jeffreys, the Welsh revivalist, has decided to leave Wales, feeling that he is called to a great work in London, where he intends to make his home, having begun his campaign in the metropolis with conspicuous success some weeks ago.

In the "Sunday Express" of the 15th inst. Mr. James Douglas has a virile article denying any inherent power of a curse. He thus concludes:—"Let us clear our minds of the cant of superstition, and realise that nobody is [necessarily] a penny the worse for any curse. The ex-Kaiser is alive!"—and prosperous.

At a recent Diocesan Conference, says the "Morning Post," the Bishop of Durham (Dr. Hensley Henson) expressed himself to the effect that faith-healing appears to have no relation to mortality, neither in the healer nor the healed:—"Miracles had been commonly connected with pious frauds and doctrinal errors."

The "Daily Express" tells us that the "Church of Christian Science" has been split in two by "a small, frail Englishwoman," Mrs. Annie C. Bill, daughter of the former rector of a quiet parish in Lincolnshire. On the ground "that the Christian Science Church has 'become more materialist than spiritual,'" Mrs. Bill may succeed Mrs. Eddy as the official head of it.

In the course of a sermon on "Christian Spiritualism," reported in the "Blackpool Times," of the 13th inst., Mr. Charles Smithies said: "Reading of the controversy, with regard to Spiritualism, one found the high powers of the Churches sitting in judgment and condemning Spiritualism. In many cases there was a tendency to interpret phenomena so that the medium was made to appear a dealer in devils. Yet it was well known that many true mediums were godly men and women, while there were many mediums outside the Spiritualistic cult who are ardent worshippers at the orthodox churches."

LETTERS TO THE EDITOR.

THE "PRESS" AND ITS PREFIXES.

(FROM SIR KENNETH MACKENZIE, BART.)

SIR,—A comment by Sir Arthur Conan Doyle in his article in *LIGHT* of March 7th is alas too true. Referring to Mrs. de Morgan's book, "From Matter to Spirit," he remarks: "When one reflects that it was written in 1862, one's heart grows heavy at the success of those forces of obstruction, reflected too strongly in the Press, which has succeeded for so many years in standing between God's message and the human race."

The word "Press" seems to me a very apt term for some of the journalistic activities of a country, as the various prefixes used with it so truly define its methods, and the policy laid down by proprietors for the guidance of the Editor. The power the Press wields for the good or otherwise of the community is collectively enormous, and I venture to say that it is not "the hand that rocks the cradle," but the "hand which docks with the blue pencil" which really rules the world, and has the greatest ultimate effect on the minds of men and women. Chalk is, we know an absorbent, but it has been left to modern times to prove its proficiency when coloured. And it is the Editor who wields it.

He represents "The Press," and in order to *impress* the public with the views he supports takes care that those who would write for his journal shall *express* them and nothing else; and as space is limited he must *repress* prolixity and exact *compression*. To *oppress* those who disagree is likewise his duty, and to do so most effectively he must rigorously *suppress* every statement and opinion which might tend to disturb the equanimity of his readers on whose support his organ depends. Am I not right, and therefore is not the word "Press" the best and most appropriate which could have been chosen for the purpose?

I think you will further agree if such be the case that the hardest task of an Editor is to steer such a course as will not unduly *depress* the minds of those readers who may hold different views, and may wish to see discussed "without fear and without favour" other matters in which they are interested, confident that in the end "Truth is great and it will prevail."—Yours, etc.,

KENNETH MACKENZIE.

MEDIUMSHIP AND PSYCHIC EVIDENCES.

SIR,—On three occasions, with the aid of different mediums, I have been successful in getting into communication by "the direct voice" with my wife, who passed over about ten months ago, and though I have been a member of a well-known private circle for most of that period, sitting for three hours one evening each week, beyond getting occasionally more or less evidential table messages the results have been nil. The mediums did not go into trance, my son and myself were the only persons present beside the medium and yet within ten minutes the "voices" came on each occasion. The question arises, why should results be obtained in one case and not in the other?

It may seem absurd to ask such a question, but it appears to me of vital importance for the advancement of Spiritualism that definite knowledge should be obtained of what mediumship consists and what conditions are necessary to secure communication with the spirit world. Are we always to be dependent for evidential communications upon a very few professional mediums? If so ninety-nine per cent. of people will get hearsay evidence only, which rarely convinces anyone, and no substantial progress of the truth of Spiritualism will be possible. It seems to me this is the position we are up against. No one expects by moving a lever to open up communication with our loved ones on the other side, but it does appear to me possible to find out what the necessary conditions are.

At present there are hundreds of private circles sitting regularly in this country getting no results of value, and sooner or later are almost certain to be discontinued. Most of those interested cannot afford to pay for mediums and are unable to attend developing classes at three o'clock in the afternoon, which appears to be the almost universal hour for these to commence. Is it not possible to hold classes say from eight to nine o'clock in the evening? The movement seems to me to be struggling against needlessly adverse conditions.

I don't believe the necessary conditions are unknowable. We have got to the point of knowing that survival is a fact and that communication is possible. We have men of the highest scientific ability and a large number of intelligent people who are keen to open the door wider; has not the time arrived for a definite effort to be made to solve this question of conditions?

Most of those who have had experience of séances have noted points which, if followed up, might prove clues leading to a better knowledge.—Yours, etc.,

W. H. PASLEY.

Hampstead.

EUGENE OSTY AND THE SPIRIT HYPOTHESIS.

SIR,—I have been reading Eugene Osty's "Supernal Faculties in Man," and a few remarks regarding it may be of service or interest. It is a very clever book, but does not go far enough. Note the following:—

The Spiritualist practices give nothing that admits of positive checks, more than are given by phenomena obtained by metagnomy scientifically used; they are the means of revealing faculties which would otherwise remain latent.

I ask where does the intelligence come in? Is *that* a latent faculty of the operator? To be fair, we must not rule it out of court. The functioning of a spirit cannot be lightly or rightly dismissed. The Spiritualist maintains that spirit manifestation transcends and is the great essential at the back of the phenomena.—Yours, etc.,
Sutton, Surrey. E. P. PRENTICE.

DREAM OF JAPANESE EARTHQUAKE.

DEAR SIR,—In *LIGHT* of January 3rd I saw a reprint from the "China Press." I think it will be interesting to register another similar case.

Mr. A. A. V., still residing at Tokyo, was in Poland in 1912, when he had a remarkably vivid dream. He was in an entirely unknown country, somewhere in a hot climate, on an island. He remembered every detail of his dream, and even the order in which the events followed each other.

On the eve of the great calamity, in 1923, having lived in Japan for several years, he, with several friends, visited an island in Tokyo Bay. It was a pleasure trip.

Immediately after he landed he was struck by a perfect similarity of this, to him formerly unknown, Japanese island and the island of his dream. The events happened exactly in the same order as in his dream. As in the dream he saw a great earthquake at the end and many perishing people, he concluded that it was probably a prophetic dream; the more so, as it was still vivid in his memory.

Being scared by such premonition, he tried to persuade his friends and other people to leave the island immediately. Of course, he was only laughed at for such an unreasonable demand, even after he related his old dream. He left the island alone—just in time not to be involved in the horrors of the calamity.

I pressed this gentleman to give me more details for your paper about this remarkable dream, but, being ill at the time, he was unable to write it down for me. I have not even got his permission to publish his name. Now I asked him once more to register the case in the interests of science. I hope he will agree.

But I suppose the case is worth registration even in this short letter. I had this directly from Mr. V. in his letter to me shortly after the earthquake.—Yours, etc.,

V. NADAROV.

Yen-Chi-Hsien, China.

February 26th, 1925.

THE CREEDS MUST GO.

The Church of "forms" with its creeds, dogmas and hypocrisy must go before the world can have the understanding which is to bring true progress and peace, individual soul growth for all mankind instead of "the few." There cannot and will not be peace as long as mankind lives out of harmony of the divine law of God and the law of His being. Man must know himself in order for him to adjust himself to the divine law. The evidence of the violation is staring us in the face on every hand, is world-wide and rooted into the habits and lives of men and women. It has become a tremendous force of evil constantly at war with the natural and divine laws of our being. At times evil seems to overbalance the good and the reaction brings serious upheavals. Only by fulfilment of the law of God and of our being can come peace and order out of chaos.

There is no need for alarm over the cause of the crisis throughout the world of religious affairs, nor as to the outcome. If there is peace for the sake of peace it is a false peace and cannot last, for as long as there is evil in the affairs of men, as long as there is might over right, false creeds grinding down the souls of humanity, there cannot be peace. We cannot look for much peace in the world of to-day for the time is not yet come for the end of the struggle, the struggle which is ages old and shall continue until mankind becomes adjusted to the laws of his being and the divine laws of God.

—From "The National Spiritualist."

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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.

THINGS SEEN—AND UNSEEN.

That Spiritualism is "going ahead" to-day at a tremendous rate expresses colloquially the view of the general public, doubtless in much the same words employed by the average observer. Whether as a sensational story, a news item, a special report or a discussion, even sometimes a leading article, the subject has invaded the Press to an extent unprecedented since the days of its beginnings, as "Modern Spiritualism," in the middle years of the last century. It is the chatter of clubs, a frequent topic of afternoon tea-talk, it is debated in societies, it is argued about in trams and trains and taverns. It has excited almost as much interest as the football or cricket match, the society scandal, or the new jazz dance; and that is saying a great deal indeed.

It has been a perfect godsend to the *gobe-mouche* and the *quid-nunc*, and the words "Margery" and "Houdini" on the far side of the Atlantic, and "Valiantine" and "Hannen Swaffer" on this, have been multiplied to an extent that would suggest even to the dullest observer that something unusual is going on.

As regards writers of "Letters to the Editor," we doubt whether those frequent correspondents "Pro Bono Publico," "Scrutator," "Vigilans" and "One Who Knows" ever had such a royal time. That historic correspondence in the "Daily Telegraph" some forty years ago, "Is Marriage a Failure" has become insignificant by comparison.

If we say that to the average observer, knowing very little of the matter, the present public excitement will appear curious, startling and significant, it is without any desire to belittle his point of view. In cold fact, it is far more striking and significant than he or even some of the initiated—the Spiritualists themselves—imagine or suspect.

The present position of Spiritualism has been reached mainly by a carefully calculated and systematic series of operations on the part of intelligent agents in the Unseen World co-operating in a multitude of ways to a given end—that of breaking up the encrusted materialism of the past and giving humanity a new vision of life. The celebrated preacher, the famous scientist, the brilliant journalist, the eminent

philosopher, the distinguished lawyer—we have had them all in Spiritualism during the last twenty or thirty years. To the populace their names were well-known, but rarely as Spiritualists. For one reason or another they did not always proclaim their convictions in public, with the result that some great organ of public opinion, like the "Daily Boom," would laud them effusively by name in one column and damn them (of course quite unconsciously) in another by a fierce tirade against that degrading superstition Spiritualism. The spectacle has frequently afforded us occasion for a quiet chuckle. It was clear enough that the writers of these attacks had not the remotest notion of what they were writing about. They were simply reflecting the ignorance of the common fool to whom their observations were addressed.

But that is by the way. The point is that some of these men had the strongest convictions regarding the reality of Spiritualism and its vital importance to humanity; and in the next world, to which they had passed in the meanwhile, they joined forces with the group there which is engaged on the work of propagating the truth amongst mankind here. They took with them into their new life not only this motive, but new knowledge and new zeal, an acquaintance with the latest needs of the movement, an "up-to-dateness," so to speak, which greatly reinforced the band of workers on the other side most contiguous to the earth.

How do we know this? Not only "from information received," but also from observation and experience. For years we have watched the developments, tracing out the course of some initial and almost unnoticed effort until it eventuated in something which all the world could see. We have seen the lines converging, the linking together of apparently unrelated things and people, the quiet and orderly building up of a great plan where at first there was—except to the keen observer—no appearance or any design. Some of us have been able to identify with ease the persons amongst our fellow-workers in the Unseen who were at the back of some special piece of work coming suddenly into public view. Now and again the particular development—whatever it might be—was foreshadowed for us and we became interested spectators of the series of events which led up to it as with mathematical precision.

Some of that distinguished little company of public men who have lately come into our movement as public exponents would probably learn with surprise the chain of events which led up to their conversion. They were amongst the "children of destiny" and were led sometimes by apparently devious ways each to his appointed task.

So we have seen it, and we speak not from speculative reasoning but from knowledge. And so seeing it we can survey the course of things to-day with an untroubled gaze, resting confident in the deep wisdom and consummate skill of those who from a higher world direct our spiritual movement in this one. We once likened it to a mighty game of chess, but the simile struck us as perhaps verging on flippancy. But to whatever we may compare it, we can at least describe the results as the triumph of intelligence over stupidity, of knowledge over ignorance, of sincerity over humbug and illusion—an inevitable triumph, however long delayed. That which we call Spiritualism is a part of the evolving Spirit of life. The extent to which Spiritualism and Spiritualists reflect that Spirit and obey its promptings is the measure of its present progress and the assurance of its final victory.

THE MEDIUMSHIP OF GEORGE VALIANTINE.

Mr. Dennis Bradley writes: "I regret the tone of Sir Oliver Lodge's letter regarding the sitting with Valiantine published in the last issue of LIGHT. It is calculated to convey a wrong impression at a time when Valiantine is doing a very great work for Psychological Research." Mr. Bradley adds that he proposes to deal further with the matter.

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

An item from the "Daily Sketch":—

At the Day of Judgment Captain Maskelyne would challenge Gabriel for £5,000 to blow the trumpet by magic better than the Archangel could do it.—Sir A. Conan Doyle.

From "The Times" report of the last of Sir Oliver Lodge's series of three Lenten addresses in Christ Church, Greyfriars, we take the following on "The Reality of Survival and Human Destiny":—

The reality of survival and human destiny, he said, involved the relation between spirit and matter. We had no satisfactory theory of how mind and matter interacted, or of how spirit had entered into relation with matter. We were aware of the fact; we ourselves were examples of it. There was an individual organising power which put the matter together, and here was our machine made of matter, a beautiful machine wonderfully designed and constructed unconsciously by us; but that was not the individual, the soul of the thing, any more than the canvas and the pigments were the soul of a picture.

The object of our bodily existence appeared to be to isolate us from the great cosmic matter of spiritual existence, to which we really belonged, but from which we were cut off for a time, so that we might become individuals and grow a character of our own.

Death is an adventure, not an end to anything, said Sir Oliver:—

The self we had grown here, the individual, the character, the memory, and the affections persist. There is evidence that we ascend from grade to grade. Those who had lost relatives sometimes had a sense of communion with them, and hoped that they were still existing and that their affections persisted. He assured them that this was true. Love bridged the chasm. The coming of the Kingdom, he concluded, was to be on earth as well as in Heaven.

The "Yorkshire Observer" says:—

The condemnation of "Spiritualism" by the Vicar of Yeadon, the Rev. John M. Elliott, in his February letter to the parishioners, has provoked many replies, notably by Sir Oliver Lodge and Mr. Ernest W. Oaten, the editor of the Spiritualist paper, "The Two Worlds."

In the course of his reply, as quoted by the journal, Mr. Oaten wrote:—

Spiritualism is, to the best of my knowledge and belief, the only system which is offering us real and present-day evidence that life persists beyond the tomb, and it is now beyond dispute that it does put us into contact with the dear ones who have departed and enables intercourse to take place between the spirit world and this.

Writing on the question "Have Animals Souls?" in the "Referee," Mr. Michael Temple says:—

That a dog has a soul, however "soul" may be defined, I make no doubt at all. His love for his master is passing the love of women; no daintiness will keep him from his side; no danger will deter him from going to his rescue; and very often his master's death will break his faithful heart. If he does wrong he suffers from remorse, and is as unhappy until forgiveness has been obtained as any human penitent who is seeking mercy from an offended God.

Writing in the "Glasgow Herald" in the series "Do the Dead Return?" Miss Estelle Stead deals with the objective phenomena of the past and present, and concludes:—

Those on the Other Side are now working upon another means of communication in connection with "wireless." And from what they tell us it will not be long before they are able to speak to us in this way. I will finish with a prophecy given through Mrs. Mary Hollis, a direct voice medium, by her control, Dr. Nolan, in 1869 or 1870. In reply to the question, if on the Other Side they had anything more perfect than metallic wires for conveying electric currents, he said, "Yes, we have electric currents without wires." He then made the following prophecy, part of which has already been fulfilled:—"The time is near when, with an improved instrument, these celestial

currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spirit world." The first part of the prophecy is fulfilled, and I do not think it will be long before the last part is also.

In "The Outlook" of the 14th inst., there is a two-column article on "Spiritualism: An Inside View," by David Gow, Editor of LIGHT. Mr. Gow deals particularly with developments of Spiritualism in the last ten years, during which Sir Arthur Conan Doyle, Marshall Hall, G. Vale Owen, Robert Blatchford, Dennis Bradley, William Archer, Hannen Swaffer, and others figure prominently on the religious and social side; Sir Oliver Lodge, Dr. Geley and Professor Richet on the scientific side. Of late the religious aspect of the movement has been attracting more and more attention, not only at home but abroad. The concluding paragraph of Mr. Gow's article is as follows:—

The conclusion of the whole matter is that we are on the verge of a great revival—possibly a revolution—in Religion, Science, and Philosophy. It is too early to speak with entire confidence. The stream of propaganda is still rather turbid and will take time to run itself clear. But if in Spiritualism the world really has a "new-born truth," still in a misshapen and ungainly stage, it will assuredly come at last to "its stature and its form" and be its own vindication.

In the "South Wales Daily News" report of an article by Dr. Arthur Lynch on the question whether the dead return, under the heading "Multiplying Zero," we read:—

The Spiritualists flood us with a volume of demonstrations, and appeal to us to yield to the cumulative effect of the evidence they produce. Now a mathematician will tell us that a sufficient number of very small quantities may be integrated into the form of a substantial finite term; but the repeated addition of zeros will produce no result at all.

Exactly so; but where are the poor zeros?

In a letter to the "Yorkshire Evening Post," the Rev. C. L. Tweedale replies to a statement reported to have been made by the Vicar of Frizinghall to the effect that "spiritual healers did not work through spirits, but through the one Holy Spirit of God." Mr. Tweedale contends that examples of God's use of ministering spirits are to be found all through the Bible from Genesis to Revelation, and gives some cogent instances both from the Old Testament and the New.

In the third article of his series in the "Sunday Express," Mr. Hannen Swaffer writes, in last Sunday's issue, of a remarkable sitting with Valiantine at Mr. Dennis Bradley's house. The sitters included Dame Clara Butt, Miss Constance Collier, Mrs. Hilton Philipson, M.P., and Mr. Ivor Novello. A remarkable effect was produced by Clara Butt singing, "There shall be no more death, neither sorrow nor crying," in company with a gramophone record reproducing her voice in the same air. Amongst the spirit messages were one from Lily Hanbury to Dame Clara Butt, who also talked with her mother. Mr. Ivor Novello received his evidence from conversation with a friend, Bert Austin, who died in 1913. Dr. Ellis Powell spoke, and the Japanese, Mr. Gonnoske Komai, had a message in his own language from his adopted brother. Mrs. Albert Chevalier conversed with her husband, and Sir Arthur Conan Doyle received some specially interesting messages—a notable séance.

Last year a Medical Research Group was formed to investigate the subject of spiritual healing. From "The Times" of the 12th inst. we take the names of the members of the group, as follows:—Sir Robert Armstrong-Jones, Dr. Helen Boyle, Dr. H. C. Bristowe, Dr. William Brown, Dr. Charles Butler, Mr. W. McAdam Eccles, Dr. Letitia Fairfield, Dr. E. R. Fothergill (Chairman), Dr. J. G. Porter-Phillips, Dr. Mary Scharlieb, Sir J. Purves-Stewart, Mr. E. B. Turner, Dr. Jane Walker, Dr. Stanley Bousfield (Hon. Secretary, 10, Albion Street, W. 2).

From the "Yorkshire Observer" we learn that Miss K. Browning, M.A., of London, recently lectured at Bradford on "Psychism and Spirituality," defining psychism as the contact with matter that we have through our five senses, including clairvoyance, clairaudience, psychometry, telepathy, and super-sensitiveness. Psychism and spirituality do not contrast but supplement each other, she said; spirituality being the power of seeing God in all things. By the development of clairvoyance it is known as an absolute certainty that there is a life apart from the physical body.

W. B. P.

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

IX.—TRANSPORT EXTRAORDINARY.

In the whole "Museum of Wonders" which psychical research opens to us, the invisible transport of a living human being is really one which, as Mr. John Burns says, "is overpowering to any mind except the most obtuse." It is, I believe, but I say it with caution, only the psychic people who are liable to this strange experience. The three examples, Florence Cook, Lottie Fowler, and Mr. Williams, were all well-known mediums; Mrs. Guppy also, whose case is so often quoted, was a notable medium. That levitation is a different thing is shown by the fact that transport usually involves an extinction of normal consciousness while levitation does not in the least interfere with it. Something that we can only describe as dematerialisation seems to take place, whether the transport be through solid matter, as walls and windows, or not. We find this connecting with disappearances, of which I shall give examples in a further paper; but meanwhile I want to remind readers of two amazing instances, told at first hand, which if they can believe, they can thereafter swallow the largest camels of this kind that we can provide!

The first occurred to the pupil of Lord Lytton, a great master of the occult, in connection with that strange person, Mr. Jacob, of Simla. Tautriadelta, as he names himself, was one of Jacob's guests, and when the meal was over and a visit to the garden had taken place, both accompanied with some wonderful displays of magic power, Jacob asked his visitor to step on to the verandah privately with him.

"We spoke on occult subjects for a few minutes, and then he said to me, 'I will give you a special experience which will give you something to think about.' Just what I wanted.

"He said, 'shut your eyes and imagine that you are in your bedroom in your bungalow.' I did so. He said, 'Now open your eyes.' I opened them to find that I was in my bedroom—three-quarters of a mile in two seconds! He said, 'Now shut them again and we will rejoin our friends.' But I wouldn't have that at any price; because the idea of hypnotic delusion was still present to my mind; and, if it were so, I wanted to see how he would get over the dilemma. He did not try to persuade me, but only laughed, saying, 'Well, if you will not, then good-bye,' and he was gone. I instantly looked at my watch as I had done in his verandah at the commencement of the experiment, and two minutes had barely elapsed.

"I walked straight out of my bedroom to the dining room where both my friends were sitting. They stared and wanted to know, 'How the deuce I got there?' So I sat down and told them all that had occurred. Then the captain said, 'But where's the tat?' [This was the native conveyance, a horse and cart, which had been borrowed to convey the narrator to Jacob's house.] 'I replied that I had forgotten all about it; I supposed that he had better send for it. Calling a servant, he told him to go to the stables and send a syce up to Sahib Jacob's bungalow for the tat. In a few minutes the bearer returned with the syce, who said that the tat was at that moment safe in his own stable. We stared at one another, and then went to see for ourselves. Sure enough he was there.' (See "Borderland," III., 147.)

An Italian doctor, who had sittings with a family of position in Florence, and was a personal friend of Dr. Franz Hartmann (who persuaded him to relate the incident), is the second example. It happened in March, 1902. To save space I condense the story. Dr. Z. was spending a day or two at Livorno, which is one hundred kilometres, or four hours' journey by express train, from Florence, when one evening, just after nine o'clock, he felt impressed that he was wanted there. He put on a cloak and got on to his bicycle to go to the station, when he found himself turning off on the Pisa road. Faster and faster flew the machine; he lost the pedals; his breath failed with the tremendous speed; he dimly saw the lights of Pisa approach, and lost consciousness. He came to himself in the M—s' house at Florence. While questions and answers were being interchanged, the night watchman thundered at the door below to say that a burglar had entered by an upper window, and was not convinced, though he had to appear satisfied with the assurance that all was well. Meanwhile the bicycle was discovered in the entrance hall, so that apparently it had been put through the door while the owner was put through the window. And the watch, which seems always undisturbed in these tremendous doings, had ticked its quiet way on to 9.30, showing that a quarter of an hour was all that had elapsed for the transport to take place. The full account may be read in Volume IV., p. 21, of the "Occult Review," now, I regret to say, out of print.

RAY'S AND REFLECTIONS.

When the Professor in the story announced to his class that "heat expands and cold contracts," and defied them to offer any exception to the rule, he was staggered by the remark of a bright student: "What about ice, Professor?" And the instructor of youth had to admit that water, when freezing, undergoes temporary expansion.

The "National Spiritualist" (Chicago) gives some similar instances of the way in which teachers may be caught tripping. There is, for example, the story of the Scotch Professor who dropped on an inattentive pupil with the sudden "trap" question, "How many sides to a circle, John?" "Two," said John. "Oh, indeed! Name them!" "The inside and the outside!" A little crestfallen, the Professor returned to the charge. "Did you ever see an effect precede a cause, John?" "Yes," responded the pupil who was much more alert than he seemed, "A man wheeling a wheelbarrow!"

Such instances of the way in which superior minds may be "caught out" through over-confidence will become more abundant as the facts of Spiritualism become known and understood amongst average minds. Those facts will prove very humiliating to some of those erudite persons who know what things *can* exist and what things *cannot* exist, and who seem to be under the illusion that the whole scheme of Nature was devised by a board of Professors.

Many years ago, the late Mr. E. Dawson Rogers, the then Editor of LIGHT, summed up the attitude of the sceptical wise-acres towards Spiritualism in an epigram. He said that their position might be expressed in the words, "It can't be, therefore it isn't!" That attitude has almost disappeared to-day, and there is a tendency to admit the facts but to explain them in a "few other words." Cryptesthesia and telepathy are amongst the more modern instances. And this reminds me that, when reading lately Professor De Morgan's brilliant and humorous Preface to that old-time book, "From Matter to Spirit," he suggests a phrase to be used in explanation of spirit raps, viz., "amosgepotic influence." He presents it satirically as a term which might be found convenient as a compromise! Raps are not produced by spirits. Oh dear no, they are produced amosgepotically! Evidently the Professor well understood the methods of scientific sceptics, and their tendency to drug themselves with high-sounding words to get rid of inconvenient facts. It seems that pedantry and unbelief go together, and the reason is not far to seek. There cannot be spiritual freedom for those who are under the tyranny of words.

A weekly paper refers to Dean Inge as the "dingiest of prophets"—a phrase which just borders on a pun, but manages delicately to avoid the verbal atrocity. But some of us are willing to excuse the Dean much in the way of pessimism and cynicism, in view of his healthy influence as an intellectual force in the Church, which stands in need at times of his strong critical acumen.

We should not expect to find any public man entirely wise and reasonable at every point. That would be superhuman, miraculous. The great qualities are always balanced by defects of one kind or another. This fact is probably better appreciated on the other side of life; for there we find groups of spirits united to carry on each special form of work, and so scientifically organised that all the particular qualities of mind needed are present in one or another of the band of workers.

This form of organisation rather flouts our earthly prejudices concerning race and caste and creed, and is a rebuke to our insularity of mind. There may be a Chinese in the group, a red-skin, a negro, an Arab. The "civilised nations" do not hold a monopoly of virtue and ability. The spirit world in its higher reaches especially goes beyond even cosmopolitanism; it approaches universality.

Looking through the "Clarion" recently I noted, with some surprise, an able article, "How to Pay for the War," by Mr. Walter Jones, that notable Spiritualist who made his mark also in the engineering and the business world. We recorded his death last year; and I learn from the Editor of the "Clarion" that the article was one written for the paper by Mr. Jones some time before his death.

I have just seen a letter in excellent English from a native of India in which he inquires if the Editor can accept manuscripts "on the hire system." It is a decidedly quaint use of a phrase which we usually employ in connection with furniture, and the precise meaning of which in this case is not easy to understand.

D. G.

A BOOK OF CLEAR THINKING.

TELEPATHY AND CLAIRVOYANCE. By RUDOLF TISCHNER. With an Introduction by E. J. Dingwall. Translated by W. D. Hutchinson.*

Well qualified to take its place in the publishers' "International Library of Psychology, Philosophy and Scientific Method," this work by Dr. Tischner is especially adapted to the scientific mind, both in form and in spirit. While it is rigorous in application of the method of science, it is no less austere in treatment of the prejudices that are not scientific but which too frequently are associated with scientists. The publishers, with the general editor of their international series, Mr. C. K. Ogden, are to be warmly congratulated upon the inclusion of this excellent book in their International Library. Working upon material that to experienced Spiritualists and advanced psychic students will seem rather elementary, and perhaps too imperfect at that, the author provides us with an exhibition of *good thinking* on his subject such as we rarely see. Contrary to a familiar "scientific" procedure of "how not to do it," Dr. Tischner finely shows how the investigation of psychic phenomena should be done. Referring to the "how not to" procedure, he writes:—

A well-known doctor was speaking about the phenomena of materialisation observed by Dr. von Schrenk-Notzing, and said to me: "This does not exist for me, because I am a monist." I refuse to discuss the subject with such opponents and leave them to their "monism"! We must accept the facts even if they are astounding and even if, at the start, we have no means of explaining them.

On another page our author says of incomprehensible facts: "Whether they are explicable or not cannot be a criterion as to whether facts should be accepted or rejected." That is solid ground on which to proceed scientifically.

It sounds very well, and gives the impression of real scientific judgment, when a scientist states from his armchair that he could surely have found out the trick. Much weight is given to experience in science; it might be as well here, too, to credit the experienced worker with a little judgment on the subject, and not to think, as is often the case, that the investigator in occult matters is possessed of less intelligence and a weaker critical faculty than the average man.

As Dr. Tischner observes, philosophers like Hegel, Schelling, Schopenhauer, Fichte, Hartmann, and a number of prominent medical men of the same time accepted as facts the phenomena of telepathy and clairvoyance. By telepathy he means "the transference of percepts, concepts, etc., from one person to another without the intervention of our normally recognised senses," intentionally or otherwise, consciously or by the sub-conscious. The term clairvoyance he uses in a very broad sense, including (if he does not give certain occult facts a spiritualistic interpretation) all occult intellectual phenomena that do not come under the heading of telepathy. Clairvoyance is divided into three sub-divisions: Cryptoscopy, Clairvoyance in Space and Clairvoyance in Time. Psychometry is a phase of clairvoyance—psychoscopy. The terms "metapsychic" and "parapsychic" he regards as unsuitable because they require the assumption of too much theory for experimental purposes. "Teleplastic" and "telekinetic" are accepted, being purely physical terms; so the terms "parapsychical" and "paraphysical" are used for the psychical and physical in occult phenomena. Of "Paramnesia," which appears to denote a universal telepathy, Dr. Tischner remarks:—

Professor Oesterrich tried to show that all the facts given by clairvoyants, especially those of psychoscopy, were all due to telepathy. He says that mediums of this type are in telepathic relation with almost everybody in the world, and so have access by telepathy to almost everything that other people experience, or have stored up anywhere in their memories.

Wonderful mediums! But our author gives reasons for being sceptical of this paramnesia.

It is to be clearly understood that Dr. Tischner's work is admirable as true scientific procedure so far as it goes. That he has not yet fully solved the problem of individual survival is a consequence of the limitations in the subject-matter of his experiments, not of defect in his method, which applied far enough with the same moral qualities will lead him into a highly intellectual Spiritualism. "As far as I can see," he writes, "there are no fundamental difficulties against the psychical theory."

—W. B. P.

* Kegan Paul, Trench, Trübner & Co., Ltd. Price 10s. 6d. net.

SPIRITUALISM: EQUAL TO ALL OCCASIONS.

By "AN OLD MARYLEBONITE."

It is becoming increasingly evident that among the many recent additions to the Spiritualist ranks there are a large number of thinking men and women who unhesitatingly regard the new knowledge they have obtained from a religious as well as a scientific and philosophical standpoint, and to these people the following extracts from an address delivered by Miss Felicia R. Scatterd a few years ago will be of special interest, coming as they do from a lady whose unique experience in Spiritualism and whose remarkable all-round knowledge of men and things are so well known. Miss Scatterd said:—

To some of us the world seems trembling on the brink of the greatest religious revival in the history of mankind—for religion has become a matter of the head as well as of the heart, of the intellect no less than of the emotions—and from this standpoint we might perhaps best define religion as:—

A trend of mind and an attitude or condition of soul that directs and governs the whole of the activities of human life towards spiritual and ideal ends.

The acceptance of this, or similar definitions will exclude men thinking and acting as did an American Christian, who, when I objected to a proposed transaction on account of its dubious morality, explained himself thus:—

"Oh, don't you see—that's not religion, that's business."

All religions and systems of the past, all traditions and nascent sciences must have been based upon the facts of what Gerald Massey terms a *common experience*. Only thus can we account for the similarity of the substance-matter at the back of all the great religions and philosophies of the world.

Two factors contributed to their development. There were those who had had the experiences, mystics, prophets and seers, mediums and sensitives—and those who studied these experiences at second-hand, as it were, and formulated them into systems and creeds. So much was lost in the process, and transmuted by the scholastic mind, ignorant of direct experience, that those who had had the experiences upon which these theories and systems were based, frequently repudiated them in part or *in toto*. Nevertheless, a gradual growth in the knowledge of the soul or psyche in man and Nature can be traced through all the world-scriptures and systems, despite their differences and contradictions.

The concluding words of Miss Scatterd's address form such a noble tribute to the transcendent power of the facts of Spiritualism upon the scientific as well as the religious thought of to-day that I do not hesitate to quote them in full as a fitting conclusion to a reference to a memorable address by a lady whose services to the truth she loves so well are as unselfish as they are valuable.

"Spiritualism," said Miss Scatterd, "fits a key to more locked doors than does any other faith or 'ism. Why? Because its bases lie deeper and its conclusions are farther-reaching than are those of other schools of thought and practice. You will observe that I do not say *the key* but a *key*, for many and diverse keys may fit the one lock. Yet I must insist that there are locks to which no key can be fitted but the one which Spiritualism furnishes. Spiritualism is equal to all occasions.

"Science," said John Morley, "when she has accomplished all her triumphs in her order, will still have to go back when the time comes to assist in building up a new creed by which man can live."

"How this can be done has been clearly laid down by that great thinker and scientist, Thomas Huxley. He says:

"You must sit down before a fact as a little child. Be prepared to give up every pre-conceived notion. Follow humbly, wherever and to whatever abysses nature leads, or you shall learn nothing."

"Surely the time has come for the building up of a faith that shall make life worth the living. Already those pioneers of Science who have followed Huxley's advice are gathering the facts that shall be used in the construction of a living faith which shall prove an incentive, an inspiration, and a beacon light to struggling, suffering, despairing humanity."

THE REV. F. FIELDING-OULD has been exhibiting his pictures and sketches at the Walker Galleries, New Bond Street (March 18th to 28th). They included some pleasing productions in oil and water colours, and his studies of scenes on sea and land are especially attractive to the ordinary observer. The art critic, however, may award higher merit to the figure-subjects.

THE REV. GEO. VALE OWEN ON HIS RECENT TOUR.

A Tour of Great Britain, during which I delivered forty-three lectures, has given me an opportunity of comparing the present state of public opinion on our subject with that which I found during the previous winter. The one outstanding feature, to my mind, is the rapidly growing willingness of the general public to consider the case. Emphasis is added to this by the attitude of the clergy. Not only are the younger members of the ministries of the various denominations taking up the study of Spiritualism in its most definite form, but dignitaries of the Church of England are now coming forth with no uncertain voice. Sometimes they preach Spiritualism openly; sometimes they veil it under another name. But the teaching is there all the same. It may not be generally known that in more than one college for the training of candidates for Holy Orders one, sometimes two, lectures are given weekly on our subject. Usually the title is "Psychology"; but among the text-books used are definitely Spiritualistic publications. Among these are "The New Revelation," by Sir A. Conan Doyle, and others of his books. Those who know the inner mysteries of such institutions will appreciate the significance of this in its full importance.

The *personnel* of the leaders of the movement in the various local centres is interesting. Among these I found an old friend and co-worker of Keir Hardie, once prominent in the Socialistic ranks; the first Salvation Army Officer to wear the uniform which General Booth had just designed and which was made by a Whitechapel firm; and other interesting personalities. It was both instructive and invigorating to get among the keen, virile sons of the great industrial cities of the North and Midlands. Nor was humour lacking.

One old and honoured Councillor told me he had lent some of my books to a friend newly interested in the subject. I expressed myself delighted. "Yes," he continued, "but he has had them a long time. I reproached him about it. His excuse was that he was a slow reader. He kept your books to read in the evening while listening-in to the wireless." Which rather took the gilt off the gingerbread. I somehow fancied that "The Highlands of Heaven" in competition with 2LO and after-dinner lethargy would come off a bad second-best.

I would like to express my thanks to the Editor for his kindly co-operation in publishing the list of my lectures from week to week. This greatly facilitated my work and was a considerable convenience to the local organisers.

G. VALE OWEN.

REV. LILY LINGWOOD-SMITH'S SOUTH AFRICAN TOUR.

We take the following from an account furnished by Mr. W. Round Saunderson, of the Spiritualist Union of South Africa:—

After being away from Australia for nearly three years on an originally proposed world-mission of six months in the cause of Spiritualism, the Rev. Lily Lingwood-Smith, Pastor of The Order of Light (Incorporated) and First Theomonistic Church of Adelaide, accompanied by her husband, Mr. W. T. Lingwood-Smith, sailed on the "Demosthenes" from Cape Town on February 19th for West Australia, where she will have a short mission in Perth and then return to her pastorate at Adelaide where she is eagerly looked for.

Mrs. Lingwood-Smith's tour has been an eminently successful one, and her work in England, the United States of America and South Africa, has endeared her to many and reflected the highest credit on our great cause. She is an energetic and faithful worker for the truth, sparing no effort or inconvenience to advance our principles and demonstrate her pronounced psychic gifts for the benefit of humanity.

Arriving in Cape Town in August, 1924, from England, Mrs. Smith's services were at once requisitioned by the Spiritualist Union of South Africa, who arranged the details of her tour in the four provinces of the Union. A word of hearty appreciation may here be accorded to Bro. James Thomson, the Honorary Secretary of the Union at the headquarters in Johannesburg, who was indefatigable in his efforts to promote the comfort of the visitors and the success of the mission.

During her six months' tour, covering over 2,000 miles in South Africa, Mrs. Lingwood-Smith occupied the platforms of the Churches, working under the ægis of the Union each Sunday in Cape Town, Kimberley, Bloemfontein, Johannesburg, Krugersdorp, Pretoria, Maraisburg and Durban, and her time during the week was fully occupied with flower readings, instruction and development circles, and interviews given to those in need of spiritual help and physical healing. Intense interest was shown at all her meetings, which in every case were very largely attended and in more than one instance numbers had to be turned away for want of accommodation.

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

We take the following from the "Boston Herald" of Friday, 20th ulto.:—

A blanket endorsement of the genuineness of all the phenomena produced by Mrs. LeRoi G. Crandon, the medium "Margery," was given last evening by J. Malcolm Bird, at one time secretary of the "Scientific American" Investigating Committee, in an address on psychical manifestations at the City Club.

In his vigorous defence of the medium against recent charges of fraud, he not only accused Dr. William McDougall, of Harvard, of conscious bad faith, but alleged that he had made statements regarding phenomena which were flatly controverted by signed reports of sances made in his own handwriting. Houdini, the magician, also came in for scathing castigation for his accusations against "Margery," and Dr. Daniel F. Comstock and Dr. Frederick W. Prince, both members of the investigating body, were roundly criticised for their failure to indorse Mrs. Crandon.

DESCRIBES COLD BREEZES.

Mr. Bird, who was introduced by A. J. Philpott, began his talk with a brief sketch of the nature of psychical phenomena, and then told of some of the more remarkable of the effects which he had witnessed at the Crandon sances at 10, Lime Street. He described cold breezes that rushed out of the medium's cabinet and said he was convinced that "Margery" had no hand in producing them because she was breathing down his neck all the time they occurred.

He mentioned the familiar bell box experiments, the unbalanced scale apparatus, and the luminous disks which floated about the darkened room. "But all this is no more astonishing than commonplace electrical phenomena would have been 500 years ago," he added.

At this point Mr. Bird ended his general address and began what was practically a reply to Dr. McDougall's statement on the Crandon manifestations and a criticism of the verdict of the "Scientific American" Committee.

Remarking that he wished the professor of psychology at Harvard would confine himself to facts, he flatly asserted that Dr. McDougall was never hindered in his investigations by orders from Dr. Crandon, "Margery" or "Walter," her spirit control, as was charged. The only instructions given came from E. J. Dingwall, who was in charge of the sances, he stated.

Controverting Dr. McDougall's intimation that the bell box never operated in red light, Mr. Bird read excerpts from the professor's own reports telling of such occurrences. "I'm afraid he has a bad memory," he added.

Although the speaker admitted he had never been present at a sance with "Margery" when ectoplasm was produced, he said that he regarded it as a genuine manifestation of psychical power. Here, too, he accused Dr. McDougall of misstatements in alleging that ectoplasmic phenomena only happened in his presence when the medium's hands were not adequately controlled. To disprove the fact, he read records which he said were written by McDougall himself.

Houdini's charges of trickery were dismissed rather cursorily by Mr. Bird. He denied that Houdini ever caught "Margery" levitating the table with her head as he alleged, and gave as a reason that his, Bird's, hands were always on the medium's shoulders or in her lap.

"The whole question is one of veracity between Margery and Houdini," he said, "and all the evidence of fraud in the box case points to the magician rather than to her." He also accused him of attempting to run the sances with a high hand, and remarked that he had "an odour of bad faith."

In conclusion, Mr. Bird said that he believes there is a striking similarity between Einstein's theory of relativity and the phenomena shown in the sance room.

EARLY MORNING IMPRESSIONS.

When one awakes from sleep and so returns to conscious life, he is in a peculiarly receptive and impressionable state. All relations with the material world have for a time been shut off, the mind is in a freer and more natural state, resembling somewhat a sensitive plate, where impressions can readily leave their traces. This is why many times the highest and truest impressions come to one in the early morning hours, before the activities of the day and their attendant distractions have exerted an influence. This is one reason why many people can do their best work in the early hours of the day.

But this fact is also a most valuable one in connection with the moulding of everyday life. The mind is at this time as a clean sheet of paper. We can most valuably use this quiet, receptive, impressionable period by wisely directing the activities of the mind along the highest and most desirable paths, and thus, so to speak, set the pace for the day.

—From "In Tune with the Infinite," by

RALPH WALDO TRINE.

ANIMAL SURVIVAL: THE SOUL OF THE DOG.

In the March-April issue of "Animals," amongst the contributors to the symposium "Have Animals Souls?" Mr. H. Dennis Bradley writes:—

During my psychical research experiences I have on two occasions received communications with regard to the spirit life of animals in the spheres.

To emphasise the importance of this, I should mention that I have actually heard the voice of the first communicant on literally fifty or sixty occasions during the last two years. A voice speaking from space and conversing intelligibly is the most miraculous phenomenon in the world, and it is the most astounding discovery of this or of any other age.

My experiments for the last three months have been conducted without any known medium being in attendance, and among the many witnesses who have been present with me, at these experiments, and who can testify as to the results, are: Mr. Hannen Swaffer, late editor of the "People"; Mr. Edward Huskinson, the editor of the "Tatler"; Mr. P. G. Wodehouse, Mr. Caradoc Evans, Mr. Donald Calthrop, etc.

With regard to animals having souls, the first communication was made to me by the spirit of my brother-in-law, "W.A.," who said:—

Animals, such as tigers and snakes, etc., are not on this sphere. They all go to an animal kingdom and are there re-drawn upon for physical life on earth. Animals capable of love and loyalty live with us on this plane. I was glad to see dogs, and I have two cats which have adopted me. There was probably some link between me and them when on earth; perhaps in my earlier days.

The second communication took place in my study at Dorincourt, on December 18th, 1924, when there were present, in addition to myself, among others Mr. Hannen Swaffer and Mr. J. M. Dick, the well-known sporting journalist. A professional "voice" medium was present on this occasion.

During this séance several spirit voices spoke with us, but in the middle of the sitting there happened what I consider perhaps the most remarkable phenomenon of the evening, and it came in a very strange form. In the centre of the room a dog barked.

It was a loud and very distinct bark, like this: "Wough! Wough! Wough! Wough!" (1, 2, 3, 4). There was then a pause for about six or seven seconds, and then again: "Wough! Wough- Wough! Wough!" (1, 2, 3, 4). Then followed a sort of groaning, as if it wanted to come to someone. Mr. J. M. Dick appeared to be very surprised. A spirit voice then spoke and announced that it was "the Keeper" of the dogs in the spirit spheres. The "voice" said that the dog had belonged to one of those present.

Mr. J. M. Dick asked: "Is it Bogey?" It was a pity that he volunteered this name, but this was remedied afterwards. The "voice" replied: "Yes, it is Bogey." I then asked the voice whether he could tell us the breed of the dog. (Note.—This was a question calling for an evidential reply.) The "voice" said: "It is a very large dog—a great Dane."

The dog continued to bark for a little while in the same manner, four deep barks each time. After the first few barks of this dog there came back an answering bark from my Alsatian wolf hound, in an outhouse, some distance away from the room in which the séance was being held. Each time the bark of the great Dane was heard in the séance room, the answering bark came back from my Alsatian wolf hound.

Mr. J. M. Dick told us that he was absolutely astounded by this phenomenon, because he could recognise his dog's bark anywhere. The dog was a great friend of his and of his wife's, and they had a very deep affection for it. One of this animal's chief characteristics was that he would always bark in four distinct barks at a time. Mr. J. M. Dick, having had no previous experience of séances, was very deeply impressed.

Why should the sceptic smile at the idea of a dog which has died coming through and manifesting its presence? Why should not the spirits of dogs exist in after life? Personally, I am a lover of dogs and I have a greater affection for some of my dogs than for the majority of humans I have met in life.

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SUNDAY'S SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.—March 29th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. A. Vout Peters. Wednesday, April 1st, 8, Mrs. N. Melloy.
- Croydon.—Harewood Hall, 96, High-street.—March 29th, 11, Mr. Percy Scholey; 6.30, Miss L. M. Bazett.
- Camberwell.—The Central Hall, High-street, Peckham.—March 29th, 11, open circle; 6.30, Mrs. C. O. Hadley. Wednesday, 7.30, at 55, Station-road.
- St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 29th, 7, address. April 2nd, 8, Mr. Boddington.
- Shepherd's Bush.—73, Becklow-road.—March 29th, 11, public circle; 6.30, Miss Proud. Thursday, April 2nd, 8, clairvoyance.
- Peckham.—Lausanne-road.—March 29th, 7, Mrs. E. Edey. Thursday, 8.15, Mr. C. H. Goff.
- Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—March 29th, Anniversary Services, 11, Mr. F. D. Boyce; 3.30, Naming Ceremony, Mrs. E. Clements; 7, Mrs. E. Clements (Mr. Leslie Curnow in the chair).
- Central.—144, High Holborn, W.C.1.—March 27th, 7.30, Miss Bond. March 29th, 7, Mrs. Golden.
- 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 29th, 6.30, Service, Holy Communion and Address. Healing Service, Wednesday, April 1st, 7 p.m.

ANSWERS TO CORRESPONDENTS.

- H. DREW.—Thank you for your letter and the programme. We compliment the S.D.C. on its enterprise, and are glad to hear that the piece was so ably performed.
- F. F. A.—It is better that such attacks be answered in the paper in which they appear.
- W. M. MCGREGOR (Kanchrapara).—There are a great number of books which cover the question. We would recommend "Some Evidences for Human Survival," by the Rev. C. Drayton Thomas, which can be obtained from the L.S.A., Ltd., at this address (see their list of books in LIGHT).

NEW BOOKS RECEIVED.

- "Witching Ways." By Grahame Houblon. Arthur H. Stockwell. (6s. net.)
- "Prometheus Bound." By James Morgan Pryse. John M. Watkins. (Cloth, 8s. net; leather, 13s. net.)

SPIRITUALIST UNION OF SOUTH AFRICA.

In a letter from Mr. W. Round Saunderson, Hon. Treasurer of the Spiritualist Union of South Africa, 66, Winchester House, Loveday-street, Johannesburg, he writes:—

We would be glad if you would notify in your columns our full address as above, and request all intending visitors to South Africa to place themselves beforehand in direct communication with our Hon. Secretary (P.O. Box 6379), so that all information can be given by us and arrangements made for welcome, etc.

We may add that the patrons of the Spiritual Union are given as Sir Arthur Conan Doyle, Dr. George Lindsay Johnson, and Sir Oliver Lodge.

OBITUARY—MR. RICHARD WOLSTENHOLME.—Just as we go to press we learn of the transition of Mr. Richard Wolstenholme, one of the oldest pioneers of Spiritualism, and a director of the "Two Worlds" Company, who passed away on Monday last after an illness of some ten weeks—diabetes. He was 83 years of age on the 15th inst. and sat in his first séance in 1852. His record is, therefore, that of the oldest Spiritualist, his experience covering the wonderful period of more than seventy years.

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THE COUNCIL OF THE LONDON SPIRITUALIST ALLIANCE

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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, apports, 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.

Each article should be accompanied by a simple statement of facts relating to its origin, production or associations, and the signatures of those able to testify to its genuineness. 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 FOR SALE.

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.C.E. Cloth, Post Free, 5/10.
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.
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.
The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2.
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/-.
Towards the Stars.—By H. Dennis Bradley. 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.

MEETINGS.

Monday, Mar. 30th, at 3 p.m.
Clairvoyance and Psychometry, Circle limited to six. Members 5/-; friends introduced by Members, 7/6.
MRS. J. CLEGG.

Tuesday, Mar. 31st, at 3.15 p.m.
Clairvoyance, Public Demonstration. Members Free; Non-members, 2/-.
MR. A. VOUT PETERS.

Wednesday, April 1st.
4 p.m. Discussion Class, preceded by tea. Members, 1/-; Non-members, 2/-.
Leader: MR. E. E. PROWER.
5 p.m. Annual General Meeting.
7 p.m. Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.
MR. ALBERT T. TAYLOR.

Thursday, April 2nd, at 7 p.m.
MR. STANLEY DE BRATH, M.I.C.E., author of "Psychic Philosophy," and translator from the French of works by Professor C. Richet and Dr. Gustave Geley, will lecture on "Dr. Geley's Work on Ectoplasm and Clairvoyance."
Chair: Miss FELICIA SCATCHERD. Members free; Non-Members, 2/-.
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Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.
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/-.
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, 4/9.
What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.
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The Case of Lester Coltman.—By Lillian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.