

MY 25 '25

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2314.—VOL. XLV. [Registered as] SATURDAY, MAY 16, 1925. [a Newspaper.] PRICE FOURPENCE.

CONTENTS.

Notes by the Way 229	Mediumship of Mrs. Crandon ... 234
Facts and Fancies of Second Sight 230	Sidelights 235
Harry Fielder and his Transition ... 231	Spiritualism and its Scientists... 236
For the Knowledge Seeker ... 232	A Cloud of Witnesses (Illus.)... 236
Scottish Occult Circle in Touch with the Spirit World... .. 232	Rays and Reflections 237
Letters to the Editor 233	British College of Psychic Science 238
	Society News, etc. 239

THE IMPERVIOUS SCEPTIC.

It is a matter of experience to find that something of this sort has often proved the open door to quite an enlarged view of life, for the majority are not convinced by the testimony of others. Some of a more judicial tone of mind, who have given really serious attention to the matter, know that the sheer mass of it alone is sufficient to prevent genuine scepticism. But there is a hopeless type of sceptic who can read himself blind, and still let it all flow like water over a duck's back—or shall we say, the back of a goose? He never really weighs evidence at all, but cries still, "More evidence—more evidence!" Like a case where ninety-nine witnesses have been called and yet the Court is not satisfied, unless a hundredth can be found; or yet another test, and after that another, and another. We will leave them to it.

* * * *

TELEPATHY AND ITS CRITICS.

So far as we can gather the meaning of a recent letter in the "Times" the writer of it objects that Telepathy is of no solid or enduring use. 'Twas ever thus! A veteran scientist once told us that he was present at scientific gatherings at which the telephone and the photograph in their early stages were discussed and dismissed as American toys which were never likely to be of any practical value. Similarly many years ago we witnessed experiments with a miniature tram-car which, propelled by electricity, ran round and round on a little set of rails, the demonstrator solemnly assuring us that the thing was well enough for a toy but never likely to be of any practical use. And now it is the turn of telepathy—which is also only at its beginnings. Personally we are so familiar with it that discussions as to whether it exists or not strike us as simply farcical. We have found it sometimes of practical service when it does happen. It exists; it is useful. So much we affirm. Its defect at present is that its action has not been systematised. But that will come as in the case of the other discoveries. The late Dr. Ellis Powell predicted a time when telepathy would supplement communication by speech and writing. We are confident he will prove to have been a true prophet. Meantime we commend to some of the critics the wise advice of Professor Tyndall regarding the value of imagination.

THE HILLTOP.

Grey fog in the valley lying,
And on the hill 'twas clear,
I climb'd to the warmth and sunshine
And left the shadow drear.

Grey fog—so is death I'm thinking,
We climb from its mist and fear
Up, up to the light of Heaven—
The hilltop where 'tis clear.

IRENE F. MORRIS.

NOTES BY THE WAY.

WITHIN the deep and luminous subsistence Of the High Light appeared to me three circles, Of threethold colour and of one dimension, And by the second seemed the first reflected As Iris is by Iris, and the third Seemed fire that equally from both is breathed. —DANTE ("Paradiso").

VARIETIES OF SPIRITUALISTIC EXPERIENCE.

Human nature, of course, loves a story and wants a fresh story every time. One fears that it leads to a good deal of journalistic lying, and various gentlemen marching out in the columns of the weekly Press with flying flags and beating of drums to "investigate" all over again, or to catch the ghost of the "Mistletoe Bough," or see the door open without hands in the haunted mansion. Even if some of this is "well invented," as the Italian proverb has it, it is not altogether bad, for "truth embodied in a tale" affects the mental climate, and makes it hospitable to the truth which the more discriminating find "unadorned, adorned the most." The only new thing to some of us is seeing how the introduction to our subject affects the genuine investigator, or affects anyone, for that matter. But there are some extraordinary vicissitudes in it. One person remains in a state of amused astonishment for six months, simply gazing in smiling perplexity at the wonders unfolded. Another incubates inside the shell of his scepticism for a period of years, and then comes out as a great propagandist. A third falls in by chance with a more or less discredited medium and suddenly has evidential matter showered upon him; while a fourth, like Flammarion, in spite of a life-time spent in the study and Herculean additions to his credit, has never once had the smallest piece of personal evidence. Yet it is unquestionably personal evidence that counts. An entirely orthodox friend who had never had any theoretical doubts, or one might add, any practical belief, in the survival of the soul, confided to us the story of a dream, in which an old and worn-out but very dear relative, some time passed on, appeared as young and vigorous. It needed but a little believing sympathy on the listener's part to tempt out the fact that this dream, and not all the church membership and life-long profession of faith, was the real basis to which this soul clung. A slender ground, but yet the only ground with personal conviction behind it.

FACTS AND FANCIES OF SECOND SIGHT.

BY HORACE LEAF.

If the popular conception that second sight is the faculty of seeing events before they happen is correct, "foresight" would express the meaning more accurately.

A wider signification, however, extends the gift to seeing, or otherwise becoming aware of, events at the moment they are occurring in places quite beyond the power of the seer normally to know of them. Less frequently it applies to incidents which have already taken place long before. In the majority of cases the seer sees in a vision the person or incident concerned.

The origin of the term second sight is not known, but it has been suggested that the gift was so-called because normal vision was regarded as coming first, whilst supernormal vision is secondary and confined to a few people only.

A somewhat subtle distinction is sometimes drawn between two different ways of seeing supernormally. When the gift has been purposely induced or developed it is known as clairvoyance; true second sight being regarded as spontaneous. The rule is nevertheless not rigid, as there is reason for supposing that some of the best seers cultivated the power and carefully maintained it by some form of practice. There are also instances in which the vision has been transferred from the seer to another person who had not the faculty unaided. These may be considered as a class apart, or, since they are induced in the second person, they may, so far as he is concerned, be regarded as ranking as cases of clairvoyance.

AS DESCRIBED BY ST. TERESA.

Second sight embraces premonitions where nothing is actually seen in an objective sense, but "felt" with a distinctness and accuracy that has all the assurance of actually witnessing the event. Such impressions appear to comprise a large part of the experiences of seers, and from them many remarkable forecasts have been made. No doubt similar impressions are widely experienced by people who lay no claim to second sight or any form of supernormal power. St. Teresa, the famous Spanish nun, who was noted for her wonderful visions, had many impressions which she regarded as of spiritual importance. Describing them she says, "We see nothing either interiorly or exteriorly. . . . But without seeing anything the soul conceives the objects and feels whence it is more clearly than if it saw it, save that nothing particular is shown to it. It is like feeling someone near one in a dark place."

That the average modern clairvoyant relies to a great extent upon impressions is well-known. A remarkable instance came to my notice recently. The clairvoyant made a most accurate forecast on an important business matter for a mutual friend, which was correct even to date. Yet he saw nothing, but merely felt all that he foretold.

Few will deny that we have a sense of reality other than that given by the special senses, and that it may become overwhelmingly strong, convincing and specific. Perhaps the most common example of it is when a particular person is felt standing behind one, although no noise or other impression sufficient to indicate the fact in a normal way seems to have been made. The impression may become considerably extended in time and space, and indicate, as if present, someone at a distance, long before they arrive in the presence of the individual receiving the impression.

"DISTANCE CLAIRVOYANCE."

The distance to which these impressions can reach is truly extraordinary. I was able to prove this in a case a few years ago. Notwithstanding that seven

thousand miles separated the seer from the individual about whom the impression was felt, it was correct in every detail.

In this instance the impression bordered on "distance clairvoyance," but it seems safe to conclude that the ill-formed image of her son was conjured up in the mind of the seer by the force of the impression. The incident occurred to the lady of the house in which I was residing. She had a son in America who wrote to her regularly. She came down to breakfast one morning visibly disturbed and in an acute state of mental distress, stating that she was confident something very serious had befallen her son, as she had "seen" him in a hospital bed. Upon questioning her closely it became apparent that whilst she had had a faint and blurred image of her boy lying in a bed, she had a powerful impression, which remained with her for a long time, that her son had met with a serious accident and at that moment was lying helpless in a hospital in America.

I at once wrote to her son enquiring after his welfare, and received a reply to the effect that he was at the time of the vision actually confined to a hospital bed in Los Angeles, California, suffering from a broken thigh.

Professor William James, in his work, "The Varieties of Religious Experience," gives a striking example of the tremendous forcefulness with which these impressions come. It befell an intimate friend of his, one of the keenest intellects he knew. The friend's story is as follows:—

A SENSE OF PRESENCE.

It was about September, 1884, when I had the first experience. On the previous night I had had, after getting into my bed at my rooms in the college, a vivid tactile hallucination of being grasped by the arm, which made me get up and search the room for an intruder; but the sense of the presence properly so-called came on the next night. After I had got into bed and blown out the candle, I lay awake awhile thinking on the previous night's experience, when suddenly I *felt* something come into the room and stay close to my bed. It remained only a minute or two. I did not recognise it by any ordinary sense, and yet there was a horrible, unpleasant "sensation" connected with it. It stirred something more at the roots of my being than any ordinary perception. The feeling had something of the quality of a large tearing, vital pain spreading chiefly over the chest, but within the organism—and yet the feeling was not pain so much as abhorrence. At all events, something was present with me, and I knew its presence far more surely than I had ever known the presence of any fleshly living creature. I was conscious of its departure as of its coming; an almost instantaneous swift going through the door, and the horrible sensation disappeared.

Feelings equally strong but related to the highest emotions are frequently felt. It is impossible to ignore the confident testimony of the saint or the "converted" as to the reality of spiritual presences, or even of the presence of God himself. That they may wrongly attribute their feelings to certain causes can in no way destroy their actuality. The following testimony taken from Professor Starbuck's manuscript collection speaks for itself:—

God is more real to me than any thought or thing or person. I feel his presence positively, and the more so as I live in closer harmony with his law as written in my body and mind. I feel him in the

sunshine or rain; and awe mingled with refreshing restfulness most nearly describes my feelings. I talk with him as to a companion in prayer and praise, and our communion is delightful. He answers me again and again, often in words so clearly spoken that it seems my outer ear must have carried the tone, but generally in strong mental impressions. . . . That he is mine and I am his never leaves me, it is an abiding joy. Without it life would be a blank, a desert, a shoreless, trackless waste.

Whatever interpretation may be applied to such experiences as this, their reality as feelings of a most impressive character is undeniable. They are, according to the recipients, even more real than ordinary normal impressions. Second sight often includes feelings not less convincing, but which have the additional interest of enabling the seer to correctly tell either what has happened, is happening, or will come to pass.

(To be continued.)

CURRENT ITEMS.

In the "Hibbert Journal" for April the Address of the Bishop of Durham to the Diocesan Conference of the 14th ult. is published. It is a critical consideration of Spiritual Healing as expounded by Mr. Hickson in his book, "Heal the Sick."

The "Hibbert" of same date has a remarkably good article on "Religion and Psychology," by Dr. William Brown, Wilde Reader in Mental Philosophy, University of Oxford.

The second part of the paper on "Spiritualism Up-to-date," read before the Eastbourne Clerical Society by the Rev. Charles Green (at one time Vicar of St. Paul's, New Beckenham) is published in the "Beckenham Journal" of the 2nd inst.

The "Hampshire Observer" of the 2nd inst. gives a long report of an address on "Spiritual Healing in relation to Scientific Medicine," by the Rev. C. O'Flaherty, M.B., Ch.B., at the Holy Trinity Parish Hall, Winchester, the rural dean, the Rev. Canon W. G. Edwards, in the chair.

Under the heading of "The Raw Material of Psychology" the "Hull Evening News" reports a lecture by the Rev. G. J. Jordan, D.D. (Litt.D., F.R.Hist.S.), in the Waltham Street Church Schoolroom, before an appreciative and enthusiastic audience of the Hull Society of Practical Psychologists and friends.

A new book is announced, "Idiot Man, or the Follies of Mankind," by Charles Richet, Professor of Physiology at the Faculté de Médecin, and winner of the Nobel Prize for Physiology in 1913. It is to be published by T. Werner Laurie, and its title suggests that it is a severe satire by Richet on his fellow-creatures.

The "Sunderland Echo" reports that the visit of the President (Mrs. Jessie Greenwood), officers and Executive Council of the Spiritualists' National Union to Sunderland, where in the Derwent Street National Church the business meetings have been held, was concluded on Sunday, 26th ulto., when two propaganda services were held in the Avenue Theatre.

At the above meeting Mr. G. F. Berry, Secretary and President of the International Spiritualist Association, spoke strongly of the influence for peace which could emanate from their 400 Churches in this country, and which could be spread throughout the world by means of the International movement. There were 20 other countries where there were organised bodies of Spiritualists.

Regarding the treatment of Spiritualist mediums who come up against the law, in a recent lecture on "Proof of Immortality," Sir Arthur Conan Doyle said:—"They are arrested by ignorant policemen and brought up before ignorant magistrates. The time will come when it will be recognised that these men and women—not the dishonest ones, of course—will be looked upon as the priests and priestesses of a new religious dispensation. This is really religious persecution."

HARRY FIELDER DESCRIBES HIS TRANSITION.

By R. H. SAUNDERS.

During the past two years several notable people have returned from the spheres to give us information of what life is like there. Even at present the world rings with the name of Lord Northcliffe, who has manifested through several different mediums. Then we have an old and valued friend in Dr. Ellis Powell; and George R. Sims, though a new comer in the spheres, is full of enthusiasm for the work he has undertaken there—Oscar Wilde, too, has made several more or less successful attempts to get through.

But there is one name, unknown to the general public, but familiar to, and highly regarded by, readers of LIGHT, and members of the L.S.A., to whom more than a passing tribute is due. Graduating in the stern and rough school of life, and developing an education and character no college could impart, Harry Fielder was a true type of what a Spiritualist should be. Though he often lamented he could not write B.A. after his name, he was justly qualified to write A.B., and his rough and tumble experiences as a seaman stood him in good stead in his shore-going life. Less appreciative of his own abilities than were those acquainted with him, he pursued his way in a modest and manly manner, and his frequent contributions to LIGHT showed him a man of thought and intelligence beyond the common.

It has been said that a good life resembles the ripples which widen and spread over the surface of the sea when the object giving rise to them has sunk beyond sight in life's ocean. So it is with our friend Harry Fielder—the quiet influence of his personality remains with us.

In June last year I was sitting with Mrs. Roberts Johnson with a dozen others when Harry Fielder manifested. A few days before he passed away I had a talk with him, and he said his arm, which had given him much pain for a long time, was better since Abdul Latif, the spirit doctor, had taken the case in hand. So the first question that came to me as he entered the circle was, "How is the arm now?" "Sound in wind and limb," he said. "I recollect our talk quite well—it was three days before I crossed. I never thought it was so near, though. Everybody is so kind here. I'll tell you one thing—the beauty and marvel of this wonderful country is not over-rated. When I settled down to watch things after the wrench from earth conditions, I realised this."

"Give us some comparison between where you are, and earth," we asked. "There is no comparison," he replied. "Everyone here has a fair chance of progress if only you will give yourself up to it. No going back if you wish to go forward. Some may think it is best to stop; it is so beautiful. We have trees here, and houses—not so substantial as earth structures, but then we are spirits. We are never hungry, and there is no darkness. A sort of twilight at times, when we can rest, if we like. You don't walk, you float along. In the higher spheres thought is the method of communication. Mostly in the lower spheres we discuss things by voice." We asked, "Whereabouts are you—far away?" "It is a state round about a particular place," he explained, "which may be quite near you, though you think it is thousands of miles away. We can come to you, if you will only accept us. It's a privilege of the spiritual world to be able to come to earth, but to remain here is impossible—the conditions are too gross for the existence of spirits." I said, "A guide once told me it was like being in a waterspout joining two spheres." "That is a good illustration," said Fielder; we come to a particular plane, and we can only stay so long. At first there is great desire to come back. I soon plunged into activities here, and my intellect, not being of the best, I sought to improve it. Opportunities abound here for doing so. Before I left earth I tried to educate myself for what I knew was to come. If you see any of my friends, and they ask how I am doing, say I am going on splendidly."

A month after I was sitting with another medium, and Fielder again manifested. He addressed a lady sitter, "I am having a real good time, and going on splendidly. I should like you to know that what has been said of the spirit world is much under-rated—it's wonderful—I go back to the old office at times."

The lady spent some time in trying to get Fielder to remember the last occasion on which she spoke to him, when she admitted she showed some irritability, and was now sorry for it. Fielder could not recollect the incident, and the Guide took the subject up. "What is on the agenda?" he said, "what is it you want him to recollect?" The lady explained, and Fielder said, "Dismiss it from your mind at once. I went out suddenly, but I recollect my boy saying, 'I believe father's gone.' I heard that, and it brought me back for a time, and I tried to manifest even then. I had actually gone away but came back. Ah! I'm afraid I was often selfish."

I have spoken to Fielder since then, and the conversation I had reminded me to look up my notes of previous sittings, and what I have recorded is just what took place.

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

XII.—HENRY HOLT.

It is very likely, judging from the condition of certain volumes in the library of the London Spiritualist Alliance, that this name is already known to a fair number of the readers of *LIGHT*. But to those to whom it is new, I can hardly offer a better introduction than by saying that this paper, and the following ones, will deal with a man worth knowing, a great book worth reading, and a view of the great movement which includes our own, as worth considering.

The author is now well on in the eighties, and still active as a writer, although the conduct of his great publishing firm is now left in other hands. It is obvious that a full life of such a span cannot be summarised in this little column, nor in any case are the external happenings of such interest as those experiences which from our own point of view we should like most to know. The first question is always, not "when was such a one born," but when was his interest in psychic things born, and in particular, how was it nourished? Other things, from the greatest, which was perhaps his acquaintance with Herbert Spencer in London long ago, to the least, which is perhaps the fact that he still wakes each day with the music of his violin, are more or less irrelevant, although they make charming reading in the pages of his "Garrulities of an Octogenarian Editor."

I trace in all four strands that went to the making of Mr. Holt an influence in psychical research. These are, first, experiences with a school-fellow in physical phenomena; his acquaintance with the medium, better known in the United States than here, Charles Foster; his association with all the leading investigators in the American S.P.R., James, Hodgson, Professor Hyslop, and to a less extent the English, including F. W. H. Myers; and finally, as must always be the case, the personal experience that clinches all theory and at bottom really outweighs it. With the last of these I shall deal later on; the third needs no dwelling upon; but the first and second are of the greatest interest in showing how the ground was prepared. I quote from Vol. I., p. 94, of "On the Cosmic Relations."

"In the winter of 1856-7 or the spring of 1857, on a Sunday afternoon," says our author, "I was one of a dozen or so of the pupils of General Russell's school in New Haven, who were loafing in one of the recitation rooms, when one of them said to P—:

"'Ghost, show us the spirits!'"

"The boy addressed was a delicate-looking chap of medium height, some sixteen or seventeen years old, whose gentle and truthful nature had made him a favourite with us all. The subject once opened, there was a quite general talk about raps being heard about his bed, and similar stories. It was news to me. I had previously supposed that his nickname of 'Ghost' was the result of his comparatively shadowy appearance, but I was to learn better. He objected to giving the exhibition, because, he said, it tired him so; but at last he was persuaded."

There were in the room some strongly-based wooden music stands, and one of these was the object of the demonstration. When the medium had got it, by a series of intermittent taps, into a position at an angle which it should have been impossible for it to maintain, he said to his companions, "Try to pull it down."

Mr. Holt continues, "The strongest boy among us on one side of the base, and I, who was perhaps the heaviest, on the other, tried to turn the base back to the floor. We could not. We spread ourselves on the floor, throwing our hands and the weight of our bodies over the raised bottom of the stand [which was a slab two inches thick, by some fifteen by eighteen in width and length], but we could only sway it a little. . . . The contest between the muscular force of the strong boys at the base, and P.'s mysterious force at the desk, continued for a minute or two, until the base of the structure was broken off or the nails drawn out, and P. sank into a chair exhausted. The frail fellow had put forth more force of some kind than the muscular force of two boys, each of much more than his weight, and many times his muscular strength."

This account, which is much longer in the original, is followed shortly after by that of his sister, who by a curious coincidence witnessed something similar in the home of a school-friend. In that case a group of girls were gathered round the "four-poster" bed of an invalid, who is described as "a charming magnetic woman," whose personality was the light of the household, when one of them was challenged to make a little but very heavy marble-topped table come up and on to the bed. "We all watched," says the eye-witness, "with laughing incredulity. She simply rested the tips of the fingers of both hands on the table, and in a short time it began to move, she following. When it reached the foot of the bed it began at once slowly to wriggle up the side—I can describe its motions in no better way—until it lay on its side at the feet of the startled invalid." And again, exhaustion followed, so that such performances had to be strictly forbidden.

"SCOTTISH OCCULT CIRCLE IN TOUCH WITH SPIRIT WORLD."

Under the above heading "The People's Journal" of the 25th ult. gives an interesting account of the medium through whose messages the Ben Achallader mystery was solved. The author of the article says:—

It has been established beyond doubt that the writer of the sensational and mysterious psychic messages which led directly to the finding on the slopes of Ben Achallader of the dead body of the Fife mountaineer . . . was Mr. Norman M'Diarmid, Buchanness Lodge, Boddam, Peterhead. I have had revealed to me the existence in that area of an amazing occult study circle, many of whom are convinced that they are in direct communication with the spirit world beyond the grave.

Mr. M'Diarmid, whom I have interviewed at length, expressed his regret and disappointment that his part in the mountain mystery should have been revealed. He has been anxious that his experiments in psychic phenomena should not become public, and he regrets the publicity which will now undoubtedly come his way.

It is certain, however, that he is possessed of a peculiar and startling faculty akin to the automatic writing so well known in Spiritualism, and also that the process has taken so strong a hold upon many of the members of the Northern psychic circle as to alter completely their outlook on life, and to rob death for them of its dread.

I am in a position to say, as a result of several days' inquiry in the district and two special interviews, lasting altogether over five hours, with Mr. M'Diarmid, that the messages were certainly received in the manner described—namely, by the man sitting down in what was really a social circle, and, while engaged in ordinary conversation, writing subconsciously, with a pencil upon paper, reversed messages of the meaning of which he had no knowledge until he held them to a mirror.

Mr. M'Diarmid has been experimenting in this form of psychic phenomena for a long time, although the present study circle was started only a few months ago. The members of the party were brought together in a rather dramatic manner:—

Late one night during the past winter Mr. M'Diarmid and his friend, Dr. Fraser, Boddam, were motoring back from Peterhead. A terrific snow storm was raging, and by the time they had got a little distance out of the town a foot or two of snow was lying on the road.

So fierce was the blizzard that the car was brought to a standstill. The two occupants sought shelter in a house nearby. . . . Had it not been for the Achallader tragedy, and the letters which were sent to Tyndrum Hotel relating to the spot where the body would be found, the reception of the remarkable messages would have been kept a close secret by the members of the circle, who would have undoubtedly carried on their investigations unknown to the outside world. Previously they have had to take partly into their confidence others with whom certain of their messages were connected, but it is probable that the extraordinary nature of some of the requests might have led to the matter being brought before the public eye.

It appears that messages are still coming through Mr. M'Diarmid's mediumship, many of them being of a private nature relating to members of this circle—the Ben Achallader messages not the most startling ones received through Mr. M'Diarmid, who is a native of Killin, Perthshire, where he is well known.

The Special Commissioner of the "People's Journal" adds:—

Mr. M'Diarmid is a man of independent means, and is between 30 and 40 years of age. He described himself to me as a "primitive naturalist, a collector of butterflies and moths." The cases of entomological specimens hung on the walls of his study certainly bore out his description of himself.

He is an extremely well-read man, and the villagers of Boddam don't quite know how to take him. Their verdict is that he is a bit of a recluse. Though they have a notion that this tinkering with the occult is hardly a respectable pursuit, they are convinced that the laird of Buchanness has "gifts."

OBITUARY.—MR. J. N. GREENWELL.—Mrs. Annie (Mellon) Gleave, Sydney, N.S. Wales, intimates the passing of an old friend, Mr. J. N. Greenwell, formerly a member of the first Spiritualist Society in the North of England—the Newcastle-on-Tyne Spiritual Evidence Society, of which Mr. Greenwell was at one time secretary. He was an old friend of Mr. Thomas Blyton, whose long and regular letters were a great pleasure to him and others. Most of his old friends passed on before him, e.g., Mr. W. J. Colville, Mr. E. W. Wallis, Mr. J. J. Morse, Mr. James Burns.

LETTERS TO THE EDITOR.

PUBLISHING IT ABROAD.

CAZOTTES PROPHECY — WHY, AND HOW?

SIR,—Plunged in a vortex of glittering generalities, vague surmisings, suggestions and gruesome forebodings coupled with insinuations and half-truths, the average spirit prophecy is an uncertain quantity; but it must give us pause with such an authentic historical rendering as the above prophecy before us, and it should induce us to be not so absolutely denunciatory in our consideration. But how can that which has not been thought or acted have an objective existence? The past furnishes data which renders quite possible a reproduction in detail, but how can that which has no tangible or subjective embodiment have suggestiveness or import? Ah! but was it not subjective? Surely it could not be objective, or subjective to the external mortally-embodied mind, but was it not perceived and "created" so to speak by the spirit world, although years of anticipation were implied? If those higher intelligences (human) who "possess knowledge as far above ours as ours is above that of a little child" could render real substantial, subjective, a French Revolution which they might regard as absolutely necessary for the continued progress of the race, they could certainly have placed in embryo all the details eventually unfolded, although years of our time might intervene. A thunderstorm is absolutely necessary for equalisation in the atmosphere or we would succumb to the adverse conditions. The great and wise in spiritual council assembled in the higher life, seeing the absolute necessity of such a transformation of conditions, could certainly impanel and organise a spiritual army to impinge upon the suggestive susceptibilities of the French people, and thus render the necessary consummation possible. This predetermined spiritual programme of thought embodiment *per se* could be perceived and rendered lucid by the seer referred to, who could thus have voiced a subjective knowledge possessed by the sensitive few. Not by clairvoyance, clairaudience, or reasoning, but by clairsentience could this foreordained programme be known, that is by spirit thought impinging upon the medium or seer's consciousness.

Does not materialisation imply this tremendous possibility? In the presence of Col. Olcott and other sitters did not Mrs. Compton's spiritual attendants "create" something out of nothing visibly present when they materialised the full form outside the cabinet while the sitters were looking for the medium, whom they had securely bound hand and foot with her dress nailed to the floor? But there was no medium visible, while the form was manifesting intelligence outside, yet that medium was found bound hand and foot with her dress nailed to the floor, at the close. But Sir Arthur Conan Doyle may discard this possibility, as she was only a "low channel" through which "no high teaching could come." Sir Arthur ought to know that morality is not a condition of mediumship. Mediumship is constitutional; and the higher powers always maintain that they cannot be fastidious. They can only use the elements at their disposal.

He exhausts the vocabulary in praise of the cobbler Andrew Jackson Davis; and how about J. J. Morse, the London pot-boy medium? Individually I have received intelligence through a "low channel" infinitely superior to what has been imparted in recent years.—Yours, etc.,

C. G. OYSTON.

Public Library,
Seattle, U.S.A.

THE SUBLIMINAL AND THE ACROSTIC.

SIR,—I have just had a personal experience of the way the Subliminal "holds the fort" loyally in the absence of its partner. Yesterday afternoon I tried to solve an acrostic, but was left with two "lights" beyond my powers at the moment. U—R, "Is not to him much household comfort owing?" which was certainly neither "undertaker" nor "usher"; and N—L, "A wealthy, evil, churlish, drunken fool." I put away the task at tea-time, and between that and going to sleep I was reading, "Mr. Pepys," by Tanner, the acrostic being forgotten.

At breakfast I took up the paper again and had another shot, but carelessly, and got no nearer. Later I found on my dressing-table an old envelope which I had turned out of my coat pocket the morning before. On it was written a shopping list in ink, and below this, in very scrawly writing and in pencil, the words "upholsterer" and "nabal," with a small N. I have not the vaguest recollection of getting up in the night and writing them, or of guessing them. I must have risen from bed, taken a badly-pointed pencil from a box, and stood by the table to write, at my faithful subliminal's bidding, the two obviously correct solutions which my denser part of the partnership could not find!—Yours, etc.,

IDA WILD.

Old Larkshays, Dalwood,
Kilmington, Devon.

SIR,—I have been deeply interested in the correspondence regarding the mediumship of Mrs. Osborne Leonard and the sittings given by her to Una Lady Troubridge and Miss Radclyffe-Hall *twice a week for the past eight years*. In the short time I have been interested in Spiritualism many of the general public—the bereaved and searchers of the truth of Spiritualism—have approached me clamouring for sittings with this world-famous medium, and I deeply regret without success. These ladies knew the truth of survival eight years ago, so from a public point of view their sittings have been futile, although they consider they did quite right in hoarding up their knowledge in volumes resting upon the shelves of the S.P.R. These records are, to the ordinary man and woman in the street, non-existent.

It has been explained to me that the results have not been published to the world because they would hurt the feelings of relatives of the spirits communicating. May I ask by what right can relatives hamper communications from the spirit world? They are often anxious to benefit themselves, but equally determined to hide their knowledge from their neighbours.

Can any of your readers think that God has been so imperfect in His creation that He would leave the spirits of those who "pass over" in the control of their earthly relatives? One has only to think of the endless family quarrels over the earthly possessions left by those who have gone, to know how impossible that would be.

These objections, to my mind, can be summed up in two words—vanity and fear.

The time has come when all differences of opinion should be put on one side and believers in survival should work co-operatively. This knowledge is a sacred trust and should be passed on without delay to every human being the world over, irrespective of class, creed or colour!—Yours, etc.,

LOUISE OWEN.

36, Buckingham Gate, S.W.1.

May 4th, 1925.

TELEPATHY AND SCIENCE.

In a letter to "The Times" (2nd inst.) Sir Herbert Stephen considers the question of Telepathy, *pro* and *con*. If he were engaged against it he would dwell on the fact that investigation of this alleged phenomenon "has been ceaselessly and most industriously carried on by persons of the highest reputation for something over thirty years"; and would insist that "the whole of this labour has made no substantial addition to the general stock of knowledge on the subject." The vast number of experiments that have been recorded leave us just where we were as regards knowledge of the subject. "What conclusion can we possibly come to," he would demand, "except that the alleged power of telepathic communication, if it exists, is of so flickering, capricious, and uncertain a nature that it will never be of solid or enduring use to human beings?" If it were Sir Herbert's business to advocate an affirmative conclusion, he should do his utmost to distract the mind—or minds—of the tribunal from the considerations on the negative side. "I should be obliged, as far as I can see, to urge that superficial observers of upright moral dispositions cannot be deceived in great numbers; and that really respectable individuals making assertions about matters within their own knowledge are never mistaken, and are actually incapable of saying anything they do not believe. While insisting upon each of these considerations, I should earnestly hope that the tribunal knew less about its value than I do."

LONDON SPIRITUALIST ALLIANCE BAZAAR AND FETE.

AN ATTRACTIVE PROGRAMME.

The Bazaar and Fête, which will be held at Caxton Hall, Westminster, on May 20th and 21st, will be open from 2.30 to 11 p.m. on each day and a full and entertaining programme has been provided.

Friends will be in attendance continuously to give information regarding the various remarkable exhibits on view in connection with the Exhibition of Objects of Psychic Interest.

The concerts provided will be unusually attractive, in view of the number of talented artistes who are to give their services. All the names available at the time of going to press will be found in the announcement on page 240.

Following are the names of the conductors of the entertainments and the times at which these take place: WEDNESDAY, Mrs. Albert Chevalier, 4.30; Miss Muriel Pratt, 6.30. THURSDAY, Mr. Arthur Vickers, 4.30; Mr. Ernest Baraldi 8.30. Prices of Admission, 2s. 4d. and 1s. 2d.

Sir Arthur Conan Doyle and Sybil Viscountess Rhondda will open the Bazaar on the first day, and Susan Countess of Malmesbury and Viscountess Molesworth on the second day.

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

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

THE MEDIUMSHIP OF MRS. CRANDON.

MR. J. MALCOLM BIRD'S VIEWS.

In the Journal of the American Society for Psychical Research for April, Mr. J. Malcolm Bird, the Research Officer of the American S.P.R. and former Associate Editor of the "Scientific American," not only gives an interesting summary of his book, "Margery" the Medium," but subjects the statements of Dr. McDougall on the sésances with Mrs. Crandon to a particularly searching and pungent analysis.

Mr. Bird says, "In-checking his [Dr. McDougall's] statements against the records I find that, particularly in the long articles from the [Boston] Transcript, he has made numerous errors, contradictions, etc."

He comments also on the inadequate amount of time and attention which Dr. McDougall devoted to the investigation.

Referring to the control, "Walter," Mr. Bird says, "'Walter' is the most reasonable 'spirit control' I have ever met or heard of." And he writes:—

If Dr. McDougall will contrast the demands made upon Dr. Crawford by the Goligher controls, and submitted to by Dr. Crawford, with the things that are permitted as a regular part of the Lime Street sésance routine, he must realise how unjustified this criticism is. Dr. Prince himself, who goes along with Dr. McDougall in judgment of the Margery mediumship, is reported to have told a Boston audience, the other day, that insistence upon getting phenomena under conditions arbitrarily laid down by the investigator is not, as usually represented, scientific procedure; that it is unscientific to the last degree. I would recommend that Dr. McDougall bring his views into accord with those of his colleague.

We have not the space to go in detail over the entire examination which Mr. Bird makes of the statements of Dr. McDougall, but we may at least cite the following:—

He [Dr. McDougall] refuses to speak in Margery's favour because, in his judgment, it has

not been proved that her phenomena were not produced through fraud. But throughout his text he refuses to deal positively with such proof, refuses to do or say anything that could conceivably lead toward such proof. Indeed, he comes perilously close to saying, and repeating, that proof of this character obviously cannot be obtained; and observation of his behaviour in the sésance room by myself and others would bear out the suggestion that, to his satisfaction, it cannot. But if he will have none of negative proof, of proof by categorical exclusion of fraud, it seems clear enough that the only proof he can have will be proof in affirmation, proof by discovery and display of the psychic mechanism. Yet for doing this one thing that would be adequate to convince him, he disclaims responsibility! He calmly informs us that of the two avenues of proof open, he can't travel the one and won't travel the other! If this is really his best effort to keep his mind open, it is clear that his best is not good enough.

Further Mr. Bird records his opinion that:—

There are just three verdicts which may properly be rendered in any investigation of physical psychic phenomena. The pronouncement of genuineness is one of them; the statement that the investigator was either unable to deal with the problems involved, or was unable to get the conditions which he required, and that on the one ground or the other he therefore abandoned the case, is another; and the clean-cut proof of fraud as given in the three instances just cited is the third. There is no escape from this: the phenomena are either genuine or they are fraudulent, and if the investigator is competent and unrestrained he must discover which, without any ifs or buts. It is of no slightest pertinence to allege that the phenomena *must have been* produced by fraudulent means. It is the investigator's duty to determine whether they *were* or *were not* so produced; to go on until he has eliminated the might-have-been. The allegation of fraud must be proved in the same clean-cut fashion as any other conclusion to which scientific investigation leads us.

Further, we may note by reference to Mr. Bird's summary of his book, that he accepts the phenomena as genuinely psychic although presenting a large field for research, but on the question of the real nature of what is described as "spirit control" he, for the present, reserves his judgment.

Finally we would not have it forgotten that "Margery" (Mrs. Crandon) while in Europe sat once at Dr. Geley's establishment in Paris; once at the rooms of the S.P.R. in London in the presence of Messrs. Dingwall, Feilding, and others, twice at the British College, and once at the London rooms of Sir Arthur Conan Doyle. All these sittings were successful, some of them conspicuously so, and in particular, brilliant phenomena occurred under the control of Geley and Richet. All this is described in Chapter 10 of Mr. Malcolm Bird's book, "'Margery' the Medium."

The attacks upon this lady's mediumship are of an unpleasantly typical kind, following out a very bad and foolish tradition. Criticism is well, but the habit of morbid, niggling and often interested hyper-criticism is deplorable. In some cases it reminds us of the eagerness of the new policeman to obtain promotion and credit by getting up a charge against somebody. Moreover, it is quite clear that we have not yet passed the period when, for the immature mind, unbelief passes as a mark of intellectual ability.

On Wednesday, 6th inst., at a meeting of the Society for Psychical Research, Sir William Barrett read a paper entitled "Cryptesthesia versus Survival, an Inquiry into a Remarkable Case." Sir William's description of the case was exceedingly interesting and equally so were his statements as to the conclusions he drew from a consideration of it.

SIDELIGHTS.

Sir Arthur Conan Doyle, commenting in the "Daily Express" on a recent Spiritualistic libel case, in which the defendant admitted that he was well paid for libelling Spiritualists, observes:—

It is difficult to imagine why a cult like ours, which proves, or endeavours to prove, that which all religions assert, should excite bitter antagonism in certain creeds, but it is notorious that it does so, and every Spiritualist of experience is aware of a hidden hand which strikes the movement when it can. It is not often, however, that we get such direct public evidence of it as in the words which I quote.

The "Daily News" (2nd inst.) says:—

It is announced from America that Professor Miller, of the National Academy of Sciences, has concluded a series of investigations into the velocity of light, the results of which contradict those obtained by the famous Michelson-Morley experiment. The bare news will leave the average man unmoved, but it has at least one implication that is well worth notice, for it is not too much to say that the Michelson-Morley experiment was the main pillar of the Einstein theory of relativity—and if the pillars of the house are too badly shaken the whole edifice will fall. It is an incredibly complicated and probably interminable argument that has been waged for years now between the believers in a definite and all-pervading "ether" and those who see no necessity for its existence.

The "Sidcup Times" remarks upon Mr. Leslie Curnow's recent lecture under the auspices of the Bromley Circle of Psychic Study:—

Introducing his subject, Mr. Curnow asked his hearers to constitute themselves, as it were, a "committee of inquiry," and to form their own judgments on the pictures he would show. What they were going to see were some very extraordinary things, so removed from what is known to-day of the processes of physical things that they were bound to harbour doubts. Some who had investigated—very able men—had not entirely committed themselves to the Spiritualistic idea. He himself belonged to the Society for the Study of Supernormal Pictures, whose name was itself an indication of the spirit of inquiry in which they approached the subject. His object was not to convert them to Spiritualism, but to show to them that these things were objective facts—that they did happen. Spirit photography was no new thing, for it went back over 60 years.

We take the following particulars from a column article in the "Birmingham Daily Mail" on "Witchcraft":—

The earliest enactments against witches made their appearance in our Statute Book in 1563; the latest were not erased from it till 1736. English legislation enjoined hanging in the case of condemned persons. In Scotland, however, where the influence of ministers of religion was much greater, a witch might be burnt alive. In some cases ordeal by water was resorted to. With her right thumb securely fastened to her left great toe, the suspected person was thrown into the nearest horse-pond. If she sank and was drowned she was innocent; if, on the other hand, she floated, then most manifestly she was a witch, and guilty of commerce with Béalzebub. The number of those who were put to death for witchcraft during those centuries is estimated by some at 100,000. By far the most distinguished victim of this form of superstition was Joan of Arc, who was burned at the stake for heresy, witchcraft, and sorcery, in the year 1431.

The Bishop of Manchester, presiding at a recent meeting of the Guild of Health in the Houldsworth Hall, pointed out how Psycho-physical Parallelism has been superseded by Interactionism. In reporting Dr. Temple's address the "Manchester Guardian" singles out for quotation this "original proposition":—

I think it is really good in practice to believe in the freedom of the will for yourself and deny it for everybody else—visit the responsibility for your own choice as hard as you can on yourself, but when you are judging other people look for external causes of their behaviour. That results in control for ourselves and sympathy for other people. While you should tend to the free-will side of the matter in your own case, when you are dealing with public questions and social reform you had better, for practical purposes, go as near as you can to being a determinist.

From "The Daily Telegraph" account of Sir Arthur Conan Doyle's lecture on "Proof of Immortality," before the Practical Psychology Club of London, we quote from him as follows:—

Among the many misstatements I continually have to meet is that it was the death of my son in war-time that

converted me to Spiritualism. . . . Frequently I have seen the same thing alleged concerning Sir Oliver Lodge. Twenty-five years ago I met Sir Oliver, and we had a strong conversation on the subject, and I found that at that time he was actually more advanced than I was. I can only say that I began to study Spiritualism in 1885, and in 1887 I wrote about it, and thus put myself on public record. Since then I have lost no opportunity of reading about it and experimenting upon the subject.

The "Telegraph" continues:—

When he completed his studies and became a medical man, he said, like most young men of his generation he was an agnostic of an extreme and militant type. The reason was that he was brought up under the influence of Huxley, Darwin, and Herbert Spencer, all of whom were more or less agnostic, and if it were not for Spiritualism he thought he would be agnostic still.

In the "Bristol Evening News" (24th ult.) Mr. James Corbett has the following suggestive contribution on the question, "What is Hypnotism?":—

Is hypnotism a swoon, or is it merely an utter passivity of the mental state? Does one fade away into semi-consciousness, or is the feeling like a person drowning at sea? Is it the same feeling as going under gas, or does gas mean a lapse into total unconsciousness? Are we ever totally unconscious? If so, how can we prove it? The normal mind may become a blank with regard to the sub-mental states. A man may tell us he does not remember what happened in a trance, or under an hypnotic spell. We accept the honesty of his statement, but is the man speaking the truth in a sub-mental sense?

The real truth is that the mind is an absolute universe. The brain may be as dead and dormant as a doormat, but the mind is something entirely apart from the brain. We are told that the brain may be divided into three sub-departments, but we do not know the multifarious departments of the mind. Hypnotism may mean the temporary paralysis of the brain, but my theory is that only a part of the brain is affected. We have absolutely no data for supposing that the mind is affected in the least.

If we possessed a true culture of the mind, I honestly believe we could smile at the hypnotist.

From a short advance notice of a new book we take the following from "The Daily Telegraph" (5th inst.):—

It is possible to say just what Mrs. Alfred Lyttelton has to say in a book shortly due with Longmans, "The Faculty of Communion." She argues that human beings intrinsically possess a faculty for communion with the unseen, and that once the laws governing our relationship with the dead are understood, their influences will unconsciously become operative. Mrs. Lyttelton expresses the hope that the churches, instead of condemning this direct faculty as dangerous and irreligious, will study and guide it. For, as "speech may be used for prayer, and song for worship, so may the power of intercourse with the dead be lifted into that of communion with God."

The correspondence on Spiritualism in "English Mechanics" continues. The excerpt following is from a letter on Spirit Photography, by W. Coombs Austin:—

My suggestion would be that psychological conditions and the subconscious are factors in the production of phenomena (allowing that sometimes their operations unconsciously simulate the real thing, but do not account for it *in toto*) and certainly they account for much in our experiences that was previously obscure. Although the spirit theory has been definitely proven as beyond the hypothetical stage it is quite necessary to pursue investigations, but it must be done without bias in any direction to discover more of our subtle characteristics. The great difficulty is to find the proper human material for the investigation, both examiners and those to be examined, as psychological and subconscious factors are common to all.

Dr. E. H. Worth, who recently contributed to LIGHT an important letter on Spirit Healing, has a letter in "The Medical Press" of the 6th inst. on "Resistance of the Brain to Disease," in the course of which he says:—

Physiologists appear to be obsessed with the alleged might of the cerebrum, but surely the power is reflected from the real ego, i.e., the mind or soul which was and is and shall be and never dies.

The brain is the most developed organ of man just in the same way as the legs of a horse, or the trunk of an elephant. In a hundred years after the death of the body, all these organs are dust, but the real self goes on.

If this is so, we ought to be able to communicate with those who have passed on and this, in fact, we can do. There is no doubt in my mind on this point.

The whole letter is remarkable for the able and direct way in which Dr. Worth affirms the truth of survival.

W. B. P.

SPIRITUALISM AND ITS SCIENTISTS.

SOME PAST MASTERS OF PSYCHIC SCIENCE.

BY LEIGH HUNT.

With so many of the scientists of the present-day investigating psychic phenomena, and not a few openly proclaiming their belief in the fact of spirit intercourse, it is interesting, as well as useful to all inquirers, to recall the names of some of the scientists of the nineteenth century who, in addition to Professors Crookes and Wallace (familiar to us all), were "beaten" by the phenomena they witnessed.

Professor De Morgan, at one time President of the Mathematical Society of London, said (as quoted by Professor Varley, when relating his own experiences):—

I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called Spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me:

A truly brilliant example, this, of this prince of mathematicians' well-known carefulness in statement; but note the words: "Which should make unbelief impossible"; how profound must have been his conviction of the genuineness of the phenomena he had witnessed, before he wrote those words!

Frederick Zöllner, Professor of Astronomy at the University of Leipzig, is another of the great scientific minds of the past century, whose monumental work, "Transcendental Physics" (translated by Mr. C. C. Massey), needs only to be read for it to be seen how fully he was impressed by the facts he recorded.

With the instinct of the true scientist, Professor Zöllner was only concerned with the phenomena he himself witnessed. As to whether the medium through whom the manifestations occurred was a professional or non-professional one, did not in the least concern him, nor did he trouble as to whether the medium had ever been suspected of fraud; all that he concerned himself about was the phenomena which came under his own observation, and those phenomena he examined and reported upon with all the resources of his keen, analytical mind. In many of his experiments he had the assistance and personal presence of three of the then most astute minds which Germany could boast of in their respective fields of thought—viz., Fechner, Scheiber, and Weber. (Gustave Theodore Fechner was at that time—1878—Professor of Physics at Leipzig). On several occasions he mentions how satisfied he was at the success achieved, and records his surprise and delight, and, in referring to one experiment (the passing of matter through matter), he says, "At the same time was established the existence of a direct perception of objects, not effected in the ordinary way of our sensations." Striking words these, from a scholar who, predicating a fourth dimension of space, also observed some intelligence operating outside the ordinary consciousness of that of the

visible participators in the experiment! I cannot give here any detailed account of the phenomena recorded by Professor Zöllner, but I must not omit to mention that on the occasion of a visit to London this eminent scientist witnessed manifestations through the mediumship of Mrs. Everitt, of which there was only one adequate explanation—the activities of "outside intelligences."

I had the privilege of a personal friendship, extending over twenty years, with Mr. and Mrs. Everitt, and can clearly recall many occasions upon which, in the course of conversation, Mr. Everitt referred to Professor Zöllner's unmistakably friendly attitude to the spirit hypothesis, as the explanation of some of the phenomena he had witnessed through the remarkable mediumship of Mrs. Everitt.

Perhaps the most notable example during the nineteenth century of a scientist being convinced against his will, is

A CLOUD OF WITNESSES.



The photograph from which this block was made was given to me under the above title by a Mrs. Campbell, of Gipsy Hill, London, I think, in 1889.

It was said to be a photograph of an inspired drawing representing the spirit world.

I should be very grateful for information as to its genuineness (or otherwise); by whose mediumship it was obtained, and when; what idea it was intended to convey, and, generally, any information about it. This would, I think, interest others than myself. Replies should be addressed to me, c/o Editor of "Light."

S. De Brath.

duty of every honourable observer, and finally of all humanity."

And Professor Nicholas Wagner, after investigating with Dr. Butlerof, wrote (in "The Messenger of Europe" in 1876): "Mediumistic phenomena are real, existing facts."

Within the limits of this paper it is not, of course, possible to refer in any detailed way to the many other men of scientific acumen who, during the past century, in the face of almost universal prejudice, had the fine courage to "come out into the open" and proclaim their conviction of the truth of psychic phenomena, and, in some distinguished instances, of the reality of spirit intercourse. Such names as those of Sir John Herschel, Dr. Elliotson, Cromwell Varley, Professor Mapes, Dr. Ashburner, and Professor A. Mahan occur to me, but the above instances will suffice to show that men of science of the nineteenth century, like their successors of the present, were indefatigable in their search after the truth of "those things termed psychic."

that of Dr. Robert Hare, Professor of Chemistry at the University of Pennsylvania (Professor Hare was the inventor of the oxy-hydrogen blowpipe). In 1853, in a reply to an appeal from the clergy and many prominent citizens in America, he publicly expressed his determination to investigate, as follows: "I feel called upon as an act of duty to my fellow creatures, to bring whatever influence I possess to the attempt to stem the tide of popular madness, which in defiance to reason and science is fast setting in in favour of the gross delusion called Spiritualism."

He at once proceeded with his investigations, and invented machinery with a view to detect the fraud. After two years, he became thoroughly convinced of the genuineness of the phenomena, and to an audience of three thousand persons who assembled to hear his vindication he stated that "he knew the effect it would have upon his scientific reputation, but the Truth was dearer to him than worldly honour."

Surely it is to such men as Professor Hare that we of the twentieth century can say in Shakespeare's words: "More is thy due than more than all can pay."

Dr. A. Butlerof, Professor of Chemistry, a distinguished Russian scientist, after strict investigation of phenomena brought under his notice, said: "The recognition of the reality of Spiritual manifestations will very soon be the inevitable

EXPERIENCES IN LEVITATION.

The current issue of "Psychic Science" contains a report of a lecture, "Some Psychic Episodes of My Life," delivered at the British College by Major Colley, son of the late Archdeacon Colley, to the members of the British College. Amongst the remarkable experiences (many of them in South Africa) narrated by Major Colley was the following:—

In the year 1886 I had so many experiences of being lifted long or short distances, quite outside of my own volition, that I looked upon these as a common occurrence. One incident, however, stands out particularly. Capt. Gardner, my tutor, was a confirmed sceptic, regarding all such matters as attributable to hypnotism or any reason rather than as being due to spirit intervention; in fact, my father used to say that his excuses were more wonderful than the events themselves. The following incident considerably shook his philosophy, however, and ultimately convinced him of the truth of Spiritualism.

I was very fond of hiding away from my daily lessons, and on one such occasion all the natives in the house were called together to search for me. I was rounded up and driven towards the house door, which was reached by eight steps—each a foot high—at the top of which stood Capt. Gardner ready to receive me. I remember looking up at him as I reached the bottom, out of breath, and realising that I was now, with the ring of Kaffirs round me, fairly caught, when I suddenly found myself in his arms, holding on for all I was worth, while the Kaffirs jabbered in astonishment at my ten foot jump. Looking down upon the steps surmounted in this amazing fashion by a child of my years, we saw lying on one of them a large puff-adder which, had I stepped upon it unthinkingly, would have probably finished my career.

On another occasion I had settled myself behind a stable door, lying on my back with my picture book propped against my knees. My pony was inside. I was engrossed in the book, when I heard a voice shout quite distinctly, "Go, Clarence, go!" and so loud and insistent that I could not fail to hear it. I had no time to obey the warning, because the next thing I knew was that I lay on the ground fifty feet away and saw the heavy stable door fall flat on the spot on which I had been lying an instant before. The pony had its leg broken by the collapse of the stable. I was in no way hurt by this sudden removal, but thoroughly frightened, ran a mile for help. When my father, Capt. Gardner, and natives arrived on the scene, my picture-book was found under the fallen door pierced by splinters and *débris*. Assuming my weight to be 56 lbs. such a sudden move ought to have occasioned a severe shock, but I experienced none. In such cases—and there are some quite well authenticated on record—gravity seems to be overcome. We learn to-day from orthodox science that nothing is solid, and from the new science of metaphysics, that matter can pass through matter. Time and space seem to be annihilated in such experiments, which contradict all present known laws of physics, and this opens up a wide field for scientific research.

THE LEADERS AND THE MASS.

Those who seek to be pioneers in any way are touched more deeply by the ebb and flow of the tides in the evolution of the human race. They feel any cross-currents more quickly, and are likewise more speedily sensible of progress—of flashes of light and illumination in any portion of the globe. In a word, they respond more readily to the emotional vibration of the community. They are, as it were, ripples of the nation. We judge of a nation, not by its average, as you might imagine, but by the calibre of its pioneers; and by their number, for these mark the milestones of the next lap of the race, and indicate the trend of the next decade or so of progress. By these we judge of the possibilities of progress for the next generation, for, without a certain number of enlightened souls in your midst, it is impossible for the dense mass of humanity to move forward. The mass of the people have to be drawn by a strong magnet, or rather by a sufficient number of strong magnets, and these have to be sufficiently in tune with spiritual realities. The more highly they are attuned, the better elements will they draw forth in the mass, and thus will the mass be leavened more speedily. The greater the number there are of these, the greater also will be the number of souls they draw from the mass to move along with them, and the more swiftly will the rest, too, progress. We are glad to perceive in the world to-day, in every country, a greater number of these souls than we have perceived for several centuries. Of old the light came through fewer channels. In the Christian movement, to which I am now referring, the pioneers were more strongly vitalised, and were of a higher calibre, but there were not so many of them as we perceive to-day. The number of enlightened souls is larger, but they are not of the same depth of earnestness as were those early apostles and martyrs. Greater intensity must come before you can expect to proceed swiftly as a race, for not otherwise than by intensity can the mass of the people be moved.

—From "The Coming Light," by MARY BRUCE WALLACE.

RAYS AND REFLECTIONS.

One of our most famous scientists considers that belief in God and Immortality finds no support in Science. And in a statement of his beliefs he writes, "I believe that when I die I shall rot, and nothing of my ego will survive."

That is frank and honest enough in all conscience. His views may awaken some indignation, but he is quite logical in seeing no support in Science for a belief in God and Immortality. That is one of the limitations of Science—or what passes as Science to-day. There are whole worlds of reality open to the poet, the seer and the artist of which Science knows nothing. How should it? But as to the evidence for survival of death, the more advanced scientists have lately begun to learn a great deal, and those who have investigated the matter are not likely to declare their belief that when they die they will rot. Some "answering echo," if they did, would reply with the last word of the sentence!

The "Freethinker" bears a name that is anathema to the strictly religious; but it is a scholarly journal. It has, however, never yet understood Spiritualism, and the incursion into our ranks of late of several journalists of standing has evidently disturbed its mind considerably. In some recent deliverances on the subject the "Freethinker" remarks that more good has been done to Spiritualism than harm by the constant harping on fraud as being the only alternative to an acceptance of a spirit world.

The journal goes on to observe that it is "playing into the hands of Spiritualists to tell them that things which occurred in their own homes with members of their own family and often with themselves, were all fraud." Very true. And so also is the satiric remark: "The finest example of satisfied ignorance of which we know is that of the man who says he is going to examine Spiritualism, and who thinks all he has to do is to look out for fraud on the part of the medium." The laugh comes in later when we read that it is because the inefficient investigator of Spiritualism does not understand the nature of the thing to be investigated that "so many journalists, etc.," get converted.

I find this distinctly funny, because the suggestion it conveys is that the journalists are converted because they do not understand that mediumship is a question of epilepsy, multiple personality and so forth, for I see that the medium is referred to as "the patient." Setting aside the number of medical men (some of them mental specialists) associated with Spiritualism, who certainly ought to know something about abnormal mental states, I would suggest that the writer of the "Freethinker" article, who is presumably himself a journalist, rather underrates the journalistic intelligence. The London journalist at least has a training in life which falls to the lot of few professors. He is accustomed to deal with fraud, folly, eccentricity of every kind. An old Pressman once remarked to me that the experience of the journalist tended to make him sceptical and cynical—he was disinclined to believe in anything or anybody. The suggestion that old and seasoned journalists are converted to Spiritualism merely because they find it is not to be explained by fraud or the idea of "devils" is absurd. The "Freethinker" must guess again.

There is plenty of time to revise its opinion, and discover some other hypothesis. Otherwise its reflection on the persons who make only a perfunctory examination of Spiritualism will recoil upon itself. It is a mistake to undervalue the intelligence of those with whom you disagree—"despising the enemy" is usually bad tactics. And it might be as well to remember that the expert on any subject must needs be a follower of that subject. The instructed Spiritualist is the specialist in Spiritualism just as the instructed Rationalist is the authority on Rationalism.

I cheerfully admit that some of the most recent converts to Spiritualism, including the journalists, do not know very much about the subject. But they have seen enough to know that those of us who have been in the subject for long periods—ten, twenty, thirty or forty years—are standing for something which no alternative hypothesis has ever been able to explain away. We are more familiar, many of us, with these alternative theories than are some of those who advance them. We know both sides of the question, and the critic usually knows only his own side, i.e., the outside. Still I never deprecate criticism. It is salutary. It keeps us braced and "toned up"—except when it is merely dull and silly. Even then it has its uses, it is an excellent opiate.

D. G.

THE LIFTING OF THE VEIL.

Victor Hugo wrote towards the close of his life: "I feel immortality in myself. I am rising, I know, toward the sky. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous as the bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds to come. It is marvellous, yet simple. It is a fairy tale, yet a fact. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave I shall have ended my day's work; but another day will begin next morning. Life closes in the twilight; it opens with the dawn."

There is a latent greatness in man which cannot be wholly suppressed. He may degrade, neglect and waste his powers and opportunities, but sometimes the inherent Divine will flash forth. There are limits, there is a point below which he will not fall. Immortality surges up valorous and defiant—"the shout of a king is among them." Death may come croaking its sordid threats, but he refuses to be intimidated; on the battlefield he will not hesitate, at the martyr's stake he will be found smiling and exultant. There is a hope set before him which makes all worth while, and in his extremity he will turn as the Greatest of all did and say: "Weep not for me; weep for yourselves and for your children, unless you share in that Truth which shall set you free from all fear and give you the master-key of every world."

Most people leave but little behind them when they turn and wave their last farewell. There is a swirl in the dust on the great highway, but it soon settles down again, and the feet of those who follow quickly obliterate the shallow footprint. A stone, a mossy stone, with a fading inscription, which after a very few years no one will stop to read. It may be distinguished by armorial bearings and the insignia of orders, but who, looking into the bony eye-sockets which lie below, can determine which was a Cecil and which a Howard, which a Colonna or a Montmorency? Happy they who have such an epitaph as that of S. Barnabas, "He was a good man, full of the Holy Ghost and of faith"; he made people happier, and relieved their distress, and all were better men for knowing him.—From "The Great Mystery," by the Rev. FIELDING-OULD, M.A.

THE MEETINGS AT SOUTH PLACE INSTITUTE.

At the May meetings to be held at South Place Institute, Finsbury, E.C., on Thursday, the 21st inst., Mr. E. W. Oaten is the speaker at the morning session (11 o'clock); at 3 p.m. Mrs. A. Jamrach and Mrs. Florence Kingstone will give clairvoyance, and in the evening, at 7 o'clock, the speakers will be Mrs. A. Boddington, Mr. E. W. Oaten and Mr. M. Barbanell. Mr. H. Boddington, President of the London District Council of the S.N.U., Ltd., will preside. The soloists are Miss E. F. Stansborough and Miss M. Bailey and pupil; Mr. C. W. Turner, organist. Admission free. Silver collection.

LYCEUM CLUB EXHIBITION.—At the Gieves Art Gallery, Old Bond Street, an exhibition of pictures by members of the Art Section was held between the 6th and the 15th inst. There was an excellent display of works, and amongst the names of the exhibitors were some well known in psychical circles, as for instance, Mrs. Philip Champion de Crespigny, who took a leading part in organising the exhibition, Miss Clarissa Miles, Mrs. Murray Chapman, Miss E. CE. Somerville (author, with the late Martin Ross, of "The Irish Magistrate"), and Miss Ruth Canton. Noteworthy amongst the pictures shown by these ladies were, "Colour on the Thames" and "London Bridge" (Mrs. de Crespigny), "The Old Manor House" and "View from Bredon" (Miss Clarissa Miles), "A Hot Day" (Mrs. Murray Chapman), "Brendon Mountain, Co. Kerry" (Miss Somerville), and "Carnac, Brittany" (Miss Ruth Canton).

"POWER AND PURPOSE: CAMEOS OF LIFE" (Rider & Sons, price 2/6 net) is the latest book by Mr. H. Ernest Hunt. If the value of a work of this kind depends upon the usefulness of it to the general reader—and this assuredly is the case—then Mr. Hunt's latest book calls for special commendation. In fifteen short chapters he gives us a philosophy of living that not only inspires us with the power and purpose of life, but which drives home in no uncertain manner the importance of recognising our duties to ourselves and to others. Of necessity he traverses familiar ground, but in so doing he introduces us to newer aspects of thought which are well calculated to enlarge one's view of life and the living of it in a way that gives new impetus to right living, right loving and right understanding. The chapters on Health, Religion and Vision are of special value.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

A RECORD OF VALUABLE SERVICE.

The Honorary Secretary of the B. C. P. S. writes:—

The British College has at present some very valuable workers, whose psychic gifts are not only spreading a definite knowledge of the reality of supernormal facts, but giving assurance of the continuity of life beyond death.

Mrs. Blanche Cooper's voice mediumship continues to afford excellent evidential value. During the present week an American visitor of much experience, and a complete stranger at the College, had a sitting with Mrs. Cooper. Speaking to the Hon. Secretary afterwards, he said: "I lost a dear daughter a few months ago, and came to England hoping for some photographic proof of her presence. Instead I have found it in this remarkable voice sitting, where within five minutes of our coming into Mrs. Cooper's room, my daughter gave us evidence of her presence. She gave her pet name, called myself and my wife and other daughter by our particular home names, and generally made us feel that she has never really been away from us since her passing." This is the kind of work accomplished week in and week out through Mrs. Cooper's valuable gift.

Mrs. Barkel's trance mediumship gives great promise, and many well-known sitters have proved its evidential value.

Mr. W. E. Foster's work in diagnosis and healing has resulted in a number of definite cures, and the immediate relief of great pain in many cases.

Mr. George H. Moss, the photographic medium, is giving excellent results through his gifts. The remarkable clearness of some of the "extras" is outstanding, and the variety and curious conformations of the surrounding ectoplasm make his work a very valuable addition to that of our other photographic mediums.

Mrs. Vickers, a new clairvoyant, developed under Mrs. Lamb Fernie, gives great promise and is welcomed into the ranks of active workers.

Captain Bartlett ("J. A." of "The Gate of Remembrance") addressed the members of the College on Wednesday, April 29th. The audience was most appreciative of the lecture, which dealt with Captain Bartlett's "Reminiscences and Reflections" on psychic matters; and the beautiful inspirational drawings of Glastonbury indicating its pristine beauty were of quite unique interest. Many of the audience saw these drawings for the first time, and realised how large a field of psychic interest has grown up round the name of Glastonbury during the last few years. Mrs. Philip Ch. de Crespigny ably presided.

Miss Harvey, "Dr. Beale's" medium, will visit the British College, 59, Holland Park, W., between May 16th and 23rd. Many who have been prevented from meeting Miss Harvey, by her absence abroad, will no doubt welcome this opportunity for diagnosis and consultation.

THE CRY OF THE CHILD.

A STORY OF CLAIRAUDIENCE.

We take the following from the "New York Times" as related by Mr. George W. Stewart, Truro, N.S.:—

I acquired and was developing a mining property in the district of Killag, Nova Scotia. The location of the property was six miles from a post road and twelve miles from a telegraph office. My home where my family resided was then, and still is, in Truro, sixty miles distant. On Aug. 14, about 7 p.m., sitting in my office reading my mail, which had come in that day by special carrier, I heard a distressed cry of an infant child. I at once rose and looked out, expecting to see a young child, but I only saw my small group of men enjoying a game of quoits in the yard. Thinking it might be that I was mistaken, as it could scarcely be possible there could be an infant child there, six miles in the wilderness, I resumed the perusal of my mail. Having read my letters, I was reading a newspaper when again a convulsive cry of a child seemed to pierce my ears. I rose quickly and went out past my men, expecting to find a woman and infant child in great distress, only to be mistaken. Having a four-months-old baby boy at home, I began to feel considerable uneasiness. At intervals of twenty-five to forty-five minutes all through that long night there came the agonising, convulsive cry of a child. At 5 o'clock Sunday evening I heard the last cry, yet, despite efforts to assure myself, an irresistible call kept coming to me to come. In the morning I started out on foot; at the junction of the roads I met my messenger with a telegram dated Saturday evening, 7.30: "Come home quickly as possible. Baby very ill." Reaching home in a few hours, the sorrowing wife and mother met me with these words: "Our dear Willie suddenly took a convulsion Saturday evening and at about half-hour intervals they continued until 5 o'clock Sunday evening, when he passed away."

FORTHCOMING MEETINGS.

During the next few days—from the time of writing—there will be a full programme of events. On Saturday, May 16th, Miss Louise Owen is speaking at the Memorial Hall, Farringdon Street (at 7 p.m.). On Monday, the 18th inst., the W. T. Stead Borderland Library holds its *Conversazione* at Caxton Hall (from 7 to 11 p.m.). The Bazaar and Exhibition in connection with the London Spiritualist Alliance takes place at Caxton Hall on May 20th and 21st (2.30 to 11 p.m.). The "May Meetings" at South Place occupy the whole of Thursday, May 21st, and on the same day at 8 p.m. Miss Louise Owen is to deliver an address at Bromley Public Library on the return of Lord Northcliffe, in connection with the Bromley Circle.

CLARA IRWIN APPEAL CASE.—We acknowledge, with thanks, the receipt of 2/6 from Mr. F. Lovegrove (Reading) towards the Appeal Fund.

We are asked to state that at the L.S.A. Bazaar (referred to in another column) articles not previously disposed of will be sold by auction by a well-known member of the theatrical profession.

MR. E. R. DARROW, of Berea, Ohio, Cleveland, U.S.A., has paid us a call. He is an experienced Spiritualist on a brief visit to this country and has met many representative Spiritualists in both hemispheres.

SPIRITUALISM IN GUILDFORD.—Mr. R. W. Buttemer (Godalming) writes: "You may like to hear that a Spiritualist movement is beginning in Guildford, chiefly through the efforts of Mrs. Mason, of 13, Haydon Place, Guildford, with whom any sympathisers in the neighbourhood should communicate. Through her initiative we had a lecture by Miss Stead and one by the Rev. G. Vale Owen. Sunday services in Guildford are also being inaugurated."

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

MRS. S. FIELDER, Clairvoyant, Psychometrist. Interviews daily, 2 to 8. Saturdays excepted. Psychometry by post (send birth date and stamp) from 2s. 6d. Phone: Mount View 4863, 29, Fairbridge Road, Upper Holloway, near Highgate Tube, N.19.

Mr. W. E. Long may now be consulted at his West End Office, on all Mystic and Psychic matters.—Apply by letter only to 15, Gubyon Avenue, Herne Hill, S.E. 24.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—May 17th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Florence Kingstone. Wednesday, May 20th, 8, Mr. Arthur Clayton (blind seer).

Croydon.—Harewood Hall, 96, High street.—May 17th, 11, Mr. Percy Scholey; 6.30, Mr. Harold Carpenter.

Camberwell.—The Central Hall, High street, Peckham.—May 17th, 11 and 6.30, Mrs. Butterworth of Barrow-in-Furness. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry grove, North Finchley (opposite tram depot).—May 17th, 7, Mr. E. Meads. May 21st, 8, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—May 17th, 11, public circle; 6.30, Mr. Jones. Thursday, May 21st, 8, Mr. Mooring.

Peckham.—Lausanne-road.—May 17th, 7, Mrs. E. Clements. Thursday, no meeting.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—May 17th, 11, Mr. F. H. Richards and Mrs. Brett Martin; 7, Mr. Ronald Brailey. Wednesday, May 20th, 8, Mrs. Maunder.

Central.—144, High Holborn, W.C.1.—May 15th, 7.30, Mr. A. Clayton. May 17th, 7, Mrs. A. Boddington.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. May 17th, 3.30, clairvoyance in hall; 6.30, Service, Holy Communion and Trance Address; medium, MRS. ANNIE JOHNSON. Healing Service, May 20th, 7.

God sends great angels in our sore dismay,
But little ones go in and out all day.

—ANON.

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

HELEN, THE GREEK, writes up your former incarnation story from photographs and birth date. Fees 5s. 6d. and 10s. 6d.—Address, "Helen," c/o Fuller's Advert. Agency, 99, New Bond Street, W.1.

Private Lessons given in Psychic Development, moderate fees.—Box 90, "Light," 33-36, Paternoster Row, London, E.C.4

"THE AWAKENING"

A Borderland Episode

(COMMUNICATED)

Will be given by *special request* of those on the other side

AT The "W. T. Stead" Borderland Library CONVERSAZIONE

To be held in the CAXTON HALL on Monday evening,

MAY 18th, from 7 to 11.

DEAR CO-WORKERS,

When the idea of holding a *Conversazione* was first suggested my father insisted that a psychic play should be included in the evening's programme. I wrote to various people hoping to find that someone had a play that would be suitable, but could hear of nothing that was quite what we wanted. However, father would not let me give up the idea and assured me that one would be forthcoming. This Episode was given in dramatic manner through a friend's hand as we sat together one Sunday afternoon.

The production, lighting, etc., of the Episode as it will be given on Monday evening has been directed by workers on the other side. These workers are particularly anxious that as many workers as possible on this side shall witness their Episode. We wish we could invite all these free of charge, but there is a good deal of expense connected with the *Conversazione*, therefore we are obliged to make a small charge of 2/6, this includes refreshments, Reception (7-8), Musical Programme (8-9), the Episode to be given at 9.30 and followed by speeches and general talk.

Yours sincerely,

ESTELLE W. STEAD.

Tickets, which must be purchased beforehand, can be obtained from:—

The Secretary, The "W. T. Stead" Borderland Library, 5, Smith Square, Westminster, S.W. 1,
The Psychic Bookshop, Abbey House, Victoria Street,
The London Spiritualist Alliance, 5, Queen Square, W.C. 1,
The Marylebone Spiritualist Association, 5, Tavistock Square, W.C. 1,
The London Spiritual Mission, 13, Pembridge Place, W. 2.

The London Spiritualist Alliance, Ltd.,
5, Queen Square, Southampton Row, W.C.1

AN EXHIBITION OF OBJECTS OF PSYCHIC INTEREST AND BAZAAR AND FETE

are being arranged in aid of the Memorial Endowment Fund at

Caxton Hall, Westminster, May 20 and 21, 2.30—11 p.m.

OPENERS AND CHAIRMEN:

First Day: SYBIL VISCOUNTESS RHONDDA. SIR ARTHUR CONAN DOYLE.
Second Day: SUSAN COUNTESS OF MALMESBURY. THE VISCOUNTESS MOLESWORTH.

STALLS. SIDE SHOWS. COMPETITIONS. CHARACTER READING. REFRESHMENTS.
BLenheim ORCHESTRA.

Entertainments arranged by the kindness of

(Wed., 4.30 p.m.) MRS. ALBERT CHEVALIER. (Thurs., 4.30 p.m.) MR. ARTHUR VICKERS.
(Wed., 6.30 p.m.) MISS MURIEL PRATT. (Thurs., 8.30 p.m.) MR. ERNESTO BARALDI.
Thurs. 9.45 p.m. AUCTION conducted by MR. DOUGLAS CLARK-SMITH.

The following artists are among those who have kindly promised to appear:

MME. EDITH ARMSTRONG, MADAME CATHERINE AULSBROOK, Mesdames MARIE DAINTON, WINIFRED FISHER, DOROTHY HOGGEN, ELSIE JUDGE, DOROTHY LEBISH, GWEN LEWIS, MACLAREN'S DANCING CHILDREN, MURIEL PRATT, RIDLEY, RIST, GWENNIE VAUGHAN. Messieurs PHILIP BURTON, DAVID GRUNDY, OSCAR LANSBURY, ALEC MCGILL, FARREN SOUTER, ARTHUR VICKERS, MAURICE VINCE, ERNEST WARD.

THE EXHIBITION.

By the kindness of MR. J. S. JENSEN, the President of the Society for the Promotion of Psychic Knowledge, Copenhagen, the Successful Exhibition recently held in that City is being transported *en bloc* to London. Additional British Exhibits will be on view.

APPORTS. PLASTER CASTS OF MATERIALISED HANDS (by kind permission of the British College of Psychic Science). DIRECT SPIRIT WRITING. ORIGINAL PSYCHIC MS. NOTE BOOKS AND ORIGINAL PENCIL DRAWINGS THROUGH HIS OWN HAND OF THE CONTROLS OF THE REV. STAINTON MOSES, together with some of his possessions of special interest. INSPIRATIONAL PAINTINGS. GARSCADDEN COLLECTION OF SUPERNORMAL PHOTOGRAPHS, PERSONAL RELICS, etc., etc. A Catalogue giving full particulars of the Exhibits will be on Sale.

NOTE.—During the Exhibition brief talks will be given, by those able to speak with knowledge, in explanation of certain Exhibits.

PRICES OF ADMISSION: BAZAAR & FETE: Day Tickets, 1/2. Season Tickets, 1/10.
CONCERTS: 2/4 and 1/2. EXHIBITION 1/2.

Gifts of a perishable nature should reach 5, Queen Square, on the mornings of MAY 19 and 20.

BOOKS THAT WILL HELP YOU.

- On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.
Some New Evidence for Human Survival.—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.
Making of Man.—By Sir Oliver Lodge. F.R.S. Cloth, Post Free, 3/9.
The Law of Psychic Phenomena.—By Thomson Jay Hudson. Cloth, Post Free, 8/-.
From Agnosticism to Belief.—By J. Arthur Hill. Cloth, Post Free, 7/10.
Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.
Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-.
Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-.
The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.
Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9.
Paul and Albert.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/10.

MEETINGS.

Monday, May 18th, at 3 p.m.
Clairvoyance and Psychometry,
Circle limited to six. Members, 5/-;
friends introduced by Members, 7/6.
MR. T. E. AUSTIN.

Tuesday, May 19th, at 3.15 p.m.
Clairvoyance, Public Demonstration.
Members Free; Non-members, 2/-.
MR. A. VOUT PETERS.

No Meetings will be held on
Wednesday or Thursday owing to the
events at Caxton Hall.

On Tour in the U.S.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/10.

Guide to Mediumship.—By E. W. and M. H. Wallis. Post Free, 7/-.
Arabic: The Language of Christ and the True Site of Calvary.—By Major R. A. Marriott, D.S.O. Post Free, 2/3.

SEND REMITTANCE WITH ORDER.

- There is no Death.—By Florence Marryat. Cloth, Post Free, 3/9.
What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.
The Evolution of Spiritualism.—By Harvey Metcalfe. Cloth, Post Free, 8/-.
Phantoms of the Dawn.—By Violet Tweedale. Cloth, Post Free, 8/-.
Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.
The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.
Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.
Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.
Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-.
The Return of G. R. Sims.—By A Friend and R. H. Saunders. Cloth, Post Free, 2/9.
Psychic Philosophy.—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10.