

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Gotho.

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

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NOTES BY THE WAY.

How, when these clamours ceasing, comes the night,
 And all the dim and perilous ways are passed,
 Shall we glide into the enchanted dark,
 Opening our other eyes to other light,
 New-bodied, keener-sensed, awake at last?
 Swift shall it be, so swift we may not mark
 The last time-passage from below above,
 Though winged with wisdom, luminous with love.
 —D. G.

MEDIUMSHIP FROM THE INSIDE.

"The thing is honeycombed with fraud." That is a typical phrase taken from one of the myriad criticisms of psychic phenomena—criticisms offered in most if not all cases by persons so little acquainted with the subject that it was simply absurd that they should set up as judges of it. Here are some remarks offered by a medium many years ago in LIGHT which ably set out one side of the matter. We are not giving his exact words but adapting them for reasons of brevity:—

The stream of power generated at a séance takes with it all kinds of elements gathered from the medium and the sitters. It is to be remembered that the average circle is composed of different people amongst whom there is no uniform standard either of intelligence or morals. The medium is the target which receives their blended thoughts and emotions. The composition of the circle draws elements like to itself intellectually and morally. The result is a peculiar psychic amalgam out of which you may get a glimpse of heaven or of hell. There is a psychic current and the strongest thought and motive present determines the quality and tendency of the stream. It may deflect it altogether from honest purpose. For this reason the medium requires protection. Sir William Crookes bears witness to this point, for he states that as he got to understand his medium and learned to trust her, the phenomena became richer, stronger and more abundant.

Our friend added a point which fortunately does not apply to-day so much as it once did. He said that the attitude of the average psychical researcher was entirely wrong.

A PERPLEXED OBSERVER.

The Press of Northern Ireland has been very much concerned with Spiritualism of late, doubtless as a result of the visit of Sir Arthur Conan Doyle. It is only natural in the circumstances that the Bible should receive some degree of attention, for it is regarded as a volume of reference for both sides, supporting each according to the passages selected. We were rather struck by one letter, the writer of which alludes to a clergyman who said it was impossible for any divine to believe in the verbal inspiration of the scriptures. Have the clergy, he asks, taken their vows falsely? He is considerably perplexed, and goes on to remark that in less than an hour after reading a statement that Darwin's theory of "organic evolution" was today established as certainly as the revolution of the earth round the sun, he had come upon another statement by Professor M'Cready, of the Victoria Institute, that "this theory of Darwin's was as dead as the dodol!" We can sympathise with the letter-writer's perplexity, but it will doubtless be a helpful experience for him. It will tend to illustrate for him the validity of at least one piece of Bible teaching, viz., that the letter killeth but the Spirit giveth life. Whether Darwinism be dead or not, it is certain that Bibliolatry has not long to live.

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THE L.S.A. BAZAAR, FETE AND PSYCHIC EXHIBITION.

Even to those of us whose memories go back over many years, to the days, for example, of the International Congress of Spiritualists a quarter of a century ago, the events of Wednesday and Thursday, the 20th and 21st inst., stand out conspicuously. There has been nothing so striking as the Psychic Exhibition in itself, apart from the Bazaar and Fête. They were attended by brilliant and crowded gatherings and drew together many people of all ranks and vocations—some of them world-famous. The work was commenced "in a good hour," as the astrologers say, and will leave a shining mark in the annals of our subject. It would require many columns of LIGHT fully to chronicle the occasion. As it is we are only able in this issue to deal with the matter in a fashion which will make it necessary to recur to it next week. When there were several events—concerts, meetings and entertainments—going on at the same time our reportorial resources were taxed to the utmost. In the meantime it is gratifying to record that the financial result was most satisfactory. Doubtless an official statement will be made in due course.

He that knows not and knows not that he knows not,
 is a fool—shun him;
 He that knows not and knows that he knows not, is
 simple—teach him;
 He that knows and knows not that he knows, is asleep—
 rouse him;
 He that knows and knows that he knows, is a wise man
 —follow him.

—FROM THE ARABIC.

L.S.A. BAZAAR, FETE AND PSYCHIC EXHIBITION.

The London Spiritualist Alliance is to be congratulated on the success of the two days' Bazaar and Fête, with Exhibition of objects of psychic interest, held in the Caxton Hall, Westminster, on Wednesday and Thursday afternoons and evenings, May 20th-21st. There were large attendances throughout, and the keenest interest was shown in all the proceedings.

SIR ARTHUR CONAN DOYLE, in asking Sybil Viscountess Rhondda to open the Bazaar, mentioned that the event for which they had gathered together had been promoted to aid the Memorial Endowment Fund of the London Spiritualist Alliance, and by this means to secure a more suitable headquarters where there would be adequate provision for social intercourse and for the furtherance of the cause in which they were all interested. As he had entered the hall that afternoon a gentleman had given him a cheque for £100 to be expended at the Bazaar. (Applause.)

On the previous day, on the occasion of the Private View, they had succeeded in convincing a number of representatives of the lay Press that in the exhibits presented to them there were things worthy of serious attention. That showed a significant change of view. Only two days ago the Editor of the "Morning Post" sent for him and asked if he would like to write and state the case for Spiritualism. He had accepted—(applause)—and no doubt some capable opponent would be chosen to present the other side.

Lady Rhondda then declared the Bazaar open, and expressed her pleasure at being present.

Among those on the platform at the opening ceremony were:—Viscountess Rhondda, Sir Arthur Conan Doyle, Mr. F. W. Percival, Dr. Abraham Wallace, Mr. E. P. Hewitt, K.C., Mrs. and the Misses Hewitt, Rev. F. Fielding-Ould, F. Bligh Bond, and Mr. J. Arthur Findlay.

On the second day Susan Countess of Malmesbury and Viscountess Molesworth presided.

On this occasion SIR ARTHUR CONAN DOYLE, in the course of some introductory remarks, referred to the Paris Congress to be held from the 6th to the 13th of September and hoped that Great Britain would be strongly represented there. Practically every nation in the world would send its delegates and British Spiritualists should be there in force.

THE VISCONTRESS MOLESWORTH said that Lady Malmesbury had kindly consented to open the Bazaar. She wished before this took place to thank all the helpers for what they had done. They had worked very hard to make the Bazaar and Exhibition a success, and great credit was due to them for their faithful and self-sacrificing efforts.

SUSAN COUNTESS OF MALMESBURY said that she had been interested in the subject of Spiritualism for many years and had had many deeply impressive experiences. These experiences were so very personal that she could not refer to them nor could she easily express how much comfort such experiences had given her. "For that reason," she continued, "I am deeply interested in the subject and exceedingly glad to come here to-day and give all the assistance I can." (Applause.) Lady Malmesbury concluded her remarks with an eloquent plea for sympathy, patience and understanding in regard to the study of mediums. A lover of animals, she told them of her observation of bird life, for she had kept birds and had watched their ways. She had noticed that now and again a bird would lose its usual animation; its quick, eager life would have undergone a temporary relapse, it would fail to respond as usual to the affection of its human friends. It was the same with mediums; they had their periods of eclipse "Be very kind and sympathetic with mediums," said Lady Malmesbury, in concluding her remarks, which were received with great appreciation.

THE EXHIBITS.

It is safe to say that never before has such an exhibition of objects of psychic interest been gathered together. Almost every phase of physical mediumship was represented. There were slates with writing obtained through Henry Slade and others, apports, spirit photographs, spirit drawings, portraits and photographs of eminent mediums, a portrait of Abraham Lincoln, a copy of the marriage certificate of Kate Fox, and rare books. Outstanding exhibits which attracted the keenest interest were the wonderful pictures of Glastonbury Abbey, executed by Captain Bartlett (John Alleyne), and the wax casts of materialised hands obtained through

the mediumship of Franek Kluski. There were many exhibits of high interest in the series contributed by Mr. J. S. Jensen, Mr. Harry Price, Dr. Abraham Wallace, Mr. Henry Blackwell, and others. Sir Arthur Conan Doyle supplied the splendid Garscadden collection of enlarged spirit photographs.

Two exhibits of the London Spiritualist Alliance (Nos. 1131 and 1132) were of great historic interest. The first, which showed portraits of the leaders of Spiritualism from 1848 to 1878, included Dr. Ashburner, Benjamin Coleman, William Howitt, D. D. Home, David Duguid, Rev. Dr. James Smith, Enmore Jones, D. Weatherhead, W. M. Wilkinson, S. C. Hall, and Cromwell F. Varley. The second, embracing the period from 1855 to 1876, showed portraits of Charles Partridge, Professor Mapes, Professor Hare, Cora Scott, Judge Edmonds, Governor Talmadge, T. L. Harris, Andrew Jackson Davis, Kate Fox, and W. H. Mumler. Those are some of the great souls who fought the bitter battles of the early days of Spiritualism in this country and America.

The Exhibition was such a pronounced success that it is hoped that it may be seen again. Those who were on duty had many questions to answer, and it was clear that a profound impression had been made on many minds. Too much praise cannot be given to the many ladies and gentlemen who worked so hard to bring about the success that was undoubtedly achieved.

The following formed the Committee of the Bazaar and Fête:—Viscountess Molesworth (Chairman), Mrs. Kelway Bamber, Mrs. H. C. Booth, Mrs. Champion de Crespigny, Mrs. F. M. Finlay, Mrs. M. Ogilvie, Mrs. Eavery Peters, Mrs. Dymock Pratt, Mrs. Hy. Stewart, Miss Mercy Phillimore (Secretary).

The entertainments which proved so enjoyable were kindly arranged by Mrs. Albert Chevalier, Miss Muriel Pratt, Mr. Arthur Vickers, and Mr. Ernesto Baraldi. Miss Nellie Tom-Gallon acted as Stage Manager, and selections were ably performed by the Blenheim Orchestra.

The stallholders were:—Major Peters (Refreshments), Viscountess Molesworth, Mrs. Kelway Bamber, Mrs. Champion de Crespigny (Books, Pictures, etc.), Miss E. C. Beeman, Mrs. Naylor, Mrs. Richard Meyer, Mrs. Dymock Pratt (Miscellaneous), Mrs. Marthe Ogilvie (Scotch Woollies and General), Mrs. Brett, Mrs. Thos. Ritchie (Antiques and General), Mrs. Richards, Mrs. Hy. Stewart (Naval), Mrs. Forde (White Elephant), Mrs. Eavery Peters (Miscellaneous), Mrs. B. A. Anderson (Baskets), Miss Irene Vale Owen (Cigarettes and Tobaccos); L.S.A. Members: Sellers, Mrs. H. C. Booth, Mrs. F. M. Finlay, Mrs. Forbes, Mrs. Hardwick, Mrs. F. E. Leaning (Miscellaneous); L.S.A. Members: Sellers, Mrs. D. Foote, Mrs. Giddens, Miss W. Morris (Cakes, Preserves, Garden Produce); Mrs. Hardy (Packing), Mr. and Mrs. Leigh Hunt (Lucky Shovel); Miss Manby (Competitions), Mr. C. W. Harwood (Games).

There was an almost constant queue at the Seers' Corner, where the following were kept busily engaged:—Mr. F. W. Allen, Psychometry; Mrs. H. L. Andrews, assisted by Miss Rundell, Character from Handwriting; Mr. T. E. Austin, Clairvoyance, etc.; Mr. Philip Durham, Scientific Hand-reading; Miss Marie d'Eu, Cards; Mme. Hope, Palmistry; Mme. St. Leonard, Palmistry; Mrs. Beecham Martin, Numerology; Mrs. Patterson, Palmistry; Miss Lilian Walbrook, Character Delineation by Chinese Guide "Wu"; La Yenda, Palmistry. At lounge at tea-time, Miss Pixie Farone and Mrs. Washington read the cups.

The following ladies and gentlemen were on duty explaining the numerous objects of psychic interest:—Mr. J. S. Jensen, Jun., Copenhagen Collection; Mr. Harry Price, Copenhagen Collection and "Stella C."; Dr. Abraham Wallace, Stainton Moses' Collection of Lantern Slides; Mr. Trethewey, Stainton Moses' Relics and Original Note Books; Mr. F. Bligh Bond, Glastonbury and other Scripts; Capt. Bartlett, Glastonbury Architectural Paintings; Mrs. Hewat McKenzie and Mrs. St. Clair Stobart, British College Exhibits; Mr. A. Vout Peters, Garscadden Collection of Spirit Photographs; Mr. Leslie Curnow, Various Exhibits; Mrs. Perryman, Direct Spirit Writing in her own circle; Mr. Ilyd B. Nicholl, Apports (in his own presence); Mr. F. W. Warrick and Miss Vi Deane, Mrs. Deane's Supernormal Photography; Mr. Hy. Blackwell, his Exhibit of Spirit Photography.

The collection of exhibits numbered about 1,400. In the excellent catalogue, to which Mr. Harry Price contributed an interesting Foreword, it may be mentioned in passing that in entry No. 1,136 it should be Mrs. Acworth, not Miss, and in No. 1,153 (Cora L. V. Richmond) for "née Cora Tappan" read "née Cora Scott."

L. C.

THE MAY MEETINGS AT SOUTH PLACE INSTITUTE.

ADDRESS BY MR. ERNEST OATEN.

MR. HARRY BODDINGTON, President of the London District Council of the Spiritualists' National Union, was in the chair at the May Meetings at South Place Institute on Thursday, May 21st, when the twenty-fourth anniversary was celebrated. There were good attendances at the three meetings, and the utmost enthusiasm was displayed. In the morning a powerful address was delivered by Mr. Ernest W. Oaten (Editor of "The Two Worlds"), in the afternoon excellent clairvoyant descriptions were given by Mrs. Alice Jamrach and Mrs. Florence Kingstone, while at the crowded mass meeting in the evening short addresses were delivered by Mrs. Annie Boddington, Mr. Maurice Barbanell and Mr. Ernest Oaten. Miss Ethel Stanborough sang with feeling at the three gatherings, and Mr. O. W. Turner presided ably at the organ.

THE FUTURE OF SPIRITUALISM.

The following is Mr. Oaten's Paper, somewhat condensed:—

It may be said that mediumship is the foundation upon which the whole of Spiritualism is based. Let it be laid down definitely and positively that whatever may be the future of Spiritualism, it will be based upon phenomenal evidences of interaction between this and the spiritual worlds; but though this is a simple statement the problem itself is by no means simple.

There is one thing which the sane and well balanced Spiritualist must make clear. It is embodied in what may be called the scientific attitude towards psychic phenomena, and summed up in the words, "After making all allowances for chance, coincidence, mistake, and the operation of unknown forces, there is still a residuum of evidential phenomena which can only be accounted for on the theory that spirits of the dead are producing them." In a word, the *whole* of the phenomena manifested through mediums is not necessarily of spirit origin, and one of the future tasks of the Spiritualist is to explore the field of latent faculty, often loosely termed the sub-conscious, to investigate the realm of telepathy, to probe into the psychic complexities of consciousness, and particularly that of mediums themselves, with a view of determining what proportion of the output of mediumship is really engineered from the spirit world.

If I may venture an estimate, which is a purely personal one, I would suggest that not more than forty per cent. of the results of mediumship are evidential as to the direct and wilful action of personalities in the spirit world, and probably not more than twenty per cent. after definite analysis will be really evidential of the personality of any particular spirit. It must certainly be the work of the future of Spiritualism as a movement to analyse to a far greater extent than Spiritualists have hitherto done, the product of mediumship. We shall have to get away from the foolish and insular idea that everything which comes from a medium is produced by spirit people. I could quote many incidents in the range of my own experience which show that it is not so.

I want to see the "psychic output" of mediumship thoroughly analysed, but the history of the last 50 years is strewn with records of that which has been falsely called scientific examination, and which has resolved itself very largely, not into an analysis of mediumship or its output, but rather into an analysis of the honesty of the medium. There has been too great a tendency to accuse mediums of wilful perversion and deceit, where the output was uncertain, and in many cases the investigators themselves have been far more responsible for the mixed character of the output than has the medium. The old clumsy, brutal method of what was called scientific investigation was too often summed up in the words, "If you don't get exactly what you expect, it is best to assume that the medium has been wilfully deceiving you." That attitude is totally and absolutely unscientific, as well as unkind. It bears the hall-mark of bankrupt ignorance, and has done nothing to advance the cause of scientific investigation. Spiritualists grumble at such results, but they are largely due to the fact that we have left the scientific side of the work to our critics, instead of doing it ourselves. The scientific aspect of the movement in the future will have to savour far more of the laboratory than of the Law Courts. One cannot think of the experiments of Sir William Crookes, Dr. Crawford, Professor Geley, and others, without realising that far more knowledge of psychic processes is to be gained by careful scientific analysis in private, than by the holding of séances to ascertain what evidences of spirit action can be obtained for the man who wants spirit evidences only. We shall inevitably get evidence of spirit action, but we want to know what other forces are operative, for only by the separation and isolation of these can we hope to determine the true proportion of spirit activity.

We can only assess the true value of what comes from the spirit world when we can deduct that which *does not*,

Spiritualism, we are told, is a philosophy, and the purpose of philosophy is to bring together the collected knowledge and findings of all departments of life, and to weave them into a cosmic pattern. Spiritualism as a philosophy must be broad enough to embrace the widest findings of the physical scientist, the dreams of the poet, the visions of the artist, and the inspirations of the spiritual teacher. It must find a fitting place for the atom and the angel, and determine the interdependence which exists between them all. Philosophy is the attempt to explain the whole in terms which include the many, and since we conceive that the universe is a whole (from suns to atoms) it is but an expression of the *one* life. Spiritualism, which is "the science of spiritual things," must provide either now or at some future time, the materials for a cosmic conception by means of which all the manifestations of universal life find expression in the term "God's purpose and manifestation." The sum total of our present knowledge does not allow us to talk about the philosophy of Spiritualism, as though it were a fixed and unalterable thing. It is a growing but not a complete thing. The future must complete the spiritual philosophy.

The religious aspect of the question is probably the one which most concerns those present. Why should we treat Spiritualism as a phase of religious revelation? Let us bear in mind that there are those who deplore any such attitude. One occasionally meets the individual who claims that Spiritualism is merely an examination of phenomena, normal and supernatural, and is not in itself a religion. I believe that Spiritualism is the basis upon which all religion rests, and has ever rested, and that apart from psychical activities there would not have been, and could not be, any religion worth the name. It is by his intuitive psychic faculties that man apprehends the existence of a spiritual world. It is through the psychic and intuitive faculties possessed by him that all the higher forms of his ideality have been called into activity and have demanded expression. It is by the intervention of ghosts, trances, voices, visions and dreams that all the revelations of the past have come. The old Biblical saying, "And the Lord said," is but another way of expressing the fact that a spiritual impact from a super-physical world became apprehended by the seer or teacher, and whilst religious systems have built up a fine realm of speculation, in which ideals have become the embodiment of God, yet without the psychical foundations these Churches and Bibles could never have been. All the great religions of the world came out of psychical manifestation, objective or subjective, and if these great beliefs have become entangled in a labyrinth of speculation, the only way out of the difficulty is to re-survey the ground out of which they came in the light of modern knowledge and attainment.

We are told that the work of the great teachers of the past has laid a permanent and unalterable foundation which cannot be improved upon. But it appears to me that such a claim is extravagant. The original message delivered by the world's teachers, has been misconstrued, misinterpreted, and misunderstood, quite as often as it has been incorporated into our religious ideals. Since Spiritualism enables us to get behind world-teachers to the source of their inspiration, we can definitely and positively assert that whatever is true in their message will be confirmed by further investigation, and we must not be hindered in our search by the fear that some of the foolish and short-sighted interpretations which have been put upon their message may be abrogated or denied by further investigation. Hence, a part of the religious aspect of Spiritualism is to correct the mistakes, errors and misapprehensions of the past. Religion is the revelation of God's self through the operation of his laws to his creature man, and at its root and base is an individual thing.

I believe that the psychic conscience of the whole race is awaking. It is enabling a large proportion of the human race to-day to receive direct inspiration from the fount whence all inspiration flows, and I believe that the number of people who consciously receive such inspiration will increase with every succeeding decade.

I believe that the future of our movement will rest upon every individual catching for himself a glimpse of the heavenly life, and regulating his life in accordance therewith; when the organised body of men on earth will be a co-operative commonwealth, each individual in which will bring his wealth of spiritual inspiration to the common fund; not for the purpose of dictating to others, but in order to enable others to enlarge their own point of view. The sense of loyalty to truth, and the consciousness of honesty to one's fellows, will bind men together in a common cause far more than it does to-day. It will be the loyalty which is born of a love of truth rather than a love of words, forms, or articles of faith. The shrine of such religion will be established in the *homes* of the people, and not in their Churches: in the séance room and not in the public gathering; the Church and public gathering will be a spiritual social gathering, where the out-flowing streams of goodwill will flow from man to man as a bond of mutual strength and companionship.

The future of Spiritualism, then, means the adoption of a constructive policy. Technical training and scientific

education is bringing into existence the type of man and woman who is capable of conducting a scientific section in connection with each Church, the object of which shall not be merely to prove that discarnate spirits communicate, but to analyse and search psychic phenomena in such manner as shall throw a light upon the nature of mediumship and the problem of consciousness. Consequently the Spiritualism of the future philosophically must not be merely a set of findings which have been approved, but a search for the unknown.

In a few years the Spiritualist movement will have obtained such a hold on the mind of man that our days as a propagandist movement will be over, and meetings for propaganda will no longer be necessary. What shall take its place? Our strength must consist in meeting together, in comparing experiences, and uniting with one another in the bonds of human service. It may well be that the awakening spirit of man by careful discipline and training will bring to bear upon the mental atmosphere of the world a thought force which will influence the world towards righteousness. That should be the aim of all religion. There are still those who imagine that physical force is the one compelling thing which will urge men to righteousness. The idea has been exploded ten thousand times, but it still holds with the materialistic mind. I believe the future of Spiritualism holds out the hope of a race of men so spiritually developed that they will saturate the very atmosphere around us with the principles of love, brotherhood, and service, so that ill-doing will find no place in the body politic. It is a high ideal, but is the only one that I can see that will help us out of the present morass.

The religion of the future must be an individual thing between a man and his Maker, and Spiritualism, with its wonderful urge towards psychic and mental unfoldment, points clearly the way ahead. Do not let us be afraid of the gigantic nature of the task; the whole hierarchy of angels is behind us, and the life of God within us. Let us press forward, confident of the fact that time is one of the tools God has given us to use. (Applause.)

CURRENT ITEMS.

The new Borough of Hornsey Spiritualist Fellowship held a large and very successful inaugural meeting in Felix Hall, Crouch End.

The "Edinburgh Evening News" (4th inst.) announces that the Princess Wahletka has been persuaded to publish a book, "Lifting the Veil," revealing many secrets of psychic phenomena.

The "Nottingham Journal and Express" says that a circle of Nottingham Spiritualists who for many years past have held their services in the Gladstone Hall, now hold them at 168, New Sherwood Street.

A memorial service was held at the Spiritualists' Church, Politt's Buildings, on Sunday evening, as a mark of respect and esteem for Miss Cowen, an old worker who passed away on May 5th at Stepping Hill Hospital, where the staff showed her great kindness, much appreciated by her friends.—"Stockport County Express."

In a report of Miss Louise Owen's recent lecture in the Farringdon-street Memorial Hall, the "Yorkshire Herald" quotes from her address: "I want everybody to be as happy as I am. My venture in Spiritualism has only been a few months, but it has provided me with such happiness that I could not keep it to myself. Thousands and thousands of people are seeking after something which is missing from their lives."

"The Northern Whig," in an article on "Belfast and Spiritualism," *apropos* of Sir Arthur Conan Doyle's recent lecture at Belfast, says: "Sir Arthur, by the way, is one of the Wexford Doyles, and thus a relative, though a distant one, of the late Sir Francis Doyle, Bart., who was Professor of Poetry at Oxford in the '70's and has left behind him some vigorous, fugitive verse and a volume of far more entertaining reminiscences."

The "Daily Express" of the 22nd inst., referring to the fact that this date was the sixty-sixth anniversary of Sir Arthur Conan Doyle's birthday, remarks that since his doctoring days Sir Arthur has figured as journalist, pamphleteer, criminologist and leader of Spiritualism. That, of course, does not exhaust all Sir Arthur's activities, and we think that the history of the future will not fail to reckon him as a great philanthropist and social reformer, a work for which we hope he will be spared to see many more birthdays.

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

XIV.—THE "FAT BOOK ON PSYCHICAL RESEARCH."

This is Mr. Holt's own disarming way of alluding to his great work of over a thousand pages, in two large volumes, which was published in 1914, and entitled "On the Cosmic Relations." It consisted of three books, of which the first deals with correlated knowledge, or science, and particularly Evolution; the second with uncorrelated knowledge, or practically psychic science as at present known to us; and the third with attempts at correlation, or theories generally, and the personal data which incline the author to his particular views. The second edition, published in 1919, altered the title to "The Cosmic Relations and Immortality," and added a fourth book bringing the developments of the subject up to date, and adding some seventy pages to the whole.

It cannot be denied that the mastery of this work makes a demand on intelligence and persevering effort beyond almost any book of its class, owing largely to the immense amount of matter transferred bodily from the "Proceedings" of our S.P.R., but these form a mountain range from which no quarrying can do more than obtain samples. The samples are not only well selected, but lightened continually by the comment and discussion which accompany them, and those who are capable of reading the book at all will find themselves well repaid by the growth of intellectual muscle that will follow. When a man writes out of the ripeness of long-acquired knowledge and mature wisdom it is worth our while to attend to what he has to say. Emerson says somewhere that in every right book we meet the eyes of the most determined of men, and in this case the eyes are shrewd, kind, and fearless as well. One rather valuable, not to say endearing, feature is the sympathy, the "touch of nature" which springs up in the descriptions, and gives us confidence that the heart will not be ignored in the weighing of evidence, though the sternly logical mind will not be defrauded of one grain of what is its due. Sympathetic imagination is an essential part of the true psychic researcher. It is difficult to give examples in a small space, but a notable one is on p. 482 (Vol. I.), which precedes a Piper sitting where little "Kakie" is encouraged to come through to her parents, the Rev. S. W. Sutton and his wife. Dr. Hodgson was in charge, and Phinuit was the Control. Mr. Holt writes:—

"This sitting will appeal very differently to different temperaments. To some it will probably appear illusive, and they can skip. But skipping does not account for it. To others it will probably appear the most important sitting on record. Whether one scoffs or prays, it will at least be worth while to use a little imagination—to see the entranced medium with face generally as expressionless as if a statue were speaking, pouring forth at one moment some brusquerie in the rough deep tones of Phinuit; at the next, in the same voice softened to gentleness, petting a child; then, perhaps, a return of the gruff tones in some biting sarcasm to some interloping control; then perhaps issuing from the same mouth a child's voice, singing the little boat song—all going on amid the weeping relatives who join in the song, with the sympathetic Hodgson assisting the performance, and probably perplexed to know whether he is in Heaven or in Bedlam."

The same remarks apply to other sittings reported, such as those of Dr. and Mrs. Thaw, with their babies Margaret and Ruthie. Anyone who knows how infants beginning to lisp have their own little ways of saying things, will not undervalue the really evidential quality of these records. Another pleasing trait of the book is the love of animals which goes far enough to do them justice on both sides of the veil, and to treat them not merely as items to build up an identification. Thus in quoting the tenth Thaw sitting from "Proceedings" XIII., 577, where a message is given: "Andre Valliere says tell George I'm all right: I have seen Whiskers," a dog which had died, Mr. Holt adds: "I retain this because I want to see my dog Laddie mentioned in Chapter VII., and his predecessor, Whiskers." It is not the least of the blessings which the larger faith bestows upon us that many a dog-lover may share such a wish with as much confidence as Archdeacon Wilberforce had in its fulfilment.

I have not space left in which to quote many important and interesting comments on the work of Dr. Crawford, Sir Arthur Conan Doyle, and others whose results were published between the first and second editions of Mr. Holt's own book. Readers will, however, I am sure, agree with me that the highest seal of success attaches to the fact that the book is in that small, but wonderful class of those which have deterred men from crime, and from the despair which produces crime. In particular it has been the means of preventing the last crime against himself which a man can commit, and this is perhaps one of the noblest services that any man, author or otherwise, can render to a fellow creature. The next paper will deal with the conclusions based on the whole mass of subject-matter presented.

LETTERS TO THE EDITOR.

SPIRIT LISTENERS.

SIR,—The very interesting letter from Mr. Percival in LIGHT of the 23rd inst., in which he recalls his experience of the remarkable raps which were associated with the mediumship of Kate Fox, reminds me of an experience of my own that may prove of interest to your readers.

It was a sunny afternoon in July, 1899, when, in company with a few other friends, I was walking with the late Mr. Thomas Everitt in his lovely garden at Holders Hill, Hendon. Mr. Everitt and myself were a little ahead of the others, and whilst he was chatting to me I said, "I wonder if any spirit people are listening?" Mr. Everitt replied, "Possibly. Take hold of one end of my walking stick, I'll hold the other end—so—and perhaps they'll signify their presence." Immediately we heard three distinct raps on the stick, and felt it *vibrate*! This took place while the sun was shining brilliantly and while Mrs. Everitt (whose mediumistic powers were used in the phenomenon) was with the rest of the party—about three feet to the rear of us.

Your readers will not wonder when I say that every detail of this incident is still fresh in my memory (and I have also referred to my records made at the time). I may add, and I know Mr. Percival will agree with me, that we Spiritualists were not and are not what some of those who call themselves psychical researchers, seem to suppose—mere pickers-up of unconsidered trifles whose critical judgment is overpowered by emotion.

I would like here to express my esteem and respect for Mr. Percival, who after over eight decades of earth life, is such a superb example of what a Spiritualist should be—a living testimonial to the beneficent effect of a clear understanding of the truths of Spiritualism.—Yours, etc.,

LEIGH HUNT.

20, Burnley-road,
Dollis Hill, N.W.10.

A DREAM EXPERIENCE OF DIRECT CREATION BY THE WILL.

SIR,—The experiences related by Miss Dallas and commented upon by Sir William Barrett in LIGHT of the 9th inst. regarding the partial dematerialisation of the medium Mdme. d'Esperance, tempt me to make public for the first time details of an experience of my own, which took place some time in 1917, prior to which I had not any knowledge of the Spiritualist movement.

The experience took the form of a dream in which I found myself travelling through space to some distant point, where my progress was arrested, at which point I remained poised.

A "voice" then commanded me to create what I would. At this I demurred, asserting my inability to obey.

I was, however, instructed thus:—

"All the elements necessary are in solution all around you; first become conscious of their presence, then will them into the concretion of your thought."

QUESTION: "What shall I create?"

ANSWER: "Attempt a tree."

The following experience then ensued. Having "sensed" the component elements of a tree, as in suspension in the ether, I visualised the complete form of a tree, concentrating on the thought image thus produced.

Gradually there appeared before me a faint nebulous haze which became more and more dense as I concentrated upon it, till it appeared as a dense, formless cloud that continued to condense and contract, gradually assuming definite form, the process continuing till finally the complete (and to me solid) living tree stood revealed before me—trunk, roots, branches and leaves. While gazing in admiration at what I had accomplished, the command came to "de-create." My previous experience having taught me how to proceed, I merely reversed the method, with the result that the tree disintegrated before my eyes stage by stage, till all its component elements were once again in solution in the ether.

The experiment was then repeated, the object on the second occasion being a house. In the third experiment a human form was created, and de-created in similar manner.

My emotions at this stage were overwhelming, but my unseen mentor reassured me, saying, "Thus are all things made, thus shall you create when you are worthy; there is no limit to your creative power, except such as you yourself impose."

If the foregoing experience is an exposition of a fundamental law, a working knowledge of which man is capable of acquiring by development (and I think it is), then Jesus, as an adept, and highly trained and developed spiritual entity, would have found no difficulty in de-materialising His body if He so chose (and here might I suggest) as a hygienic means of disposal of the same, when He no longer required it.—Yours, etc.,

H. F. ASHE.

3, St. Philip's-road, Upper Stratton,
Swindon, Wilts.

May 16th, 1925.

SIR ARTHUR CONAN DOYLE AT BELFAST.

SIR,—During his recent visit to Belfast, Sir Arthur Conan Doyle expressed a desire to visit the Border and make inquiries about the state of feeling amongst the people concerning the Boundary controversy. Two luncheons had been contemplated, at which he was to have met local Spiritualists, and two local gentlemen very kindly and generously came forward and offered to meet all expenses. But, for various reasons, these events had to be abandoned.

On Sunday evening Sir Arthur and Lady Doyle had a sitting with our local non-professional medium, Mr. Nugent. Both, I think, were surprised at the high quality of the medium's gifts, and Sir Arthur said he was one of the best mediums he had ever met. Very good evidence was forthcoming, and the controls, who are always able and good, on this occasion excelled themselves. After supper, while sitting around the fire talking, the medium unexpectedly went into trance and two controls came through and talked.

On Monday Sir Arthur and Lady Conan Doyle were motored to the Mourne district. On Tuesday they had a great reception at the Rotary Club lunch, where he made a speech which was fully reported in the local papers.

A very successful lecture took place in the Ulster Hall on Wednesday evening. The large hall was full and the Press, which is not too friendly, reported to the length of a full column. As usual the best points were missed; on this occasion the reporters appeared to be so interested in what was said that they had no time to write.

On Thursday evening the Ulster Hall was packed. Long before the meeting the stewards were calling out, "Standing room only." The lecture lasted two hours, and at its conclusion the audience rose to their feet and passed a vote of thanks by acclamation—such a demonstration as few have seen in Belfast.

On Friday Sir Arthur and Lady Conan Doyle were conveyed by motor round the Glens of Antrim to the Giant's Causeway. Speculation was rife as to whether the extinct volcanoes seen along this coast might not again take their part in transforming the physical features of our islands.

One of the things Belfast is famous for is its curiosity about Hell and its denizens. It is well known that two celebrated characters in the local Pantheon are, according to the viewpoint taken, assigned to its governance and consigned, with every appropriate epithet, to its lower depths. On this occasion the inevitable question cropped up, and so pressing was the local anxiety on the subject that Sir Arthur found himself compelled to preface his Thursday lecture with a statement concerning the Spiritualistic view on Hell and the part taken by its inhabitants in Spiritualistic phenomena. As may be expected, the statement fell short of local requirements, and I understand the matter is to receive serious consideration by the Gasworks Committee of the municipality! Besides, something has leaked out in regard to the belief into which Sir Arthur was born, and it is considered that he has thrown a glamour over the real conditions, which are quite well known in Belfast, in an attempt to revive the Fairy Faith of Old Ireland. Alternatively there is the possibility that on fuller acquaintance Sir Arthur might replace one or other or both of the local divinities!

In Belfast there are now three local societies, including a Psychic Research Society, all of whom work in harmony, and it seems likely that, as a result of Sir Arthur's visit, their activities will be considerably increased.

"I didn't know you were interested in this thing," was a much repeated remark in the densely-crowded hall, followed by more or less emphatic disclaimers. Wonder was also extended to the composition of the gathering; people met each other in a very unexpected place, and it is evident Belfast did not realise what was going on in its midst.

We have now to wait for results, and results are sure to come. You could see the interest on the faces of the people, the dead silence and rapt attention. Those audiences have carried away seeds of thought which will bud into further inquiry, and it is not unlikely that Conan Doyle's visit may become memorable.—Yours, etc.,

NEAGH.

Belfast.

May 20th, 1925.

"POEMS OF LOVE AND THE UNKNOWN."—By E. Hall Hains (A. H. Stockwell, 3s. 6d.).—Mrs. Hains has gathered into a neat volume her poems, contributed at various times to LIGHT, the "Occult Review," the "Woman's World," "Poetry of To-day," and other publications. They all show metrical skill and some mastery of technique. The gift of concentrated phrasing is also apparent. The poems are not all on the same level. Some are merely pleasant rhymes of no particular distinction from the critical standpoint. An excellent aphorism is conveyed in the single stanza on page 17:—

If you want to be happy and healthy and whole,
Do not worry what other men say;
For the poison that beggars and stifles the soul
Is the timid and negative way.

LIGHT,

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

A MEMORABLE WEEK.

THE L.S.A. BAZAAR, FETE AND PSYCHIC EXHIBITION.

It has been an eventful time and a strenuous one for many of the labourers in the Spiritualist vineyard, who have given their time and strength without any material and personal reward.

On Monday, 18th inst., the W. T. Stead Borderland Library held its *Conversazione* at Caxton Hall, of which we gave a report last week. On the following afternoon at the same Hall there was a private view—specially for members of the Press—of the Exhibition of Objects of Psychic Interest in connection with the Bazaar and Fête of the London Spiritualist Alliance, probably the most extensive and valuable collection of the kind ever opened. It comprised the large group of exhibits kindly lent by Mr. J. S. Jensen, of Copenhagen, psychic drawings, paintings, photographs, historical pictures, portraits and groups, and a variety of other specimens of historical and current interest. Sir Arthur Conan Doyle, most indefatigable of leaders, acted as principal *cicerone* to the Pressmen, who showed much interest in the exhibits.

A touch of humour was added to the collection by the inclusion of exhibits relating to anti-Spiritualism. The exhibit of the London Spiritualist Alliance was an extensive one, including many objects of unique interest. In this portion of the Exhibition were gathered collections kindly lent by the British College, Miss Estelle Stead, Mr. Bligh Bond, Mr. Harry Price (who took a prominent part in organising the Exhibition), Captain Bartlett (the Glastonbury Abbey pictures) and other friends. There was also the Garscaden Collection, kindly lent by Sir Arthur Conan Doyle.

The Bazaar and Fête opened on Wednesday and continued throughout that day and Thursday, and the attention paid to the event by the London Press, at the instance of Sir Arthur Conan Doyle, made it widely known, drawing many visitors from outside the Psychic movement.

Fortunately or unfortunately—it is not easy to say which, it depends on the point of view—the May Meetings of the London Section of the Spiritualists' National Union fell on Thursday, which was the second day of the Bazaar, Fête and Exhibition, and the South Place Institute was the scene of the annual reunion of London Spiritualists, which has for many years maintained its reputation for zeal and fervour, as repre-

senting the religious and propagandist side of the movement. But we do not think the attendance suffered much in either instance. Many people visited both places. Truly it was a busy and interesting week and one likely to live in the memories of Spiritualists generally.

Things are happening so rapidly and numerously in the Spiritual and Psychic Movement to-day that the recorders may well grow rather jaded and perplexed in trying to keep abreast of them even in brief summary. The full record calls for a much larger newspaper than any of those which at present represent the subject. But the annals of Spiritualism, the roll of its heroes and veterans, its self-denying apostles and evangelists, would not in any case be fully or even fitly chronicled in printed words. Rather they are truly written in lives and memories—written in light rather than in the journal which appears under that title, or indeed any journal. The Book of Life is a great tome in the compiling of which "learned clerks" have not necessarily the chief part. Everyone adds something by act and deed to that mighty symposium whether consciously or unconsciously. And with that reflection those of us whose work it is to make "an abstract and brief chronicle of the time," conscious of our inadequacy for the task, must be content.

We have in mind a multitude of things to say about the events of the preceding week. We will venture upon only one. Those who study the *personnel* of the matter can hardly fail to be struck with the many names of persons of widely-differing views and vocations who have taken part in the activities. The Church, the Stage, the Law, Science, Commerce, Politics, Literature, Journalism and the Social world have all borne a share in it. That fact has a significance not easily to be exaggerated. The high and the low—as we class them here on earth—have taken hands, and the ideal of human brotherhood has been enriched and advanced. The events are notable in themselves, but there is a shining Power behind them which moves on to things still grander, when the Splendours and the Presences of which the dim shadowings are round us become more clearly manifest and the End at last crowns the Work.

THE LATE LORD YPRES.

In the course of an appreciation of the great General who has just passed away, Mr. James Douglas tells us in the "Daily Express" of 23rd inst., that he was an enthusiastic Spiritualist. We may quote the following:—

His love of mediums throws a pleasant light upon the perplexing riddle of his paradoxical character. He seemed, for instance, to be the incarnation of soldierly common-sense and practical ability. But there was a dreaming mystic behind the man of action or inaction. Here is a clue to the apparently insoluble riddle. It explains his loveableness, for his was a marvellously loveable personality.

A curious story is told in the "Sunday Express" concerning the flags of Deal Castle. It is stated that, at the very instant of the death of Lord Ypres in a chamber of the castle, the great Union Jack floating over the outer fortifications fell, and so did a large "Stars and Stripes" flag hanging in the Armoury Hall. A policeman saw the Union Jack fall, and supposing it to be the signal of the end went in to inquire. But no one knew that the flag was not still flying.

AN ASPIRATION.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant.
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—J. G. WHITTIER.

SIDELIGHTS.

A long report of Sir Arthur Conan Doyle's lecture on "The New Revelation," in the Ulster Hall, Belfast, appears in "The Northern Whig" of the 14th inst. The Rev. Canon R. W. Seaver presided, and there was a large audience. In the course of his lecture Sir Arthur said he had collected the names of about 100 professors at universities who had subscribed to the existence of psychical power. Some endorsed the phenomena, and some saw the religious implications as well.

In conclusion, he said that death when they did not know where they were going was dismal and bleak. But once they knew they had no fear. Death was a glorious and beautiful thing. The best gift life had for them was the last gift of all. (Applause.)

The Chairman said that the speaker had given them a new idea of God. Spiritualism was largely Christianity as it ought to be expressed.

In the course of his second lecture in the Ulster Hall, Belfast, Sir Arthur Conan Doyle brought into sharp focus a commonly disregarded feature of the Fox family's association with the rise of modern Spiritualism. According to "The Belfast News-Letter," one of the slides shown by Sir Arthur depicted the small house where in 1848 there took place occurrences that started the Spiritualist movement:—

A pedlar had been murdered in the house, and some years later a family named Fox went to reside there. Two girls in the family were mediumistic. Loud noises and rappings were heard, and one of the girls said to the unseen spirit, "Do as I do." The whole story was gradually received from the pedlar, whose spirit it was. Efforts were made to find the body, but without success, and this was quoted against Spiritualists. But in 1904 the house was taken away by Spiritualists—to be erected in another place—and they found beneath the foundations the skeleton of a man, and beside it a pedlar's tin box.

The psycho-physiology of the following cutting from the "Daily Mail" (16th May) will appeal to many readers:—

Becoming blind in adult life, a Lancashire man who had previously worked as a school caretaker, has by concentration and perseverance developed a sense of touch so keen that he readily distinguishes the colours of dyed materials used for rug making.

Mr. M. Priestley, a Ministry of Health inspector, yesterday, addressing at Cambridge the Eastern Counties Association for the Blind, said he had tested the man by cutting some material into even pieces which were dyed different colours. In every instance the man distinguished the colours quite accurately by sense of touch alone. He had also accurately followed a lead pencil line on a piece of canvas and worked by it.

Mr. Priestley thought the dyes have a different effect on the surface of the material, as he did not see how otherwise the man could distinguish between them.

Concerning the "gloves from spirit lands," at the L.S.A. Exhibition referred to in Current Items, "The Morning Post" says of them:—

Exhibit 1,180 is made up, according to the Catalogue, of "three wax gloves obtained from materialised spirit hands." Sir Arthur told the story behind them. A year ago, he said, Dr. Charles Richet, Professor of Physiology at the University of Paris, with Dr. Geley and the Count de Grammont, made the test with the aid of Franck Kluski, a well-known medium. A spirit materialised, was told to put its hand into a convenient bucket of paraffin wax, subsequently to put its dripping hand on the table, and was then ordered to dematerialise. The spirit obeyed all the instructions, and on its disappearance the wax cast of the hand remained. Sir Arthur produced what he stated to be the identical cast, and added that here, definitely, was proof of materialisation.

The names of Richet and Geley in this connection are of prime importance.

In a letter by J. Lightowler to the "Bradford Daily Telegraph," he says:—

Organised Spiritualism, both in Bradford by the District Council and in Yorkshire by the County Council, and further, by the National Union of Spiritualists, deprecates the fact that so many are practising this fortune telling under the name of Spiritualism by private sittings and public meetings where collections are taken. So much is this opposed by true Spiritualists that an effort is being made by the above bodies to eliminate such from our platforms, and any legislation would be welcome that would put a stop to such practices.

From an article in the "Sheffield Mail" on the Bolsover Mission we take the following:—

Archdeacon Crosse, who was present at the service, interviewed by a representative of "The Sheffield Mail," said that the mission was being held with the sanction and goodwill of the Bishop of Southwell, and with the hearty support of himself (the Archdeacon) and the surrounding clergy.

Before the actual healing ceremony began, Mr. Hickson gave an address to the congregation. "In my mission," he said, "one of the things that hindered most of all was the teaching that the people had been given with regard to God's will in relation to suffering. People have been taught that God sends sickness; that it is the will of God that man has been stricken down by such things as paralysis, consumption and cancer.

According to the "Sheffield Independent," Mr. George Benson, prospective Labour candidate for the Chesterfield Division, in opening a bazaar for the Chesterfield Spiritualists, remarked that in past days Parliament classified Spiritualists with rogues, vagabonds and strolling players. Many Spiritualists strongly objected to that classification, but if he belonged to their church he did not know whether he would trouble about getting that distinction removed, for so long as they were classed with rogues, vagabonds and strolling players there was no danger of them becoming respectable. (Laughter.) Mr. Benson added that he did not know of any more awful fate that could happen to any fighting organisation than to be considered "respectable."

In the "Sunday Express" recently Mr. James Douglas, the Editor, was caustic on what he calls "The New 'Psychology,'" in special reference to the Lane case:—

The Lane case reveals the fact that the victims of the new quackery are mainly women with more money than brains, with more leisure than common sense. They are not recruited from the workers. In nine cases out of ten the cure for morbid introspection is not a double dose of it, but healthy occupation. Satan finds some mischief still for idle minds to do. If these young women who enrich quacks were forced to do some honest work they would be healthier and happier. As for the whole tribe of Freudian quacks, their proper place is prison. The qualified quacks can be trusted to do enough damage without their aid.

He added, "We punish poor palmists and fortune-tellers by fine or imprisonment. They do infinitely less harm than the mental quack who battens on the popular vogue of psycho-analysis produced by its perpetual discussion in novels, plays and newspapers."

According to the "Montreal Gazette" of the 1st inst., Houdini at a luncheon of the Kiwanis Club delivered an address attacking Spiritualism, in the course of which he said there were fifty million people who believed in communication with the unseen world through so-called mediums who were frauds. It had been predicted by one of these mediums that he would be dead by next December, but no fake medium could do him harm, and if it should happen that he were gathered to his forefathers by next December he hoped to be in far better company than any of these fraudulent Spiritualist people.

It is unnecessary to reflect upon these statements, they suggest their own commentary.

In the current issue of the "National Spiritualist" (Chicago), Mrs. E. H. Goetz gives the following definition of Spiritualism which may be commended in that its terseness does not destroy its accuracy or distort its meaning:—

Spiritualism is the science, philosophy and religion of continuous life, based on demonstrated facts, emphasising the law of communication between the two planes of life, the mortal and the spiritual.

With reference to the psychic powers of Princess Walecka, the "Edinburgh Evening Dispatch" says:—

One thing seems clear. It is too late in the day for even the ultra-conservative mind to try to dispose of all such cases as being merely frauds. The telepathic or clairvoyant powers recently exhibited by Prof. Gilbert Murray, and witnessed by well-known men, whose testimony cannot be brushed aside as unworthy of attention, must have convinced even the least nimble of minds that there are occult powers either in the mind or outside of it, which are possibly too dangerous for the ordinary man to tamper with, but which nevertheless represent a field of knowledge, which ought to be explored by those specially fitted for the work, if it be only for the sake of being in a position to warn those who are tempted to venture on to the uncharted seas of the occult of the very great risks they run.

"THINGS SEEN."

AN IMPRESSION OF THE BAZAAR AND FETE.

By NELLIE TOM-GALLON.

"A chiel's amang ye takin' notes, and, faith, he'll prent it!"
—BURNS.

Smiles were the order of the day from the moment Sir Arthur Conan Doyle rang up the curtain for Sybil Lady Rhondda to declare the Bazaar and Exhibition open. Sir Arthur started straight off from then on two days of strenuous work, explaining, practically lecturing, on his own Loan Collection of the Garscadden Spirit Photographs and the Alliance Exhibits, and Lady Rhondda went on a tour of the Bazaar stalls, buying here, there, and everywhere.

Remembering the years it has taken to get to the present pleasant attitude of the Press towards Spiritualism, it was a sheer delight to be amongst the representatives of the dailies and weeklies at the Press View before the Exhibition opened. They came in, tired and rather worried on a hot afternoon, and they were soon so absorbed in Sir Arthur explaining the "wax gloves," Harry Price on his wonderful collection of five thousand volumes dealing with every phase of psychic phenomena, Bligh Bond and Captain Bartlett (John Alleyne) on Glastonbury Abbey, that they couldn't be torn away for tea, even. The result of all the trouble the lecturers took was shown in the dignified notices of the following day.

The Bazaar was a shimmer of colour, perfume and laughter, with the gaiety of the Blenheim orchestra linking it all into a perfect scheme of a great "season" function—the Exhibition housed an ever-new crowd, but always with the same tense, clear interest in the marvels displayed—from there one passed into the concerts to absolutely peaceful, luxurious quiet. Food for mind and soul, then rest and refreshment for them both when you passed through the doors of the council chamber where the concerts were held.

One thing in particular in the Exhibition held everyone who came to it, and that was the three wax gloves obtained through the mediumship of Franek Kluski. These exhibits, loaned by the British College of Psychic Science, were the centre of a tight mass of humanity from the very first moment that the doors opened. All Spiritualists and Psychic Researchers ought to be grateful to Mr. and Mrs. Hewat Mackenzie for letting these extremely valuable things out of their possession for the pleasure of all visitors to the Exhibition.

I should think there has never been a greater collection of valuable antiques offered on a Bazaar stall for charity than those displayed by Mrs. Thos. Ritchie and Mrs. Brett. The writer's fingers twitched dangerously when near. There was some china in the centre that just blazed colour at you, cool cut-glass that caught the sun, and sparkled and called to you of wonderful histories it could tell of the people who had handled and prized it.

Perhaps, though, the patisserie stall was the most dangerous to some of the visitors—especially if they averaged about three foot high. There was one young gentleman of that size, with an adorable lisp . . . but better not tell tales! He had a tray hung to him, and was brazenly collecting money from the unwary for "A Cure for Love!" Those of us who are old and wise wanted to tell him that we didn't want a cure for it—but we refrained, and left him to his illusions. Later on he was hard at work at Mr. Harwood's "Raffle Wheel," and showing rather "winning ways," I think.

Talking of youngsters—did you see Miss MacLaren's Dancing Children in the variety entertainment for which Muriel Pratt was responsible?—they were lovely! There was one scrap of humanity called Baby Love whom we wanted to wrap up in tissue paper and carry home to play with. But they were all pretty and clever. The same show gave us a rollicking sketch with Muriel Pratt and Leslie Banks and Brember Wills, and another man equally good whose name has slipped my memory, and brought us back our old friend Sidney Barraclough. The light opera stage has never had a more finished singer than this.

The different style of the concerts was a capital idea. You could come to all of them—(and some folks did)—and have something intensely different all the while. From the moment when the first one, organised by Mrs. Albert Chevalier, started, they went with a swing. The sunlight flooded in through the great coloured glass windows of the concert room on to the inimitable Marie Dainton, in a lace frock good enough to eat, as, with one flutter of her fan she gathered her audience into her hands, and did just what she liked with them. All her associates were good, and Ernest Ward brought a thrill in amongst the laughter with his operatic singing.

There was one notable thing amongst the whole of the gathering at the Caxton Hall, that differentiated it from

other gatherings of the same genre. That was an utter absence of boredom on any of the faces. There was an alertness, an intelligent satisfaction in the air and carriage of the people who came and went, whether they were visitors or helpers. One sees it at all services and meetings where Spiritualists gather, and it stood the acid test of this more ordinary function of a fete. In fact, everyone looked as if they'd found something that gave them a new interest in life, a new hope for when it ended.

What is it that makes a young contralto voice so intensely moving? In the concert for which Mr. Arthur Vickers was responsible, there was a young girl singing—Miss Ripley—with a voice that was delicious, and before long will be magnificent. She sings a simple old ballad like Teresa del Riego's "Homing," as only youth can do, no matter for the voice being fine. In this show Winifred Fisher was a star, too, and shared some of her honours with Arthur Vickers himself. But every one in the list was a pleasure for the hearers.

The "Seers" were besieged from morn till dewy eve. Immured in the depths of the quiet, cool rooms reserved for them, they couldn't have got out into public life if they'd wanted to for the solid block of people waiting to consult them.

We had a special time of interest in the last of the concerts, the one that Mr. Ernesto Baraldi arranged. That was in the first public presentation of two songs by Mary Conan Doyle. Oscar Lansbury sang them delightfully, to the accompaniment of the composer, and Sir Arthur and Lady Conan Doyle came to hear them and give them the applause that was their just due. We shall all be glad to know when these are published. David Grundy is a fine operatic tenor; he adds a new feather to the cap of Ernesto Baraldi as a teacher.

Have you ever seen a really well-behaved young fellow, with his hat in one hand and an ice in the other, suddenly come face to face with a charming girl who holds out a hand to be shaken? Of course it's awfully mean of her to do it—but when you're eighteen and pretty, you're likely to be mischievous, too. Besides—if you don't make him empty one hand somehow—(and it means dropping his hat or the ice)—how are you going to make him take the thing you mean him to buy. "Forcing" I think the conjurers call this little trick. At any rate we watched this little comedy played on a nice boy well known at the Alliance, and chuckled over the eternal charm of Eve. She can do any mortal thing she likes with the world—only, fortunately, she doesn't always know it!

Curious how the personal psychology shows itself in every trivial act of one's daily life. Lady Molesworth, when she had made her charming little speech at the opening of the second day and came down to the Pyramid stall where Mrs. Kelway Bamber and Mrs. Champion de Crespigny were joined with her, selling books and pictures, might well pause to study the people buying there. Keen student of men and things as she is, she was obviously interested in the young girl who passed by the novels and bought a text book on Psychical Research, and the grave, bearded man, looking positively "professorial," who acquired the latest successful detective novel. But they were both really true to type, for each demanded something of the side of life that they hadn't already got. The girl needed mental stimulus, the "professor" mental relaxation.

When Thornley Dodge at the concert on the first afternoon gave his delightful show that proved how Lancashire demands that its Shakespeare shall be made natural for it by being played with a Lancashire accent, he was really giving a curious object lesson on modern Spiritualism. Lancashire rightly demands that the drama it wants shall be brought into touch with its everyday life—this successful Exhibition and Bazaar that we have had is a concrete proof that we bring our knowledge of the certainty of the continuation of Life into line with the ordinary normal round of our days. No longer a need for secrecy—we are standing out in the full sunlight, with the whole world watching and interested in our work, even if they take no direct hand in it. Apart from the money that was made at Caxton Hall on May 20th and 21st, there was another and a greater gain in this proof of our modern position intellectually and socially. For those two sides of life cannot be disassociated, or your success will not be properly balanced.

And the whole thing started and was capably engineered by one quiet little woman who found helpers flock round her directly her scheme was mooted; but who carried the centre weight of the whole structure on her shoulders. Mercy Phillimore deserves all the kudos she has got from the success of the Caxton Hall function.

THE Temple of Mankind

Is reared by them that toil and fight and die
For noble dreams—not them that yawn and sneer.
Hated, derided, trampled by the feet
Of hurrying throngs, spurred by the hoofs of fools.
Tortured and stoned and slain, but at the last
Believed and revered, the dreamer knows
And seeks his doom, but sees beyond the clouds
The Eternal Sun, and feels within his soul
The secret pulse of everlasting life.

A VERIFIED DREAM.

We are indebted to Susan Countess of Malmesbury for sending us the following passage taken from the "Letters of Madame" (Vol. II., p. 286). "Madame," it should be mentioned, was the Duchess of Orleans, daughter of the Elector Palatine, and wife of Philip, Duke of Orleans, only brother of King Louis XIV. of France:—

Paris. 21st February, 1722.

Princess Ragotzi's servants told me a really extraordinary story about her. When she was in Warsaw she dreamt one night that a stranger came to speak to her in a little room that she had never seen before. He offered her a glass and told her to drink, but she was not at all thirsty and refused. He insisted and told her that it was the last drink she would ever have, and at this point she woke up. She always remembered this dream, and when she came here she stayed at first in an hotel, where, finding herself ill, she asked for a doctor. They brought to see her Dr. Helvetius, who is one of the King's doctors. His father is Dutch, and he is a very clever and highly respected man. As soon as she saw him, she showed signs of great distress and Comte Schlieben asked what the reason was. She replied that Dr. Helvetius reproduced feature for feature the man she had seen in her dream at Warsaw. Then she began to laugh and said: "I shall not die of this illness because this is not the room I saw at Warsaw." When, however, she came to the convent at Chaillot and saw the room they had already prepared for her, she said to her servants: "I shall never leave here alive, because this is the room I saw in my dream in Poland, in which I drank for the last time." She died a few days later.

"BAZAAR CHAT."

It would be quite impossible to give a list even of the prominent persons who attended the Bazaar and Exhibition of the L.S.A., but among the many hundreds who visited the Caxton Hall on the 20th and 21st we may mention the presence of Miss C. W. McCreddie, Mrs. M. H. Wallis, Mrs. Brinkley and Mr. Blackwell as among the old-timers, and doubtless there were others. If we have left them out we can only apologise and hope that their names will transpire in other directions.

The concerts were a charming and attractive feature, and Miss Muriel Pratt's variety entertainment attracted special attention in virtue of the many charming child dancers who gave exhibitions of their skill. Miss Nellie Tom-Gallon deserves high praise for her stage-management.

Mr. Harry Price's part is also worthy of high commendation, for we think it was he who was the originator of the idea of the Psychic Exhibition.

Mr. Blackwell, as an old-time exponent of psychic photography, was in his element in the department devoted to psychic photographs.

The presence of Mr. Bligh Bond and Captain Bartlett gave the Exhibition marked attraction to members of the Press, who showed especial interest in the Glastonbury pictures and the story relating to the discovery of the lost chapels.

The gratitude of all concerned is due, and was freely expressed, to Mr. J. S. Jensen, of Copenhagen, for his unique collection, which was not only full of interest but showed extensive and painstaking work, covering, as we learn, many years and illustrating the literature, history and development of Spiritualism and Psychical Research. The exhibits covered a period from the time of Mesmer, 1778, to the present day, with special attention to "Margery" (Mrs. Crandon, of Boston). Mr. Jensen's son accompanied the exhibits to London, shown originally in Copenhagen, and superintended their staging at Caxton Hall.

So crowded were the events in the particular two days under notice (20th and 21st) that we must defer the enumeration of further details until next week.

Avoid extremes; and shun the fault of such
Who still are pleased too little or too much.
At every trifle scorn to take offence,
That always shows great pride, or little sense:
Those heads, as stomachs, are not sure the best,
Which nauseate all, and nothing can digest.
Yet let not each gay turn thy rapture move;
For fools admire, but men of sense approve:
As things seem large which we through mists descry,
Dulness is ever apt to magnify.

—POPE.

RAYS AND REFLECTIONS.

At a literary club lately I heard the subject of Spiritualism discussed in what might well have been an unprecedented way. The subject came up for attention, as it does nowadays everywhere. Amongst its defenders was a distinguished Welsh writer who has attained a complete conviction of the reality of psychic phenomena. He held forth vigorously for some time in pungent and vivid English, but ultimately even the resources of the English language failed him, for he poured out a string of fluent Welsh. He was answered by another Welshman, also a famous author, who, finding that English was insufficient for his needs, broke also into Welsh. The rest of the company listened with joy, although not understanding a Welsh word that was spoken.

Wonderful to relate, it appeared that even the resources of English and Welsh were insufficient for the anti-Spiritualist, who, having finished his harangue in Welsh, lifted an admonitory finger and broke out into sonorous Latin. Ultimately the disputants returned to the charge in English, but although this was more intelligible, it was, as one member of the audience said, not half so interesting!

A South African correspondent, referring to the question, "Have Animals Souls?" mentions that the Rev. J. G. Wood once startled his congregation by saying, "Man has no soul—Man has a body—Man is a soul." He also said, "Any creature which is capable of suffering has in that very capacity its passport to eternal life, for which its sufferings are but a preparation." If I remember rightly the Rev. J. G. Wood was a Spiritualist and I am not sure that at one time he was not a student of LIGHT, but it is so many years ago that I cannot recall with any certainty, although I feel nearly sure of the fact.

The "Star" recalls a story of the late Dr. Wynn Westcott, the coroner, who was also well known as an occultist, Rosicrucian and alchemist. A Peruvian mummy having been discovered in some traveller's luggage at Broad Street Station, Dr. Wynn Westcott solemnly held an inquest on it. There is something rather droll in the story as an illustration of the strong influence of red tape. But the point that chiefly interested me was the bearing of "Peruvian mummies" on the theory that the ancient Egyptians had some close connection with aboriginal inhabitants of South America.

As stories against the Scots (mostly told by themselves) are going the rounds I may be permitted to relate the tale of the Scottish visitor who, after having seen pictures of ectoplasm and heard descriptions of it at a recent Psychic Exhibition, found that he did not want any lunch! And that saved him eighteenpence!

But to turn from jest to earnest, ectoplasm at present is distinctly a scientific study. It is not usually beautiful because it is not usually elicited in beautiful circumstances. It may, when the conditions are exalted, be something luminous and lovely; and not as at present something that may well excite repulsion. If you have a company of persons, refined or harmonious in character, you may, as "M.A.(Oxon)" noted, be rewarded by exquisite and fragrant manifestations of the wonderful substance in "graceful forms and lights and lines divine." But with hard-faced scientists, suspicious "researchers," and the like, such phases are hardly to be expected. The scientists gain certain results of a laboratory character; but we sometimes wonder that they get anything at all!

The Irish writer of a letter in an Irish paper inquires if Spiritualism is hypnotism. Further subjects for inquiry might be taken, e.g., "Is aviation wind?" "Is chemistry bicarbonate of soda?" and so on. Debates of this kind would perhaps tend to lighten the sadness of the most distressful country that ever yet was seen.

Many worthy people are greatly distressed about the association of Spiritualism with fortune-telling. I fear it is an association with which we shall have to put up for a long time. Human nature being what it is, the average person is much more interested in what is going to happen to him next month or next year than in what is going to befall him after death. For the average person looks on the last event as something very remote indeed. Perhaps it is a wise provision of Nature to prevent the average person developing interests that may become morbid, and losing sight of this world in the vision of the next.

D. G.

THE RETURN OF SIR WILLIAM CROOKES.

For more than fifty years of his earth life, Sir William Crookes was keenly interested in Spiritualism and it was to be expected that his interest would continue after his passing to the unseen. Evidence tending to show that this is the case has been forthcoming. His transition occurred on April 4th, 1919, in July of which year he purported to manifest through Major R. E. E. Spencer's home circle at Walbottle Hall. An account of what took place was published in *LIGHT*, 1919 (pp. 256, 302), without, however, giving Major Spencer's name, which appeared—with fuller details of the séances—in an article by Mr. Fred Barlow in "Psychic Science" (the organ of the British College), Vol. 2, pp. 221-229. It is important to note that the Crookes' communications concerned the production of diamonds, a branch of research and experiment with which Sir William Crookes had actively associated himself (see *LIGHT*, 1919, p. 253).

In his memoir of Sir William Crookes which Sir William Barrett read before the S.P.R. in Steinway Hall on December 9th, 1919 (see Proc. S.P.R., Vol. xxxi., pp. 28-29), he said that Crookes was apparently trying to communicate with us. As reported in *LIGHT*, 1919, p. 397, a test word had been given by the *soi-disant* Crookes, namely, "Klipdam," but the word was unknown to anyone present. Enquiries among the Crookes family threw no light on it. Finally, Sir William Crookes' daughter found two photographs taken by her father in 1896, when he visited the diamond mines in South Africa, and on one of them in his own handwriting was the word "Klipdam." Sir William Barrett on this occasion (December, 1919) promised that at a later date he would give more particulars if any further satisfactory evidence could be obtained.

That promise Sir William Barrett carried out in a Paper he read at a private meeting of members of the S.P.R., on Wednesday, May 6th last. It was entitled, "Cryptesthesia versus Survival; an Enquiry into a Remarkable Case," and will be published in due course in the Society's Proceedings.

We are only at liberty to say a few words at present, but the evidence adduced appears to show that, as soon as Crookes had recovered from the long illness which closed his earthly life, he was on the look out for some means of making his continued existence known to his friends on earth. For, on May 9th, a month after he had passed to the unseen, a lady who was engaged in religious and rescue work, who knew nothing of Crookes, and had no interest in (but rather an aversion to) Spiritualism, had a clairvoyant vision of a spirit form she did not recognise; then a message purporting to be from Sir William Crookes came through her hand, and in answer to her question she was told that the figure was Crookes, who said, "I want your help, your gift is wonderful, you can help science and the world. I have much to say to you." The lady, Mrs. W., then received a number of messages (in automatic writing) apparently from Sir William Crookes, giving information, which after enquiry was found to be quite correct, but of which Mrs. W. knew nothing beforehand. Remarkable physical phenomena also occurred in full light with Mrs. W.—the "direct writing" of elaborate music. She was evidently a most gifted medium, in spite of her dislike to the subject.

Subsequently long messages were automatically written by Mrs. W. containing abstruse chemical formulæ which could not have been derived from the medium's sub-consciousness. These messages were sent to Sir William Barrett, who found they were quite correct from a scientific point of view, and related to Crookes' own work on diamonds.

The proof of Crookes' identity seemed complete, but later on Sir William Barrett discovered that the whole of the messages, and the name "Klipdam" (with a copy of Sir William Crookes' two photographs of the place) were taken *verbatim* from a little book upon Diamonds, written by Crookes and published in America before his death. After searching enquiry Sir William Barrett found that this book was utterly unknown to Mrs. W. nor was it possible that she could have had any means of copying extracts from it. Her clairvoyant powers were then tested and it was found that she could write long passages from books that she had never seen. The result was that she proved to be a medium, even more wonderful for her clairvoyance than those who have given the book tests.

The question then arose, was Mrs. W. simply a clairvoyant medium and did the phenomena clearly demonstrate Professor Richet's theory of cryptesthesia, or was Crookes himself really the communicator? This question was fully discussed in Sir William Barrett's paper; our readers must decide for themselves when they are able to read all the facts in his paper, which when published by the Society for Psychological Research is sure to arouse very widespread interest and prolonged discussion. In the physical phenomena which occurred with Mrs. W. and in clairvoyance her mediumship resembled that of Stainton Moses, and, had she lived, would probably have rivalled it.

A "WEMBLEY" OF PSYCHIC EXHIBITS.

By R. H. SAUNDERS.

In examining the unique and astonishing Exhibition of Psychic Objects at Caxton Hall, bewildering in the variety and number even to experienced Spiritualists, the thought occurred to me, how long would it take for one of the public, viewing such objects for the first time, to reach saturation point? It is impossible to grasp the full significance of the 2,000 exhibits at one visit; nothing equal to it has ever been staged. The J. S. Jensen collection, alone, of psychic drawings, paintings, photographs, autographs, etc., could well occupy the visitor a day. Then the London Spiritualist Alliance has a remarkable show. Paintings by spirit agency through the channel of a blindfolded medium, who has no knowledge of the art, yet produces beautiful and artistic pictures. Writings in ancient and modern Greek when the medium doesn't even know the Greek alphabet; supernormal pictures obtained when the latest scientific detectors are employed; direct spirit writing from Beethoven, Wilberforce, and others; writings when the materialised hand is actually seen using the pencil—what more evidence does the sceptic want?

The marvels of psychic power are seen here reflected from twenty different facets, and it would occupy a whole issue of *LIGHT* adequately to describe them. Dr. Abraham Wallace would need an afternoon to describe his exhibits.

I doubt if Mr. Harry Price would be satisfied with another afternoon to relate the wonders of his specimens, and Miss Estelle Stead, Mr. H. Blackwell, The British College of Psychic Science, Mr. Bligh Bond, Mrs. Perryman and many others contribute items of the greatest interest. Sir Arthur Conan Doyle supplied the extensive Garscadden Collection of Spirit Photographs, some 85 wonderful specimens.

This brings me to one of the most striking series of supernormal pictures in the Exhibition, because of its modernity, the earnest and thorough manner in which the work has been undertaken, and the scientific safeguards used to establish the genuineness of the results.

Mr. F. W. Warrick has utilised Mrs. Deane and her daughter for some time past as his mediums, and the result is shown in a number of remarkable photographs. Mr. Warrick set out, apparently, to convince even the unconvinced. He has demonstrated the reality of levitation. On a small table he placed a cardboard false top, thickly painted with luminous paint. Around the legs of the table he fixed a wire guard, which effectually prevented any manipulation by sitters' feet. Three cameras were then focussed on the table, at different angles; and at a moment Mr. Warrick selected he opened the cameras, and illuminated all by flashlight. Photos in triplicate show the table levitated some two feet from the floor, with the hands of the sitters (which included Mrs. Deane) flat upon the false top, and the underside of the table clearly visible.

The medium's hands were inserted in a tube, and blank folded ferro-prussiate paper placed near, and Arabic numerals were found impressed upon the inner surfaces. Initials in different colours were painted upon plain glass when no paints were in the house. Plain paper was placed upon Mrs. Deane's person, and her hands secured by a sort of stocks fitting over the wrists with Mr. Warrick keenly observant all the time—yet designs were found to be impressed upon the paper. All this in a red light! What more can be done to satisfy the critics? It is time the medium was emancipated from these humiliating and fettering conditions. Let the experiments continue on normal lines, and the results will be found to be still more remarkable.

One object of the Exhibition, and an important one, is the awakening of public interest in the subject of psychic phenomena, but whatever view the public may take, to those accustomed to the marvels obtained even under the limitations of a chained and gagged medium, the Exhibition has proved a deeply impressive one. I echo Mr. Price's wish that some of the exhibits may find a permanent home in the new premises of the London Spiritualist Alliance.

We should also pay our tribute of gratitude to those who arranged the exhibits, prepared the catalogue in record time, and worked so hard to make the Exhibition a success.

THE CALL OF THE ARCTIC.

Why should I wish to follow this strange lure,
Who feel the winter's tyranny, and cling
Through shortest days to faintest hopes of spring,
And am so feeble hardness to endure?

That something draws me—not myself—is sure,
I love the sun; and yet those months of dark,
So dear to others in the ice-girt bark,
Seem to smile on me cheerful and secure.

Is it that simple courage, dauntless deed,
Thrills most the heart that least could emulate?
And that the falterer who fears his fate
Of fate defied loves, more than all, to read?
Or does my spirit, wont of old to roam
Embodied through dark snows, still think them "Home"?

A. M. H.

NEW BOOKS RECEIVED.

"A Splendid Angel."—By J. H. Symons. The C. W. Daniel Co. (7s. 6d. net).
 "The Book of the Lost Beauty."—Automatic Script received by E. Thomas and E. Oram. With a Foreword by Mr. F. Bligh Bond. George H. Tyndall, Minster Press, Ely. (3s. net).

BELFAST ASSOCIATION OF SPIRITUALISTS.—We are asked to announce that Mrs. E. Crawford has been appointed Honorary Secretary of the Association *vice* Mr. W. Henderson, who has resigned. All communications should in future be sent to Mrs. E. Crawford, 1, Brookvale Terrace, Park Avenue, Strandtown, Belfast.

A PREMONITORY DREAM.—The Rev. F. Fielding-Ould, M.A., of Christchurch Vicarage, Regents Park, writes: "An old woman I knew very well was knocked down and killed by a motor car in front of my house this morning (Wednesday, May 20th). I saw her lying in a pool of blood with her poor old husband standing crying beside her. On visiting the husband this afternoon he said his wife had a dream last night and seemed much disturbed by it. She said that she had dreamt that a man with a dark moustache was leaning over her and doing something to her mouth. On being called into the street to his injured wife he saw a man with a dark moustache occupied as described."

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—May 31st, 11.15, open circle; 2.45, Lyceum; 6.30, Miss E. C. Rogers Pearson. Wednesday, June 3rd, 8, Miss Mary Mills.
Croydon.—Harewood Hall, 96, High-street.—May 31st, 11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.
Camberwell.—The Central Hall, High-street, Peckham.—May 31st, 11, Service; 6.30, Mr. W. A. Codd. Wednesday, 7.30, at 55, Station-road.
Shepherd's Bush.—73, Bechlow-road.—May 31st, 11, public circle; 6.30, Rev. G. Nash. Thursday, June 4th, 8, Mr. Melton.
Peckham.—Lausanne-road.—May 31st, 7, Mrs. M. Clempson. Thursday, 8.15, Mrs. M. E. Pickles (Blackpool).
Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—May 31st, 11, Mrs. Vidal Diehl; 7, Mr. Ernest Meads. Wednesday, June 3rd, Mrs. A. Jamrach.
St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—May 31st, 7, Clairvoyance. Thursday, June 4th, 8, Mrs. Brownjohn.
Central.—144, High Holborn, W.C.1.—May 29th, 7.30, Miss M. Mills. May 31st, 7, Mrs. D. V. Diehl.
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 31st, 6.30, Service, Holy Communion and Address. Healing Service, June 3rd, 7.

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.

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ANNOUNCEMENTS.

No Meetings will be held during the week commencing June 1st.
The Offices and Library will be closed for Whitsun, from Friday evening, May 29th, until the morning of Thursday, June 4th.
The usual weekly meetings commence on Monday, June 8th.

THE EXHIBITION. BAZAAR AND FETE.

At the time of going to press, no statement regarding the financial result of these events can be made, but it is hoped to give a full report in an early issue. In the meantime the Council wish to express their gratitude to the numerous loyal members and friends who contributed so generously in donations and services.

BOOKS THAT WILL HELP YOU.

- How to Develop Mediumship.**—By E. W. and M. H. Wallis. Cloth, Post Free, 2/3.
- A Psychic Vigil.**—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/9.
- Arabic: The Language of Christ and the True Site of Calvary.**—By Major R. A. Marriott, D.S.O. Post Free, 2/3.
- My Letters from Heaven.**—By Winifred Graham. Cloth, Post Free, 4/9.
- The Witness.**—Written down by Jessie Platts. Cloth, Post Free, 5/4.
- The Blue Island.**—Communicated by W. T. Stead. Cloth, Post Free, 3/9
- Spiritualism: Its Ideas and Ideals.**—By David Gow. Paper Cover, Post Free, 1/3.
- The Life of Sir William Crookes, F.R.S.**—By E. E. Fournier D'Albe, D.Sc. Post Free, 25/6.
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- Haunted Houses.**—By Camille Flammarion. Post Free, 12/6.
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