

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Gotho.

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

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NOTES BY THE WAY.

"AND not by eastern windows only,
When daylight comes, comes in the light.
In front the sun climbs slow, how slowly;
But westward, Look! the land is bright."
—CLOUGH.

TESTS SHOULD BE THOROUGH.

It was observed long ago by experienced Spiritualists that the finest and most convincing evidences are often gained when no attempt is made at scientific tests. When mutual confidence and goodwill produced harmonious conditions there have been manifestations which made the idea of fraud laughable and preposterous, "M.A. (Oxon)" several times testified to the fact. Our own position, however, is that test conditions are necessary when it is a matter of satisfying the outside world. When that is the case we are impatient of half-measures. The test must be thorough and rigid. There must be no flaws in the evidence—no looseness nor lack of observation. It must be a test which can endure the severest scrutiny. This will explain our attitude in the past in cases where although we were privately satisfied of the genuineness of the phenomena, we were equally convinced that hostile criticism was justified, since the proofs were incomplete and the cases should never have been put forward as evidential from the standpoint of the outsider.

SPIRITUALISM AND INSANITY.

There is a sacrificial ritual which often comes to mind and is appropriate to many men and things. The Mandaite priest, laying his hand on the sheep at the altar, says "In the name of Alaha, Ptahiel created thee, Hibel Sivo permitted thee, and it is I who slay thee." We think of this when we see the old charge of insanity brought against Spiritualism. "A certain professor created thee; an influential journal, which should have known better, permitted thee; and it is I, H. J. Osborn, who slay thee!" Or it might be "I, Charles L. Tweedale," for both the journalist and the clergyman are active in defending Spiritualism

against the slander. But unfortunately it takes a deal of slaying and has to be done as many thousand times as there were imaginary victims in the professor's asylums. We do not share the old cruel idea that part of the heavenly joys of the redeemed would lie in watching the torments of the unredeemed, and seeing "the smoke of their burning ascend up for ever," but we shall no doubt, until we are fully redeemed ourselves, like to see just how the Divine justice will deal with the people who invent or carelessly propagate slanderous insinuations of this sort. It is not those who are warmly surrounded in the fold who suffer most, but the lonely isolated Spiritualist who is perhaps not too well equipped with the knowledge that makes the strength of his position, who is distressed. The newcomer in particular should supply himself with such useful pamphlets as the London Spiritualist Alliance provides, at small cost and little outlay of time and effort, which provide those powerful weapons, facts, wherewith to meet arguments and objections.

ECTOPLASM: A QUESTION.

Ectoplasm, the discovery of which was at first hailed with derision, is rapidly becoming accepted as a scientific fact, although it is receiving much more serious attention amongst Continental researchers than here. It is interesting that Miss Felicia Scatcherd, who recently lectured on the subject in Sheffield, was asked by a member of the audience whether the form seen to escape from the physical body at death was ectoplasmic in its nature. It was a question that might have disconcerted some speakers, but in this case the lecturer was equal to the occasion and replied in the negative, giving as her reason the fact that ectoplasm is of a temporary nature, quickly disappearing, and is moreover material or quasi-material. We think she was right, but we do not at present know sufficient to speak positively concerning that mysterious substance that has apparently been known for centuries amongst occultists but is only to-day coming under scientific scrutiny.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

In view of the great public interest now being taken in supernormal phenomena, a number of gentlemen interested in scientific psychical research as well as in the larger issues of the subject, have decided to found a National Laboratory. Accordingly an inaugural meeting was held at the Royal Societies' Club on Wednesday, the 25th ulto., at which the matter was discussed and the preliminary arrangements completed. We hope to publish a full report of the meeting in our next issue and we may mention, incidentally, that the personnel of the new organisation enables us to look forward with confidence to its ultimate success in the important work which it is setting out to accomplish.

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

BY SIR ARTHUR CONAN DOYLE.

(Continued from page 147.)

It was William Eddy whose mediumship took the form of materialisations. Horatio Eddy gave séances of quite a different character. In his case a sort of cloth screen was fixed up in front of which he used to sit in good light with one of his audience beside him holding his hand. Behind the screen were placed a guitar and other instruments, which presently began to play apparently of their own accord, while materialised hands showed themselves over the edge of the screen. The general effect of the performance was much the same as that of the Davenport brothers, but it was more impressive inasmuch as the medium was in full view, and was under control by a spectator. The hypothesis of modern psychic science, founded upon many experiments, especially those of Dr. Crawford, of Belfast, is that invisible bands of ectoplasm, which are rather conductors of force than forcible in themselves, are evolved from the body of the medium and connect up with the object to be manipulated, where they are used to raise it, or to play it, as the unseen power may desire—that unseen power being, according to the present views of Professor Charles Richet, some extension of the personality of the medium, and according to the more advanced school, some independent entity. Of this nothing was known at the time of the Eddys, and the phenomena presented the questionable appearance of a whole series of effects without any cause. As to the reality of the fact, it is impossible to read Olcott's very detailed description without being convinced that there could be no error in that. This movement of objects at a distance from the medium, or Telekinesis, to use the modern phrase, is now a rare phenomenon in light, but on one occasion at an amateur circle of experienced Spiritualists the author has seen a large platter-shaped circle of wood in the full light of a candle, rising up on edge and flapping code answers to questions when no one was within six feet of it.

In Horatio Eddy's dark séances, where the complete absence of light gave the psychic power full scope, Olcott has testified that there were wild Indian war dances with the thudding of a dozen feet, and the loud playing of every instrument simultaneously, accompanied by yells and whoops. "As an exhibition of pure brute force," he says, "this Indian dance is probably unsurpassed in the annals of such manifestations." A light turned on would find all the instruments littered about the floor, and Horatio in a deep slumber, without a trace of perspiration, lying unconscious in his chair. Olcott assures us that he and other gentlemen present whose names he gives, were permitted to sit on the medium, but that within a minute or two all the instruments were playing once again. After such an experiment all further experiences—and there were very many—seem to me to be beside the point. Short of wholesale and senseless lying on the part of Olcott and the other spectators, there can be no doubt that Horatio Eddy was exercising powers of which science was and still is very imperfectly acquainted.

Some of Olcott's experiments were so definite and are narrated so frankly and so clearly that they deserve respectful consideration and ante-date the work of many of our modern researchers. For example, he brought from New York a balance which was duly tested as correct with a published certificate to that effect. He then persuaded one of the forms, the Squaw Honto, to stand upon it, the actual weights

being recorded by a third person, Mr. Pritchard, who was a reputable citizen and disinterested in the matter. Olcott gives his account of the results and adds the certificate of Pritchard as sworn to before a magistrate. Honto was weighed four times, standing upon the platform so that she could not ease her weight in any way. She was a woman five foot three in height and might be expected to register about 135 pounds. The four results were actually 88, 58, 58 and 65 pounds, all on the same evening. This seems to show that her body was a mere simulacrum which could vary in density from minute to minute. It showed also what was clearly brought out afterwards by Crawford, that the whole weight of the simulacrum cannot be derived from the medium. It is inconceivable that Eddy, who weighed 179 pounds, was able to give up 88 of them. The whole circle according to their capacity, which varies greatly, are called upon to contribute, and other elements may in all probability be drawn from the atmosphere. The highest actual loss of weight ever shown by Miss Golligher in the Crawford experiments was 52 pounds, but each member of the circle was shown by the dials on the weighing chairs to have contributed some substance to the building of the figure. Mr. Olcott also prepared two spring balances and tested the pulling power of the spirit hands, while those of the medium were held by one of the audience. A left hand pulled with a force of forty pounds and the right hand with fifty in a light which was so good that Olcott could clearly see that the right hand was one finger short. He was already familiar with the assertion of the spirit in question that he had been a sailor and had lost a finger in his life-time. When one reads of such things the complaint of Olcott that his results were not final, and that he had not perfect test conditions, becomes more and more hard to comprehend. He winds up his conclusions, however, with the words, "No matter how many sceptics came battering against these granitic facts, no matter what array of 'exposers' might blow their penny trumpets, Jericho will stand."

One observation of Olcott's was that these ectoplasmic forms were quick to obey any mental order from a strong-minded sitter, coming and going as they were willed to do. Other observers in various séances have noted the same fact, and it may be taken as one of the fixed points in this baffling problem.

There is another curious point which probably escaped Olcott's notice. The mediums and the spirits who had been fairly amiable to him during his long visit turned suddenly very acid and repellent. This change seems to have occurred just after the arrival of Madame Blavatsky, with whom Olcott had struck up a close comradeship. Madame was, as stated, an ardent Spiritualist at the time, but it is at least possible that the spirits may have had foresight and that they sensed danger from this Russian lady. Her theological teachings which were put forward in a year or two were to take the shape that although the phenomena were real the spirits were empty astral shells and had no true life of their own. Whatever the true explanation, the change in the spirits was remarkable. "So far from the importance of my labour being recognised and reasonable facilities afforded, I was kept constantly at a distance as though I were an enemy instead of an unprejudiced observer."

Colonel Olcott narrates many cases where the sitters have recognised spirits, but too much stress should not be laid upon this, as with a dim light and an emotional condition it is easy for an honest

observer to be mistaken. The author has had the opportunity of gazing into the faces of at least a hundred of these images, and he can only recall two cases in which he was absolutely certain in his recognition. In both these cases the faces were self-illuminated and he had not to depend upon the red lamp. There were two other occasions when with the red lamp he was morally certain, but in the vast majority of cases it was possible if one allowed one's imagination to work, to read anything into the vague moulds which rose before one. It is likely that this occurred in the Eddy circle—indeed, C. C. Massey, a very competent judge, sitting with the Eddys in 1875, complained of the fact. The real miracle consisted not in the recognition but in the presence of the figure at all.

(To be continued.)

MISS LOUISE OWEN AT BIRMINGHAM.

Mr. Alfred Morris (of Kingsdown Park, Tankerton, Kent) writes:—

I had the great pleasure of attending Miss Louise Owen's meeting at Queen's College, Birmingham, on Wednesday, March 25th, when she addressed a hall packed to overflowing on the subject of "Northcliffe Still a Force—a Rift in the Veil."

Judging by the hearty response of the audience, Miss Owen's message from her late "chief" was received with marked approval. At the close of the meeting they flocked round her just to have a word and shake of the hand.

This was pleasant to observe, especially after the somewhat halting approval and evident timidity of some of the older and more experienced Spiritualists.

Miss Owen held the rapt attention of the audience for an hour during which she related her wonderful experiences in a very earnest, calm and simple manner—the sublime quality of the message itself compelled this earnestness.

It was a remarkable experience even to have been present. Here was a lady, only a few months in the movement, during which she has gathered as much evidence as some of us have in twenty years. She has grasped the enormous importance of the *reality of survival*, and is determined to let others share the glorious news with her. She now *knows* that the spirit of her great chief lives and is very much alive.

Having realised the inward joy and comfort this glorious truth has brought her she is not hoarding up her new-found treasure but is using her immense energy in making known her experiences to others that they, too, may find joy and comfort.

The cold, cautious, critical attitude of the investigators and psychical researchers has been of inestimable value and worthy of reverent respect. While I hold those in admiration who have done so much for the cause I venture to think that the time has arrived for a more forward move to bring this vital truth before the masses.

To get a knowledge of this truth and its *inner meaning* into the minds of the people will help, more than anything else, to dissipate the terrible state of unrest and in-harmony now so prevalent everywhere.

For this reason we may welcome Miss Louise Owen, with her boundless energy and enthusiasm, to help those noble souls who, like Sir Arthur Conan Doyle and the Rev. G. Vale Owen, are spending their lives in this mighty work.

INTOLERANT SCIENTISTS.

Men know well that even in their own coarse material work the presence of a scrap of metal may upset the whole balance of a great magnetic instalment, and yet they will not take the word of those who are in a position to speak from experience that a psychic condition may upset a psychic experiment.

But indeed, when we speak of science in this connection, it is a confusion of thought. The fact that a man is a great zoologist like Ray Lankester, or a great physicist like Tyndall or Faraday, does not give his opinion any weight in a subject which is outside his own speciality. There is many an unknown Smith and Jones whose twenty years of practical work have put him in a far stronger position than that of these intolerant scientists; while as to the real Spiritualist leaders, men of many experiences and much reading and thought, it is they who are the real scientific experts who are in a position to teach the world. One does not lose one's judgment when one becomes a Spiritualist. One is as much a researcher as ever, but one understands better what it is that one is studying and how to study it.

—From SIR ARTHUR CONAN DOYLE'S article, "Psychic Experiences," in "Survival" (edited by SIR JAMES MARCHANT).

AWAKE! AND HAIL THE DAWN!

BY "AMAROH."

(A communication received through the mediumship of Mr. and Mrs. P. G. Wellings and read before the Bromley Circle for Psychic Study.)

This is the approaching end of an earth period of extreme materialism, when earth-souls have arrogated unto themselves omnipotence, thus assuming they are the beginning and end in their finite selves. That is: man says, "I am here, and all I do only affects me, and when I die that ends my powers. I come, I go, and that finishes it."

That may be termed the viewpoint of the semi-educated, and those whose education has been entirely upon material lines. The dark mass of this feeling is lightened by those who have educated themselves in the faith of the teaching of their Church, and in the instinctive faith of the continued brotherhood of man as a continuity of life benefiting the world in their children; also now and then in those spiritual souls who are in tune—or have made their characters in tune—with the infinite truths that are the fundamental springs of life in all its aspects. We do not include Spiritualists, as such, as enlightening the mass. They are not recognised as benefiting their brothers unless they have the courage to put their thoughts into actions, for a mere belief in the continuity of life does not advance them if they do not add to it the Fatherhood of God.

Now, the age out of which you are about to lift yourselves, is lit by these brothers of men who have looked to the Father for help in their efforts, and who have taught that good is not the observance of man-made laws so much as the following of the dictates of their deepest, purest instincts, educated in the light of their present understanding and carried into action.

This, then, is the thought we would impress—that of putting into action and making concrete the Brotherhood of Man, the Universal Brotherhood, irrespective of religions or nations. Even the most evil, to your present thinking, are still your brothers, and look to you for help and leading. You say that the idea is fine, but man's nature will not allow it to be carried out yet. Why "yet"? A start has to be made, and you have the germ of the truth already established amongst you in the schemes of co-operation that are in evidence. These only need extending and being universally established. You say, "That can't be done, in the present way of thinking, when man is out for himself only, and pushes down still further those who are already down." This is just where a strong drawing together of the scattered exponents of the idea of Brotherhood would so greatly help. Draw them all together in a practical working scheme, not one whereby they live separated from their fellow men, but one wherein they mingle, and are not looked upon as beings apart. This would form the centre of the influence which would spread far and wide.

The great scheme afoot in your world of spirit concerns each and every thinker who has the impelling force of this spirit driving him to do something, he knows not what. He is waiting for a lead to come to him, wherever he may be stationed in the world, and has his ears attuned to catch the faintest whisper of the call that he feels will be his. The spirit with increased strength and vision is straining at its leashes. These have been broken by some, who have endeavoured to make concrete their ideals in an unwilling sea of conflicting ideas and opposition. They have failed; not because the idea was bad, but because it was incomplete and the time not ripe for it to come to expression. The harvest of these ideals now approaches, and the many can be merged, taking the best from each; in whole-hearted co-operation forming one glorious whole. The resultant, after many years of labour and teaching, will be the stepping-off-place to yet grander ideals, which shall be taught you by your new Teacher.

Gather, then, all ye thinkers together in some place! Let some poor man, with the right spirit and ideals, lead you in your deliberations. We say "poor," in worldly goods, for is it not noted amongst you that all great and good things spring not from the rich? Yea, let poor men, rich in the spirit from which all things proceed, be gathered together in that spirit; and in their earnestness in co-operation, find the way that is close at hand; and, taking courage, in faith and rightness of purpose, ignoring all else—lead.

When your new Teacher comes amongst you in power, how shall you treat him? As of old He will be of the poor—poor. He will be in the slums, perhaps, and living as their inhabitants do. How will you recognise Him? Will you let Him have slums to go to, for He in His infinite compassion seeks out the lowliest and dwells with them? May you let there be no hells for Him to find! Clean your world. Make it a resting-place for His foot whereof ye need not be ashamed. Remember our Lord comes again: fail ye not.

THE IDEAL SEANCE ROOM.

BY HARRY PRICE.

What constitutes the ideal séance room? Before we can answer that question we must consider from whose standpoint the room is to be considered "ideal." From the medium's point of view the perfect séance room is to be found in the home of the investigator, whose family and friends form the circle. The "ideal" séance room of the typical professional conjurer would be a place fitted up with peep-holes, secret doors, sliding panels, man-traps and spring guns! The orthodox scientist usually demands such rigid conditions in his psychic laboratory that he freezes out the phenomena altogether. But, short of personal experience, it will be the scientific investigator who will finally convince the "man in the street" of the reality of psychic phenomena.

It is a well-established fact that the less formal the apartment, the better the phenomena produced in it. Most mediums instinctively rebel against formality of every description. Rigid observance of any set procedure only worries them, and shackling their minds inhibits the phenomena just as surely as shackling their bodies. Tricky devices surreptitiously installed by cunning investigators invariably *ricochet* upon the heads of the users, and defeat their avowed object. If the medium is a genuine psychic he usually "senses" the imposition; if he is fraudulent, he is generally clever enough to discover the traps laid for him. So it is futile in any case. Mistrust breeds mistrust, and serious investigation becomes impossible.

We have recently had a striking illustration of the fact that no pains should be spared to make a séance room as "ordinary" as possible, with nothing of the "torture-chamber" aspect about it. When Mr. Dennis Bradley arranged with the S.P.R. that Valiantine should give twelve sittings in Tavistock Square, apparently no one thought it worth while to remove the wire cage installed in the séance room of this Society. But it was the presence of the cage that rendered the experiments abortive, and caused the medium and his guide, "Dr. Barnett," to decline, after two sittings, to proceed further with the séances. The fact that the investigators had no intention of using the cage on Valiantine is beside the point. The medium was in a similar position to that of the unarmed poker-player whose opponent has a loaded revolver at his elbow; or of the poodle whose master is endeavouring to teach him tricks by "kindness," but whose pocket is bulging with a heavy dog-whip, not too carefully concealed. Frequently it is the investigator who should be placed in the cage.

The poet tells us that "stone walls do not a prison make," but the average medium will not agree with his dictum: ". . . nor iron bars a cage," the mere sight of which would have a disturbing effect upon the minds of most psychics. The fact is that Valiantine was not comfortable at the S.P.R., where the *social* conditions at the séances were in violent contrast to those obtaining in Mr. Bradley's own home.

We have seen numerous modern instances where the phenomena obtained through a medium were in inverse ratio to the *companionableness*—or otherwise—of the sitters. Take the case of Eva C. (Marthe Béraud). Assuming this medium to be genuine, we find the best phenomena were produced in Madame Bisson's flat in Paris and in the midst of Baron von Schrenck-Notzing's household at Munich. When Eva migrated to London where she submitted herself to a more or less sympathetic circle of investigators, very little happened. When the Sorbonne iconoclasts—frankly antagonistic—at last secured her, the phenomena stopped dead. The wonderful and convincing phenomena I witnessed through Willy Schneider in the home and among the friends of Baron von Schrenck-Notzing at Munich were not repeated in the séance room at the S.P.R. when he visited this country at the close of last year. Obviously he felt out of place and uncomfortable; and although some phenomena were produced, they were obtained with difficulty. The two sittings I attended proved quite negative. And can anyone doubt that the magnificent phenomena witnessed through Daniel Dunglas Home were due to the fact that nearly all his sittings were held in the houses of his friends or under the observation of Lord Dunraven, who was like a brother to him?

What Madame Bisson did for Eva and Lord Dunraven for Home, Dr. Enrico Imoda did for Linda Gazzera with the same happy results.* The principal experiments with Linda were made in Turin at the home of Dr. Imoda's friend, the Marquise de Ruspoli. The social aspect is an extremely important factor in all these cases, and is responsible for the production of the best phenomena. I would go further and say that the *most important* factor for success in the testing of a medium is the social one.

The wonderful and varied phenomena witnessed through "Margery" have been produced in the home circle at Boston. It is just as easy—if one has the necessary brains—to properly control a medium in a Mayfair drawing-room as it is in an apartment reminiscent of Mr. Tussaud's late

* See Imoda's "Fotografie di fantasmi," F. Bocca, Torino, 1912.

lamented Chamber of Horrors. This statement is borne out by the fact that Dr. Woolley, the principal Research Officer of the S.P.R., is now carrying out some experiments—which are proving quite satisfactory—with Valiantine at Dorincourt, Mr. Bradley's residence. It is the "atmosphere" in which the sittings are held which is so vital. Professor Chr. Winther, of Copenhagen, who is experimenting with the Danish medium, Anna Rasmussen, informs me that most of his sittings take place at his home, in the bosom of his family, where he applies the most delicate scientific apparatus in the recording of psychic phenomena. Incidentally, he has confirmed our discovery of the fact (first demonstrated by instrumental means through Stella C.), that the temperature of the room drops during the psychic emanations of some mediums. With Anna Rasmussen it is the social conditions attending the sittings which have made them so successful. Though it is not always convenient to test a medium in one's own home, there is no reason why an apartment prepared for the purpose should resemble a dentist's operating room.

The answer, then, to the query, "What is the ideal séance room?" appears to be that it should be as little "ideal" as possible—which is not so paradoxical as it sounds. The séance room attached to the National Laboratory of Psychological Research, now being established in London, will, it is intended, be a comfortable apartment where the medium will at once feel at home. The laboratory will be conducted upon purely scientific lines; but that is not to say that the séance room will resemble a dungeon of the Inquisition.

If the "ideal séance room" is important for good results, still more is it necessary that the medium should be in the hands of the "ideal" investigator.

CURRENT ITEMS.

Miss Felicia R. Scatcherd, Editress of the "Asiatic Review," recently lectured on the "Mysteries of Ectoplasm" to the Sheffield Society for Psychical Research.

The "World's Pictorial News" says:—"The present revival of Spiritualism is daily receiving more and more inquirers from all social classes, with the result that every mediumistic person in London is booked for séances weeks ahead."

According to the "Glasgow Weekly Herald," Mr. Clive Maskelyne says, "The proper authority to say whether Spiritualistic phenomena require real spirits is the magician." Naturally. The shoemaker is said to think there is nothing like leather. All Mr. Maskelyne's wonders are, in the last analysis, performed by a spirit, or spirits.

The Society for Psychical Research has just published Mrs. Henry Sidgwick's report on Professor Gilbert Murray's experiments in telepathy. The report appears in Part 92 of the Proceedings of the Society.

The adverse criticism of faith-healing by the Bishop of Durham (Dr. Hensley Henson) at the recent Durham Diocesan Conference, was ably replied to by the Vicar of Frizinghall (the Rev. J. H. Warner) in an interview with a representative of the "Yorkshire Observer," which published a report in its issue of the 17th ult.

The "Daily Sketch" reports séances in Mr. Dennis Bradley's home that were attended by Dr. Woolley, honorary research officer of the Society for Psychical Research. The atmosphere there is "much more suitable" than at the S.P.R. quarters, and Dr. Woolley has agreed that séances held at Mr. Bradley's house will be regarded as official.

"The Scotsman" and other important newspapers are concerning themselves with spiritual healing as represented by Mr. Hickson (whom some of us had the pleasure of seeing and hearing recently) and his clerical critic, Dr. Hensley Henson, Bishop of Durham. As might have been expected, the Press sympathies are divided.

"LIGHT": SOME APPRECIATIONS.

"LIGHT is a well edited paper, and fair to friend and foe alike."—V. B. M.

"I await LIGHT with eagerness every week, and only wish I could propagate it over here, although of course publications on similar lines do exist but not of such a high tone and character."—L. J. S. (Brussels).

"May I say how interested I am in LIGHT every week and to notice how many of those who write in it are animal lovers. Spiritualism and care for dumb creatures appear to go together."—M. B. (Edinburgh).

"We enjoy LIGHT so much. I don't know how we ever got on without it. We certainly could do without any other magazine rather than LIGHT."—E. BLOMFIELD (Beckenham).

"Please accept my congratulations on the high standard you are keeping up in LIGHT. Your last issue was of first-rate quality."—F. STEPHENS (Paris).

LETTERS TO THE EDITOR.

THE MEDIUMSHIP OF GEORGE VALIANTINE.

SIR,—The issue of *LIGHT* for March 21st contains a letter from Sir Oliver Lodge which is worded in such a way as to convey an implication likely to damage the research work I am now proceeding with under the mediumship of Mr. George Valiantine.

Sir Oliver in his letter says:—

The reports I have seen seem to me exaggerated, and I should have preferred that nothing had been said at the present stage.

The reports are not exaggerated.

They are considerably under-stated. This applies to my own reports and to the reports made by Mr. Hannen Swaffer in the "Sunday Express" each week. If any slight error has been made in any report other than mine or Mr. Swaffer's, that error is insignificant in comparison with the remarkable results which have already been achieved.

Sir Oliver says he would have preferred that nothing had been said at the present stage. Now is the moment for the spreading of this knowledge, and not later on.

Knowledge is useless if it is to be confined to a select few. At the present moment the whole world is thirsting for proofs of the actuality of spirit communication. This I know from the thousands of letters which I am now receiving.

I am doing my utmost to accommodate many people who have never before experienced psychic phenomena.

If the remarkable phenomena which are taking place daily are to be kept secret to some distant time I should regard this sacrifice of time as wasted.

I append herewith my report of the sitting which I dictated on the following morning from the notes which I took immediately after Sir Oliver had left my house. Maybe Sir Oliver also took notes and maybe he will give the benefit of them to *LIGHT*.—Yours, etc.,

H. DENNIS BRADLEY.

NOTES ON THE SEANCE WITH VALIANTINE.

Friday, February 27th, 1925.

This sitting was held in my study at Dorincourt at about 8.45 p.m. In accordance with the usual procedure none of the sitters was introduced to the medium, Valiantine.

Mr. Valiantine sat in my study and those who were present walked straight in, when the lights were turned off within a few seconds.

There were present: Sir Oliver Lodge, Admiral Wilfred Henderson, Mr. Lionel Corbett, Mrs. Bovill, my wife, and myself.

It may be presumed that Valiantine would know Sir Oliver Lodge, since his portrait has appeared in so many papers, but he was not, however, introduced, neither did Valiantine know any of the names of the other sitters.

Although my study is well warmed by central heating, during a seance the atmosphere changes, and the room becomes quite cold.

I therefore advised the sitters to take in wraps with them, and Sir Oliver Lodge wore a fur coat.

The two luminous trumpets were placed in the centre of the room.

The conditions appeared to be very good.

During the time the first four records were played on the gramophone many of the sitters were touched on the knee, hands or head, by what may be presumed to be materialised hands.

The first voice to be heard was that of Dr. Barnett speaking in deep tones, close to the floor, in the centre of the circle. He gave us a greeting.

A little later the loud tones of "Kokum" were heard speaking whilst a gramophone record was being played.

During the evening, from high up in the room, there came the shrill voice of Bert Everett, who spoke with us on two or three occasions.

Another spirit guide, "Hawk Chief," said a sentence or two and, on request, gave a loud war-whoop.

The spirit of Pat O'Brien spoke in his rich Irish brogue for some little time and carried on a conversation with Sir Oliver Lodge.

The spirit of Bobby Worrall spoke with us and with two or three of the sitters, and referred to watching Pat (my young son) playing with his railway during the day, which had taken place in the nursery. (This was not known to us, but was confirmed afterwards.)

"Feda" (Mrs. Osborne Leonard's control) came through and spoke with several of the sitters, including Sir Oliver Lodge, and gave her peculiar little laugh.

All these spirits spoke independently, without using the trumpet; and their voices appeared from different parts of the room.

Of the personal spirits, quite early in the evening, we

heard an independent voice close to Sir Oliver Lodge, calling, "Father!" Almost immediately following this, the luminous trumpet was lifted and taken very close to Sir Oliver, who was touched on the head and on the body.

The voice then said: "It's Pat, Father!" And then added, "Pat Raymond Lodge." Sir Oliver Lodge told us that Raymond was often addressed as "Pat." A conversation continued between Sir Oliver and Raymond for some little time on family matters. Names were volunteered by the spirit. Three times during the evening Raymond came through to Sir Oliver Lodge.

An independent voice came through, addressing me, giving full Christian and surnames. This was George, my sister's young son.

He talked with me and with my wife, and said that he was going to make the endeavour to speak to my son, Dennis, at Cambridge, on the following evening.

A little later the trumpet was lifted and taken into the direction of Admiral Henderson, and the voice announced itself to be "Honner." It said: "It's Honner speaking." Admiral Henderson did not appear to place the name at first. Admiral Henderson is slightly deaf and has to use an ear-instrument, but he managed to catch the name "Honner," which, of course, we all heard. I was seated next to the Admiral and again I heard the voice volunteer, "Joseph Honner." Admiral Henderson then recognised the name, and the voice then went on to say, "I knew you forty years ago." A short conversation ensued, and Admiral Henderson appeared to be exceedingly surprised at the communication. He had served under Joseph Honner, who had passed over some thirty years ago.

This unexpected communication, volunteering full name, I regard as remarkably evidential.

Incidentally I may mention that it is the unexpected that so often happens in the Valiantine sittings.

A voice came through, announcing itself as George Hunt (full Christian and surnames being given) and talked with me and with my wife. He said that he was anxious to have the opportunity of speaking with his wife.

Two individual spirits came through and spoke with Mrs. Bovill, and also with Mr. Lionel Corbett. These spirits came through giving Christian and surnames, and a short conversation ensued between them.

Suddenly, in the middle of the sitting, one of the luminous trumpets was lifted, and it was whirled round the circle at a lightning speed. It was then taken up to the ceiling—high up in the air—and the ceiling was rapped. Sir Oliver Lodge said at the time, "That is as remarkable as anything I have seen."

Towards the end of the sitting, Dr. Barnett spoke with us again and there then ensued between Dr. Barnett and Sir Oliver Lodge, a long discussion upon the Ether. Sir Oliver Lodge asked questions of Dr. Barnett with regard to the make-up of the human body. The manner in which Dr. Barnett replied to each of Sir Oliver's questions I can only describe as brilliant. The discourse went on for about a quarter of an hour. The methods by which spirit communication in the actual voice could be obtained was discussed between them. Sir Oliver asked whether, on their side, this was a question of the fourth dimension, and Dr. Barnett, giving, as he did several times throughout, his characteristic and stentorian laugh, replied saying that on their side, there were several dimensions beyond ours.

Dr. Barnett dealt with the various forms of life, of humans, animals, trees, plants and so on, and stated that all life survives in every form, and that it is impossible to destroy life.

In answer to a question put by Mr. Lionel Corbett with regard to psychic upheavals, Dr. Barnett again gave a very grave warning about the secret preparations of Japan and of Germany for aerial warfare. On several occasions Dr. Barnett has referred to this, and although any forecast must appear to be problematic, yet he insists on the point that the next war will be comparatively soon, and it will be the most terrible thing that human civilisation has ever had to endure. Dr. Barnett is emphatic that it will happen unless there is some great spiritual wave which will penetrate into the heart of mankind.

H. DENNIS BRADLEY.

"REINCARNATION AND DESTINY."

SIR.—Mr. Aubrey Clair, in his article on this subject, says, "No man has ever claimed to have received a message from a spirit who alleged he knew him in a former life." Why does he make such sweeping statements? Does he know all the spirit messages ever received? As a matter of fact, in my own home circle a "spirit has alleged he knew one of the sitters in a former life," and I have no reason to believe that our experience is unique.

Again he says, "the theory of reincarnation was held by the Buddhists thousands of years before the Christian era."

May I ask him how many thousands? I am under the impression that Buddha lived about 500 B.C.—Yours, etc.,

H. T. GARDNER.

32, Beresford Road, Canonbury, N.5.
21th March, 1925.

LIGHT,

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

THE STRONGER MIND.

When a magician of old time wanted to "conjure up a spirit" he usually made a circle, suitably inscribed with pentacles, names of angels, signs, and so forth, and was very careful to stand well inside it while he pronounced the invocation and the evocation. Stripped of its ritual this simply came to the fact that one mind intentionally dominated another mind, and meanwhile safeguarded itself against any re-acting injury. And this goes on now. A man does not resort to a churchyard by moonlight, as in an old book, Kelly, Dr. Dee's associate, is shown doing, but the stronger minds everywhere recognise their prey and make use of them by suggesting, rightly or wrongly, whatever they themselves wish to promote. The domination of Laurence Oliphant by Thomas Lake Harris was an illustration of this. Oliphant himself would have said that it was the force and beauty of the ideal which Harris served that subdued himself, his peerless wife, Alice, and Lady Oliphant, his mother; and without these things doubtless the Mountain Cove Community of the New Life would never have seen them; but Harris over-rated his personal power, great as it was, and under-rated the spiritual magnet which was really doing the work, and all ended in tears and dust.

The moral of this seems to be that all domination which is merely that of strength over weakness, with personal egotism at its base, is bound to fail, however successfully it begins; while that which is exercised as a stewardship is twice blessed. There have been great magicians, like Cagliostro, who had certainly natural healing power, and healed the poor out of compassion, but who came to "a bad end" through excessive self-love and vanity. And there lies the test of the power which is from above, and that which is from below. Beware, said Katharine Bates, of your motive in developing psychic qualities. It is wise in a world where we stand so open to unseen forces, to keep the heart with all diligence in the way of life.

There is a fatal flaw in most of what is called New Thought in this direction. Take a score of books and you will find in them urgent, pointed, compelling suggestions to the reader to develop his will-power, to command his natural resources, to master his fate, and so on. There is so much seeming good, so tempting a prospect of improving one's environment, that no wonder these books sell by the thousand. They do undoubtedly stimulate the weak, and encourage the

less weak, but they promote the finding of life in a way which we were long ago warned would end in losing it. They sometimes speak a language so like that of piety that we have known some of them actually put into Braille type by an Evangelical Society. The gift of the discerning of spirits is very greatly needed to discriminate the good from the ill. When Professor William James, in the messages of "The One Way," lays such stress on educating the will, it is because the man of infirm will is like a pillar of sand, supporting nothing, worth nothing to any force in the universe.

THE DIFFICULTY OF PROPER NAMES.

The front page of a back number of the "Clarion," which came under our attention lately, strikes us as very helpful to an understanding of this difficulty with spirit communications. Blatchford starts with a quotation from an article by Sir Oliver Lodge on "The Brain and Speech," published in the Journal of the Society for Psychological Research for the preceding May. Sir Oliver says:—

This kind of aphasia is often attributed to a mental confusion of the communicator under unusual conditions; and occasionally there may be that confusion. But usually I think the difficulty is not due to mental confusion at all, but to a lack of adequate control of the mechanism, so that there is a block at some junction on the way to the speech centres, an obstruction that has to be got round by some indirect path.

Instead of being a sign of some kind of fraud, as many people have thought, in the opinion of Sir Oliver it is what might be expected from a competent intelligence in efforts to use "a borrowed mechanism not completely under control."

Blatchford cites Miss Walbrook's explanation, from her introduction to "The Case of Lester Colman": "Names are always a difficulty in such communications, which has been explained by the fact that a name is a purely artificial thing"—witness our trouble with them in ordinary life, especially when we are getting old. He then gives a good illustration from his own daily life:—

There is a pretty standard tea-rose in my garden. It is named Anna Olivier. Nine times out of ten when I am asked the name, I find it has evaded me. But I never forget the style and colour of its roses, the shape of the symmetrical head, or the spot in the garden where it stands. I could say at once: "That pretty cream and pink tea-rose at the south end of the square bed is very graceful and decorative, and is always full of bloom." But I could not as promptly remember the words, Anna Olivier. Now if I have such trouble over a name when using my own brain, what would a control do with me if I were a medium?

Perhaps the disdained phrenologist would remark that the clear-headed Blatchford's brain-organ of "locality" is much stronger than that for mere words, dissociated from dominant systems of thought—e.g., poetry (prose or verse), science, philosophy.

"INSPIRATION."

A PROTEST.

Was Shakespeare but a pipe by others played,
Others too high for mortal sight to scan?
A pipe—they grant us—of a finer grade
Than all yet fashioned by reed-forming Pan,
But still a channel—down whose grooves have strayed
The thoughts of Hamlet and the woes of Lear,
Messina's charm, the wit in Arden's shade,
The glamour and the laughter and the tear?
Why should we not—if in His likeness made—
"Create" and have each one his low-stepped throne,
Father the sprites that have our wands obeyed,
And claim our Paeks and Ariels for our own?
To pass on buckets—hand to hand in line—
Needs work and heart, but scarce "the spark divine."
—A. M. H.

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

In the "Times of India," of the 18th and 20th February, Mr. Shaw Desmond has able articles, part of a series on "Faith-Healing," in which he cites some examples of the efficacy of the system as related to him by one of the Wimpole-street specialists who habitually uses faith-healing in one form or another. In one case of total loss of memory with hysteria by an army man described as "J—," Mr. Desmond writes:—

His close friend became engaged to a girl with whom he was passionately in love. This lady, however, fell in love with J— himself, who, not returning her love, became terribly depressed when his friend learning that his fiancée had fallen in love with J— suspected him of stealing her affections. It so affected J— that he tried to shoot himself, and when later, his friend was killed in a sports accident and he was shown by accident into the room, where his former chum lay dead in his coffin, it nearly sent him out of his mind. But by strong suggestion that he could cure him, the Wimpole-street specialist within a short time made a complete and permanent cure.

From Mr. Shaw Desmond's article in the "Times of India," already quoted, we add:—

When M. Emil Coué made his experiments before me . . . he said to me again and again: "Suggestion or what people call 'faith-healing' is a most potent influence. It is the healing science of the future." He is the type of the "scientific" faith-healer. The Rev. William Walsh and Mr. Hickson are types of the "religious." They form two groups of one whole.

But both groups are united by the common bond of "faith," which is always essential if cure is to be attained.

"The Outlook," of 21st ult., says:—

Faith-healing is a difficult enough subject, but one had not anticipated that it would confuse the mind of the Bishop of Durham, who generally has a clearer head than most of his colleagues on the episcopal bench. Yet one finds him condemning Mr. Hickson, the faith-healer, as a man whose notion of prayer seemed frankly pagan; and protesting that it cannot be the duty of the Church "to return to the beliefs and methods of a primitive and superstitious past." . . . And "the primitive and superstitious past" which the Bishop criticises was, after all, the period in which Christianity was born. Dr. Hensley Henson has allowed himself to become inconsistent; surely his pastoral duty is no more and no less than to exhort men to return to "the beliefs and methods" of that very period—even though it believed in faith-healing.

We take the following from "The People," of the 22nd ulto. The account comes from its Chatham correspondent:—

A military bandsman here is being taught the 'cello by a dead man!

It is claimed that Bandsman Ling, of the R.E., has succeeded in getting into touch with Sergeant Fletcher, who died a year ago, and by psychic intercourse is playing his 'cello with all the flair and experience of Fletcher, who was, while he lived, a master of stringed instruments.

Ling had been the friend and the pupil of Fletcher while he lived, and the latter had gained a small degree of fame as one of the leading musicians of the Army.

Whether Fletcher is merely continuing his tuition spiritually or whether he is actually "playing through" Ling, is what the local Spiritualists are now debating.

In "The Two Worlds" for the 20th ult., Mr. W. H. Evans briefly reviews the organisational progress of Spiritualism, and concludes that it all looks well. "We are growing successful," he says, "and therein is where we need to be watchful. Success is one of the great testers of men and societies, and, broadly speaking, men are more spoiled by success than by failure":—

I have said, "looks exceedingly healthy," which implies a doubt. Let me make the point clear. I am certain of the success of Spiritualism; I am not so sure of the success of what is called the Spiritualist movement. Spiritualism depends for its success upon the spirit people, who will work through every available channel. The Spiritualist movement can only succeed if it keeps itself

open to receive the inspiration of the spirit world. But that inspiration can never be limited to the Spiritualist movement. It never has been limited to any one movement. The object of the spirit people is not to build up a specific movement, but to help humanity to a higher spiritual status, and as humanity is comprised of Hindus, Mohammedans, Christians, people of any and every form of religion, and people of no religion at all, it will use every available channel and speak in those terms most suited to mental and spiritual needs of humanity. Let us, then, clear out of our minds all ideas that the spirit world is our special preserve. We have been honoured to be a chosen channel through which the spirit world could work, but to-day there are many channels open, and more opening, and the movement is world-wide, its progressive power rising in the unseen.

The correspondent of the "Westminster Gazette" at Paris communicates the following to his paper:—

On the day of the funeral of Charles Coemelch, age 17, who had been killed in a factory near Dunkirk, his mother saw the imprint of the boy's hand appear on the window, apparently materialising out of nothing.

Hot water failed to remove the marks, which have been examined by the Paris police and experts. Madame Coemelch states that it was her boy's habit to knock at the window every night on returning home.

From the "Sussex Daily News" of the 19th ult. we take the following:—

Listeners-in to Sir Oliver Lodge's broadcast lecture the other night may have been impressed rather by its note of pessimism than by that of hope. The ages of the earth's past, he said, seem to have been a sort of preparation for the life and mind which now is, and for that which is to come. But "the outcome so far may seem hardly worth all the labour and time spent in preparation."

This would appear to raise again the old question: Is Civilisation a failure?

But it is more helpful to follow the reasoning with which Sir Oliver justified his hope that mankind will gradually become worthy of the magnificent scene in which its lot is cast. There is every evidence of a purpose in creation—of a rational scheme or plan of which we know neither the beginning nor the end, but towards the fulfilment of which we can help. We must realise, however, that we are the heirs of all the ages, that the destiny of mankind is being partly entrusted to us, and that humanity has a potential future beyond our dreams. We must reject the theory that we are doomed merely to "crawl about on the surface of the planet and sting each other here in the dust and die."

From Mr. Hannen Swaffer's weekly article in the "Sunday Express," on Sunday last, we learn that medical men are attending some of the Valiantine sittings, Dr. Barnett, the medium's spirit-guide, having undertaken to give what he claims are cures for consumption and cancer, if a committee of doctors could be formed to receive them. Amongst much other interesting information—to non-Spiritualists some of it will be astounding—is the story of Mrs. Edward Joicey (better known to the world as Miss Violet Loraine) who, with her husband, visited Dovercourt and gained some remarkable evidence. Her father and another relative spoke to her, but the really striking example was the return of Minnie, the faithful friend who, in Miss Loraine's stage days, acted as her dresser, and who, as a spirit visitant, gave some clinching evidences of identity. Further, we read of Lady Molesworth conversing with her son and with his friend Ronnie Morgan; of Mr. E. P. Hewitt, K.C., who spoke to his father and mother; and of the Hon. Mrs. Richard Bethell, who is stated to have received a message from the first Lord Westbury, the great lawyer, who passed over more than half a century ago, and who was her husband's great-grandfather.

In the course of her address to the Birmingham and Midland Society for Psychical Research at Queen's College, Birmingham, on Wednesday, the 25th ulto., Miss Louise Owen made some remarkable statements regarding the return of Lord Northcliffe. She said that some time before Lord Curzon's death her chief, Lord Northcliffe, had said that he would never recover. On passing over, Lord Curzon was met by all his old friends, including Bonar Law. Northcliffe also told her of his spiritual association with Bonar Law, Keir Hardie, Lord Kitchener and Sir Henry Wilson. The message which Northcliffe desired to be given to the world was that "Spiritualism and Christianity are one and cannot be divorced." Miss Owen added, "Some people may scoff, jeer and ridicule. That doesn't matter. I am determined this message shall go round the world."

W. B. P.

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

X.—DISAPPEARANCES.

Nothing brings us so close to the limits of our knowledge as the rare group of phenomena connected with invisible transport and apports, including as they do the passage of matter through matter. The daylight world in which no solid body changes its position without the application of intelligible force of some kind here gives way, and we grope in darkness and perplexity for the laws of that other world which seem sometimes to be suddenly imposed on us. And the vanishing of objects which unquestionably were there a moment ago is not more stupefying than the presence of those that unquestionably were not there. It is true that both these results can be experimentally produced by hypnotism, but only as regards the senses of the persons affected; and suggestion can be used upon a group or crowd, but there are instances of the thing happening with normal people in normal surroundings. Among these I do not count persons sitting in séance for the production of such phenomena, and therefore I do not mention Professor Zöllner sitting with Slade, and the vanishing of the little table and its re-appearance, though this may be a *bona-fide* case of the kind. It is rather in connection with haunted houses, and perhaps haunted people, that one is struck with it as in the following example.

Readers of Flammarion's "Haunted Houses" will recall a story in it headed "The Fantastic Villa of Comeada," in which a six-weeks-old baby is missing from its cradle, and found naked on the ground-floor of the house, while the mother lies fainting in her room. This seemed to me, in spite of its credentials, a wild tale at first reading, until recently I came across an account of a haunted house, not in Portugal, but in the West-end of London, and given, not by a foreign law-student, but an English doctor, who uses the pseudonym of Macdonald on account of his Scottish blood, and who is known to Mr. Ralph Shirley as a perfectly reliable witness. He lived next door to a family named Thompson who were subjected to the utmost inconvenience by the disappearance of keys in particular, but of other objects as well, such as a hearth-brush. These things would either be found elsewhere (as in Mr. Morell Theobald's case) or would come into sight under the eyes of someone present. The hearth-brush, for instance, reappeared in a horizontal position and so came down slowly to the ground, in a manner reminding us of Poltergeist works. It was hot to the touch; so were two clean collars of Mr. Thompson's, though there was neither fire nor hot flat-irons in the house at the time. Miss M. L. Lewes, the authoress of "Stranger than Fiction," in relating the haunting of an old Welsh mansion, built in Tudor times, speaks of exactly the same sort of thing.

"All in the house were often annoyed by the tricks of the family ghost. Frequently books, garments, umbrellas, anything, in fact, if left lying about, would disappear in the most unaccountable way. But if no notice were taken the articles were always returned in a short time." A baby also figures in this story. A visitor had missed her infant daughter from the cradle, and was but poorly reassured after a fruitless and distracted search by being told to wait patiently and try to sleep. As the night passed in wakeful anxiety, she had a sudden impulse to get up and look into the cradle, and there lay the little one sleeping peacefully and never any the worse for the strange adventure.

I recall one instance, however, told by Florence Marryat, of the "borrowing" of a fur cloak of hers in this way which left it so much the worse for it that it was never any use as a cloak again. Perhaps fur is more difficult to put together again than ordinary clothes; but hardly more so than a living body, one would think.

Reginald Span relates in various places three instances of disappearance; one, of a billiard room where "the balls used to vanish off the table in the full light, and a few minutes after drop on to the floor at other ends of the room—apparently from the ceiling. Sometimes they dropped quite slowly and in a slanting direction." It was at the same very spacious billiard-room at Mentone in 1904-5, that a young Scotch lady, Miss Lesser, disappeared for five minutes, and reappeared in a dazed condition, asking "Where am I? What has happened?" She felt so weak and ill that she had to be conducted to her room after it. ("Things that have Happened," p. 85). The remaining case is so very remarkable that it deserves a paper to itself.

RADIO-PHOTOGRAPHY.—Dr. C. F. Jenkins, President of the Jenkins Laboratories, of Washington, has just had a remarkable experience with a radio-photograph machine. At the suggestion of a colleague, Professor Cobb, of the Amherst Astronomical Department, he set up this machine in his laboratory and left it in a condition to receive pictures for several hours. In Dr. Jenkins' machine the pictures are produced on a roll of films which pass slowly through the set. When the roll of films was developed, on it were found a series of strange characters and seven distinct likenesses of a man. Dr. Jenkins believes that no other station in the country was sending out pictures at the time, and is at a loss to explain the phenomenon.—From "The North Berks Herald," Friday, March 13th.

RAYS AND REFLECTIONS.

The other day I saw it stated that a certain great statesman whom I know to have no inconsiderable acquaintance with psychic phenomena had refused to speak definitely on the subject of human survival on the ground of insufficient evidence. I read the account without surprise. There was nothing new in it. It was an old familiar tale. Insufficient evidence in these cases I have found usually means insufficient experience.

The clinching and convincing proofs seem to come more often to the humbler Spiritualists who pursue the subject in a simple and whole-hearted way than to the great intellectual lights who dip into the investigation in a casual, perfunctory and patronising fashion. They build up elaborate theories in erudite language—theories that would crumble to pieces under the impact of some homely fact. But somehow the fact does not come their way.

Let me recall an example of the kind of facts which carry conviction. Some years ago I was present at a direct voice séance, the medium being Mrs. Wreidt. Amongst the spirit-visitors who addressed us was one who claimed to have been a medical man. He addressed a lady in the circle whom he recognised as the wife of another medical man with whom he had been associated when on earth. But although he gave his name and other particulars the lady could not recall him.

The spirit was disappointed. "Don't you remember," he said, "living at H——?" (naming a town near London). The lady remembered it. "And don't you remember," he continued, "that when you lived there I acted as *locum tenens* for your husband?" Yes, the lady remembered that another doctor had deputised for her husband, but it was so long ago that she could not remember either his name or appearance. The spirit persisted in trying to recall himself to the lady's memory, but in vain; and he was on the point of giving up the task in despair when another sitter intervened. This was Mrs. Oaten, who was present with her husband, the editor of the "Two Worlds." Mrs. Oaten is a fine clairvoyant. She announced that she saw the spirit and proceeded to describe him in a few graphic words.

That settled the matter. The lady only needed the description in order at once to identify the visitor. She was now able to recall all the circumstances and admitted that name, description and the other particulars were all correct. She remembered them perfectly and then the voice of the spirit doctor was heard expressing his satisfaction. "And," he added drily, "it is lucky for me that there is somebody here who can see me, or you would never have remembered me at all." A day or two later I heard from the doctor's wife, who told me that on her return home she had told her husband of her experience. He remembered his old colleague perfectly, and was able to confirm the particulars given.

Such episodes are numerous in the experience of seasoned Spiritualists. When they hear those who are supposedly learned in the lore of psychic research talk of the dearth of evidence of human survival, they naturally feel a mild surprise. They may well be excused if, like myself, they suggest (very delicately, of course)—that the learned critics would be the better for a little less theory and a little more practical experience.

Pettifogging is apparently not confined to the legal fraternity. It seems to enter into certain forms of official psychological research. One can see the reason. If the matter were approached in a simple human and commonsense way the psychological pettifogger would soon find his occupation gone. At present he appears to be chiefly occupied in the construction of intellectual mazes so ingeniously designed that even the designer himself eventually gets lost in them! He begins by rejecting the idea of spirits and ends (very appropriately) by becoming thoroughly dispirited.

D. G.

CREATIVE THOUGHT AND WILL POWER.

DEVELOPMENT AND ILLUSTRATION.

By W. H. MOYES.

The more deeply the question of creative thought and will-power is examined, the more comprehensive and fascinatingly interesting does it become. It is one indeed that calls for intensive investigation and study in directions which promise to open up illuminating discoveries in the future. And this will be only one of the many developments of progressive revelation which is destined to bring that enlightenment to humanity which is so greatly needed.

The object-lessons to be derived from the articles on this and kindred questions that have appeared recently in *LIGHT*, from both sides of life, should concentrate attention upon them, for there is more to inspire thought, in the direction of the creation of the ideal, by the exercise of will-power, than may be generally imagined. That train of reasoning may here be illustrated appropriately from one of the most interesting and instructive of the Vale Owen messages.

DEMONSTRATION OF CREATIVE SCIENCE.

"Arnel" and a circle had assembled in Sphere Seven for the exercise of Creative Science. They had visualised some scene for the purpose, and he now wished them to reproduce it; and, as they did so, those who were present joined their will in unison. Then, at "Arnel's" wish, three children took their station in the circle, one at each extremity of a triangle, and the whole circle concentrated on a creative scene in a glade, which is here described in his own words:—

"There arose about me a cloud which gradually condensed upon itself until it assumed malleable properties of substance. Slowly the top became thickened and more opaque, and then, from the top, this cloudy mass fell in eight streams until the sward was reached, when, the process continuing, each thickened upon itself until eight solid pillars stood erect in support of the dome atop. Beneath my feet I felt the ground arise until it was in level one and a-half feet above the floor of this small pavilion. Here it stayed, and, looking aloft, I saw that the dome was now of gold overlay within, and about five feet beyond my head above.

TEACHER AND STUDENTS.

"Now that was not my idea, in primary, when I set them to work, that I be turned into a statue on a pedestal. But, when the three were placed in triangle, at once I felt a message speed round the circle, and then centre itself upon me. What it said to me was: 'Be steadfast, good "Arnel," where now you stand. We have use to make of you. Do us, therefore, this pleasure.' And then these young jesters added by way of humour, 'We will not harm you, gentle "Arnel," as you stand steadfast and unafraid. We will deal tenderly with you, of our love for you.' That is the way of them. They get an ancient man to teach them creative science, and then mother him the first moment they note opportunity.

THE "KNIGHT OF ENGLAND."

"The process went on apace, for there were many in action, and soon the whole was complete. There stood the pavilion of translucent stone substance. The eight pillars were fluted out in gold, and within stood I, transfigured from my own self into a man clad in silver mail, helmeted and with greaves complete. A belt was upon my tunic, about my middle, and a sword within reach of my right hand. A Greek knight, forsooth; and they stood me on a pedestal withal. Well, well, God bless them, it was a happy notion. For this was a reproduction of what these three had, by vision, brought down with them from Sphere Eight.

"There, in a forest glade, is erected a statue of the Knight of England, but in Grecian panoply of arms. This then they had called into being in duplicate here in the Sphere Seven, according to the laws of creative science, which, operating in this way, issue in the production of the Presence Form.

THE MEANING OF THE STATUE.

"Q.—And what was the meaning of the statue of St. George in Sphere Eight? A.—It was there set up in response to the prayers for help of those who went eastward on the First Crusade. It was in the gardens of a colony of people whose special mission was to those Crusaders. These set up the ideal of the Knight, as conceived by the soldiers of England. It was not for use as ornament alone. It was sensitised in a way that I will put in your own words, thus:—

"That the thoughts and appeals which the armies crusading addressed to the knight were attracted hither, where they were tested and dealt with. And the focus of this

business was the statue of the Knight of England. . . . No prayer to God All Father, or to His Christ, or to His Operative Spirit, or to His Angel Princes, is ever made in vain."

PATRONS OF ENGLAND IN HIGH SPHERES.

Full of meaning, and very instructive, was the answer given by "Arnel" to the question whether St. George was a real person, the Patron of England? "George was not ever England's Patron. There be others whose office that has been from time to time. . . . By George, or Edward, or by knights of other names, England has been much favoured in benediction."

As an example of the instruction given in High Spheres in regard to Creative Science, in which thought and will force play such an essential part, "Arnel's" words should be of great service to those of us on earth who wish to spiritualise the material, as far as is permissible and possible, with our limited grasp of soul science. Much can be done while we are still clothed in the flesh to seek for and to find the "ideal," and no better object-lessons in that direction could be found than those that were demonstrated in the commemoration of Armistice Day, so reverently observed in all parts of the world.

SPIRITUALISING THE MATERIAL.

In these exceptionally critical and eventful times more and more revelation is needed. The passage of millions of lives to the other side was the direct and indirect, and after, effect of the Armageddon, and the veil between the Seen and the Unseen Worlds has been lifted to such an extent as to bring them into communication to a degree not known before. In this way Revelation has been supplemented for the enlightenment of mankind, and is still being added to with results that have yet to be appreciated.

It is, therefore, in the direction of spiritualising the material, not only in regard to researches in science, but also in the inner study of the marvellous works of God in nature, that further discoveries may be sought for. In this connection the law of correspondence between the physical and the spiritual should be more fully understood, for it will throw a flood of light on the subject under consideration, as well as on others hitherto regarded as "mysteries," or insoluble problems. It was owing to the knowledge of the ancients of the system of correspondence, as well as acquaintance with the Spiritual Realms, that they acquired so much intelligence and wisdom, which were afterwards lost through concentration largely on material interests.

THE WONDERS OF THE UNIVERSE.

It should be the object, therefore, of all who seek for the higher knowledge to realise the distinction between the outer and the internal mind, and to develop the spiritual side; to realise the close relationship between the physical and the spiritual worlds, with the object-lessons to be derived from its study; and to apply revealed truth to every problem in life, remembering the Divine Source from which it comes. Some slight idea will then be gained as to the vista of discoveries to be made, not only in this span of life on earth, but in the eternity that awaits us.

From the point of view of creative thought and will force, the prospect is an amazing one, for on the authority of Swedenborg, the Seer it has been calculated that if there were a million earths in the universe, and three hundred millions of men on every earth, and if two hundred generations succeeded each other in six thousand years, and a space of three cubic ells were allowed to every man or spirit, the total number could not fill the space of this earth, and, indeed, would occupy a little more than the space occupied by a satellite of one of the planets—a space in the universe so small as to be almost invisible.

Is it surprising then that the Seer should ask: "What is this for the Creator of the Universe, to Whom the whole Universe, even if it were filled, would not be enough, since He is Infinite? . . . This information was revealed to me in order that it might be known that the heaven of the Lord is boundless; that it is all from the human race; and that our Lord is everywhere acknowledged as the God of heaven and earth."

"THE QUEST" for April contains articles, "Psychic Research, Science, and Religion," by H. A. Dallas, and "Victor Hugo and Table Turning," by S. E. Hall.

OLD-TIME EPITAPHS.—Would you write what your forefathers wrote, as epitaphs, on the sacred spots where you have laid the discarded earthly dress which your dear ones wore awhile, and no longer need, because death gave them—what St. Paul said there was—"a spiritual *body*"? I think not. Years ago, when speaking to one who was not able to see "eye to eye" with me on this matter, I referred to the "un-Christian" character of our old tombstone inscriptions. He thought I was rather heretical and asked: "What, pray, would you like written on *your* tombstone?" I am afraid I rather shocked my evangelical friend, when I said: "This, I think, would be very fitting with what I believe: 'Here endeth the first lesson.' 'He is not here, but is risen.'"—The late Rev. ARTHUR CHAMBERS.

THE INVESTIGATION OF TELEPATHY.

The widespread attention excited by the telepathic experiments in which Professor Murray, Lord Balfour, and others figured a few months ago, renders appropriate a reference to some experiments carried on in the year 1915.

We take the following from an article by Dr. Walter Franklin Prince, the eminent American Psychical Researcher, as reproduced recently in "Science Siftings":—

The year 1915 was the most notable in telepathic research. Professor Gilbert Murray at that time gave the most startling evidence of his phenomenal powers as a Percipient.

He was President of the Society for Psychical Research in 1918, and in an address discussing his own work confessed to considerable embarrassment on finding that he possessed "psychic" powers. He tried in a rather feeble fashion to account for them by hyperaesthesia, or abnormally good hearing. But a hyperaesthesia that detects whispers through two doors and an intervening hall comes well within the definition of "supernormal." And psychologists know no cases of a hyperaesthesia where the person hears without any consciousness that he is hearing.

More than five hundred separate tests were performed. Two doors and an empty room separated the Percipient (Professor Murray) from the Agent (Mrs. Toynbee, Professor Murray's daughter). Mrs. A. W. Verrall, wife of the great classical scholar, and herself a scholar of no mean attainments, was in charge of part of the investigation. Here is a typical test:—

While Murray was out of the room, Mrs. Verrall, in an almost inaudible whisper, said to Mrs. Toynbee, "Mr. Seward, playing badminton at the Badminton Club, at Bogota; Lord Murray (the Master of Elibank) watching, and ladies watching, one with a fan." This picture was a pure invention; no such known person as "Mr. Seward" existed.

Presently Professor Murray returned, and said: "This has something to do with your voyage to Panama—it's South America—it's people in white playing a game—it's your villain Seward: he's playing a game—the word 'bogoto' is coming to my mind—I think it is at a games club."

"What's the game?" asked Mrs. Toynbee.

"I think I'm only guessing," replied Murray. "I think the game is badminton," and the Master of Elibank (Lord Murray) is there."

When we remember that "Mr. Seward" was a purely fictitious or mythical character, and that the whole incident was imagined at the moment, we will realise that this "vision" or percipience of Murray's could not possibly have been a mere chance or coincidence. The trouble with the hyperaesthesia explanation was that he was not conscious of hearing anything at all; if he had, he would have had an ear more than thirty times as sensitive as the normal. Besides, when he entered the room from his seclusion, he was not at all aware of the picture he received by mental transference.

What can the agency be?

A general assumption is that the mind of the Agent sends out a kind of vibration, or set of pulsing waves, which is picked up by the mind of the Percipient. It is roughly analogous to the radio waves which are broadcast and tuned in by the receiving sets. That is an attractive theory, but unfortunately it does not explain the root of the mystery. For vibrations are just vibrations, and saying "vibrations" cannot tell us how the Agent's brain changes his thoughts into vibrations, nor how the Percipient's brain decodes the vibrations it receives. That is a theory you can neither prove nor disprove. One might almost as well say that the thoughts are carried from Agent to Percipient by means of tiny ultra-violet invisible mice—no one can prove that, and no one can disprove or refute it conclusively.

Prof. Richet, the great French investigator, has tried his hand at explaining. But even he does not get very far. He calls such things "cryptaesthesia." That is a good word—but, after all, it is no more than a word, a name for something we know little about. It doesn't get us any nearer to a solution.

There is no doubt, however, that as experiments in telepathy multiply, and as we add to the accumulation of evidence at hand, we shall eventually know a great deal more than we do now. One thing, at any rate, has been definitely established—and this is the principal thing for us to realise: No person can study the English experiments of 1915, and those which have just been reported, with a fair and open mind and avoid the conclusion that thought-transference is a fact.

THINK only how the blue sky encompasses and includes the whole horizon, and is, in a sense, the limit of the earth! Is the universe larger than the blue distance which contains it? Be sure that the sin and discord of this life, heard amid the great harmonies of eternity, are the one jarring note which intensifies by contrast a perfect melody.
—A. E. W.

THE MEDIUMSHIP OF MRS. CRANDON
(“MARGERY.”)

We take the following from a recent issue of the "Boston Herald" which, after referring to the resignation of Dr. Walter Franklin Prince from the American S.P.R. as a result of dissension over the report of the "Scientific American" Committee, proceeds:—

G. Malcolm Bird, who maintains that "Margery" is unquestionably genuine, has been named as Dr. Prince's successor in charge of all branches of research work for the society here. Mr. Bird said to-day that Dr. Prince would become research officer for a new organisation for the investigation of psychic phenomena which is to be formed at the Hotel Vendome in Boston.

"Most of its organisers are members of our Society," Mr. Bird said, "and I wouldn't be surprised if they took a tack opposed to ours but I don't believe there will be individual secession."

"Dr. Prince has been the research officer of our organisation for some years," continued Mr. Bird. "The field gradually enlarged until there was more of it than one man could do. On February 1st, the field was divided into two parts. Dr. Prince continued to be the research officer for subjective phenomena which has to do with purely mental manifestations, such as clairvoyance and trances. This, of course, required no physical investigation.

"The objective phenomena, which are physical, were turned over to me. This includes the movement of objects, lights and sounds from physical causes which science has recognised. This arrangement continued for a month and then, on March 1st, Dr. Prince severed his connection with our society. It was largely dissatisfaction with Dr. Prince's investigation in the "Margery" case which caused the work to be split up.

"Dr. Prince's going leaves me the only research officer in the society. It is his job to determine facts. I wouldn't say that he ought to be sympathetic to a medium but he ought to be open-minded. There has been feeling here that Dr. Prince prejudged cases and that he was prejudiced in the 'Margery' case. Personally, I am satisfied that Dr. Prince did prejudice 'Margery.' When a man can only find time to sit ten times a year, it is obvious that he is not impressed with the importance of the case. And, when it is important as this one, that involves prejudgment.

"In investigating 'Margery,' Dr. Prince, Professor William McDougall, of Harvard, and Dr. D. F. Comstock, of the Massachusetts Institute of Technology, all reported her genuineness was not proved. Harry Houdini, who was prejudiced before he started and who is completely committed to the position that psychic phenomena cannot occur, said she was a fake.

"Dr. Hereward Carrington, the other member of the Committee said, 'Margery' was genuine. I was secretary of the Committee but not a member of it and I have had over fifty sittings with Mrs. Crandon. She is absolutely genuine—there is no question about it. My investigations hereafter will deal with the cause of the phenomena. We have discovered there is a natural law and force with which we are not acquainted, and it is our job to get acquainted. I will not be blind to possibilities of fraud, of course, and will take the facts as I find them.

"In my judgment, the Committee put the burden in the wrong place. It insisted that Mrs. Crandon prove she was genuine and then sat back and said that she had not done so. Even when there is no conscious prejudice, the unconscious mind of some persons recoils from the idea that these phenomena can occur."

SPIRITUAL AND PHYSICAL HEALING.

The British College had the pleasure of an address from the Rev. Gordon Hall, Rector of St. Katharine Cree, Leadenhall-street, at the Monthly Members' meeting on the 25th ult., on the remarkable work being done at this City Church by Mr. Kennard, the well-known bone-setter. Great need and the inability to pay are the only conditions applying to patients.

Each Thursday afternoon the work goes on, and hundreds have already been dealt with successfully.

Mr. Kennard, originally a boiler-maker, has had many years' experience in anatomy, and has had from a child the gift of bone-setting. That something intuitional or even psychic enters into his skill is quite probable. The Rector and his band of helpers believe in the power of prayer and in the support that they can give to each sufferer, as the treatment is administered.

This is very necessary, for under a General Medical Council rule, no recognised anaesthetist to administer chloroform is allowed to be present at these operations, and yet all the cases are probably (as we know is the fact with other healers) hospital and medical failures. The anodyne of sympathy seems, however, to work wonders in the alleviation of pain in the worst operations.

Much opposition of other sorts has had to be encountered, and the Rector and his helpers are to be congratulated on the courage and tenacity with which they have pursued their Master's work.—B.

NOTES ON NEW BOOKS.

"THE ORIGINAL CHRISTIANITY: THE GOSPEL OF THE HOLY TWELVE." By E. Francis Udney, M.A., Priest in the Liberal Catholic Church. Edson, Ltd. (Price, boards, 4/-; limp cover, 3/-.)

This is said to be an original and complete Gospel that escaped the general corruption. In this "Gospel" it is explicitly stated that Jesus Christ was murdered for denouncing blood-sacrifices and flesh-eating, although there is a tradition among the Jews that these sacrifices ceased at the fall of Jerusalem. It is asserted that the generally accepted date of the Christian era is incorrect, as Jesus was really born in 105 B.C., and died by stoning. Theosophic forms of thought (e.g., reincarnation) are conspicuous in this "Gospel."

"THE PSYCHOLOGY OF THE POET SHELLEY." By Edward Carpenter and George Barnefield. (George Allen and Unwin, Ltd. Price 4/6 net.)

The "Psychology" of this little book is ludicrous. Unfortunately it is not alone in the world. Its authors badly need a differential study of physiology and psychology; as do all the "psycho-analysts." They appear to have no perception of the elementary fact of human nature that man and woman are alike spiritual and physical, constituted of the same elements differentiated by the universal principle of polarity: typically what is positive in the male is negative in the female and vice-versa. Complications of the passive in polarity render the study of individuals more difficult, because of permutations and degrees; but one ought not to be scared or misdirected by difficulty. As the physical personality is composed of elements constituted of varied combinations of electrons into molecules and molar masses, so the psychical individual consists of spiritual elements. The physical structure is an effluence of energy in the scientific sense; the spiritual organisation is one of love in the philosophical sense. There are six type-forms of this universal spiritual energy, the first triad evolved in the animal world and perfected in the human, with a higher triad. The lower triad of these forms of love-energy, common (but not in development) to the animal and man are these: self-love, conjugal-love, parental-love; fraternal-love, filial-love, and universal-love are peculiar to man in this world. A proper study and application of those forms will yield a true explanation of Shelley's psychology.

"THE PSYCHOLOGY AND TRADITION OF COLOUR." By Hylda Rhodes (Mrs. C. E. Ball), B-es-Ls. (C. W. Daniels Company. Price 3s. 6d. net.)

Mrs. Ball discourses gracefully on the Psychology of Red, Blue, Yellow, Green, Purple, Black and White, showing the influence of colour on temperament and character, with observations on its associations—natural, historic, and psychological. As an example of her pleasant style, writing of the appeal of colour to the primitive and to the cultured peoples, she says of the latter:

The most philosophical and intellectual affect a delicate brilliance, such as is seen in Chinese porcelains and embroideries, for in China poet and philosopher have ever ranked above the warrior or statesman. The Japanese have a lower range of colour, delicate, elusive, pearly, as their own landscapes; only soft coral-pink and orange relieve the misty, fainting tones which are wistful, poetic, ghostly as their own religion and hagiology. It is evident to all colour-students that the range of a nation's colour expression gives an important key to its development and needs.

Mrs. Ball declared that silent contemplation of the colour that symbolises a quality of character desired, or a frame of mind to be induced, helps to bring these into manifestation: "A room dedicated to silent worship with soft amethystine walls and with, perhaps, one beautiful picture or statue in a niche, with flowers before it, where any member of the household could go for silent meditation and realisation of the higher things of life, would bring a very beautiful influence into the home. Something of the transcendent spirit of silence in which all power is born would bring rest and tranquillity to many a troubled soul."

The latter suggestive quotations may be of service in relation to our public meeting-places and private séance rooms.

W B. P.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—April 5th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss G. C. Rogers. Wednesday, April 8th, 8 Mrs. Podmore.

Croydon.—Harewood Hall, 96, High-street.—April 5th, 11, Mr. Percy Scholley; 6.30, Mr. Percy Scholley.

Camberwell.—The Central Hall, High-street, Peckham.—April 5th, 11, open circle; 6.30, Mrs. Worthington. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 5th, 7, Communion Service, Rev. G. Ward. April 9th, 8, Mrs. Brownjohn.

Shepherd's Bush.—73, Becklow-road.—April 5th, 11, public circle; 6.30, Rev. George Nash. Thursday, April 9th, 8, Mrs. Golden.

Peckham.—Lausanne-road.—Saturday, April 4th, 8. Sunday, April 5th, 11.30 and 7, and Monday, 3, Mrs. L. Harvey.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—April 5th, 11, Rev. J. M. Mathias; 7, Dr. W. J. Vanstone. Tuesday, April 7th, 8, Mr. Arthur Clayton at 54, Whittington-road. Wednesday, April 8th, 8, Mr. Glover Botham.

Central.—144, High Holborn, W.C.1.—April 3rd, 7.30, April 5th, 7.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. April 5th, 3.30, clairvoyance; 6.30, Holy Communion and Trance Address; Medium, MRS. ANNIE JOHNSON. Healing Service, Wed., April 8th, 7 p.m.

MRS. CLARA IRWIN: APPEAL CASE.

We acknowledge, with thanks, the following contributions: D. McAllister, £3; M. E. C., 2/6; "Fiat Justitia," 10/-; "Notting Hill Gate," 5/-.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE, at 59, Holland Park, W.11, begs to call readers' attention to the fact that Mr. George H. Moss is now on the regular staff of the College, for psychic photography. His work, which has been closely watched and experimented with for the past year, is excellent, and the College has every confidence in recommending it to those interested in, or requiring, the comfort of this particular psychic manifestation.

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- Chapter V—Success.
- Chapter VI—Health.
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- Chapter VIII—The Power and Limitations of the Sub-Conscious Mind.
- Chapter IX—The Use of the Super-Conscious Mind.
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- Chapter XII—The Use and Mis-use of Mental and Spiritual Powers.
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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, Ltd., 5, Queen Square, London, W.C. 1.

NEW BOOKS FOR SALE.

What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.
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Arabic: The Language of Christ.—By Major R. A. Marriott, D.S.O. Post Free, 2/2.
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Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.

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MEETINGS.

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

MRS. PATTERSON.

Tuesday, April 7th, at 3.15 p.m.
Clairvoyance, Public Demonstration. Members Free; Non-members, 2/-.

MRS. ANNIE JOHNSON.

Wednesday, April 8th.
4 p.m. Discussion Class, preceded by tea. Members, 1/- Non-members, 2/-.

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

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The Library and Offices of the Society will be closed for the Easter vacation from the evening of Thursday, April 9th, to the morning of Wednesday, April 15th.

SECOND-HAND BOOKS FOR SALE.

The Aquarian Gospel of Jesus the Christ. 10/6.
Shadow Land.—By E. D'Esperance. 10/-.
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