

July 25
LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—*Goethe.*

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

No. 2319.—Vol. XLV.

[Registered as]

SATURDAY, JUNE 20, 1925.

[a Newspaper.]

PRICE FOURPENCE.

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A QUESTION OF TERMS.

Referring to a recent "Note by the Way" in which Sir Arthur Conan Doyle is quoted as saying that fairy photography has "nothing to do with Spiritualism, which is concerned only with the destiny of the human soul," Mr. J. Tinker, described as Examiner for the S.N.U. and B.S.L.U., sends a long protest from which we take a few sentences that will sufficiently indicate his attitude:—

Some people may limit their objects to the barest sketches of the next step we take in this wonderful universe, but they must not limit the range of Spiritualism to their first peeps into its boundless mysteries. I have been led to accept that "Spiritualism is the knowledge of everything pertaining to the spiritual nature of man," and that that nature is but one small phase of the spiritual nature of the Universe. As "Spirit is the moving force of the universe, so Spiritualism embraces the whole domain of Nature." That is not very obviously indicated by the terse phrase "destiny of the human soul."

Our correspondent is quite correct; but he overlooks the fact that things have to be looked at sometimes in a large aspect and sometimes in a small one and that it is often necessary for the sake of definiteness to impose very rigid limits on the subjects we are mentally examining. This is especially the case in this subject, in which the unwary thinker is very apt to become lost in an ocean of vague abstractions. We do not imagine for a moment that Sir Arthur Conan Doyle does not fully realise the vast extent of meaning covered by the word "Spiritualism," but in the instance referred to he was obviously using the term in a definite and limited sense adapted to the question he was discussing.

THE NEED OF PERSONAL EXPERIENCE.

The desire to see or to hear some new thing is probably the result of the half-evolved condition of our race, which reminds one in some ways of a nest of young birds with all beaks agape. Young things are growing things, and need more or less constant feeding, and the newcomer sometimes develops an appetite with which it is hard to keep pace. And it is a little trying to those who have the task of supplying them to find that any evidence which is not as fresh as newly-cut flowers is rejected. There are, as all old Spiritualists know, warehouses and barns full of good grain, but the enquirer has not the patience to fetch it out. He wants to see it growing. Tell him of some perfectly true psychic happening that happened, say, to your aunt, and he is not satisfied unless it happens to his own aunt, or better still, to himself!

'Tis plain to the eye of the seer,
 He readeth the riddle aright
 Why ugliness lurks in the darkness
 But loveliness hides in the light.

NOTES BY THE WAY.

SEE how Creation bows her massy dome,
 Oceans and continents and airy deeps:
 All Nature gladdens at the coming age.
 —*VIRGIL.*

SIR OLIVER LODGE AT 74.

Sir Oliver Lodge completed his seventy-fourth year on the 12th inst., and was the recipient of many congratulations: When we remember that Sir William Barrett and M. Camille Flammarion did not depart from earth until they were well into the eighties, the wish of thousands of us that Sir Oliver might have "many happy returns" was not only a tribute of admiration, but a reasonable expectation. The files of LIGHT bear eloquent testimony to the longevity of those associated with Spiritualism and Psychical Research. One of them (Dr. J. M. Peebles) came within a few weeks of the century-mark, and there is quite a long list of octogenarians. Some of these were mediums—who ought to have died young in order to keep materialistic opponents in countenance, but who obstinately refused to conform to this superstition. Sir Oliver, it may be mentioned, has led an exceptionally busy life, and one devoted to a variety of interests. He has carried a prodigious load of labour and responsibility, but carried it lightly—a mental and spiritual Titan.

RECURRENT DELUSIONS.

We smile, though perhaps with a mixture of disgust, at the arrangements of the Reformed Adventists who missed seeing the wicked destroyed and found their own seven-day trip to the next world gone, too; but let us remember that the heart-break and disillusion is just as bitter when the hope is ill-founded as when it is "sure and certain." This sort of thing has happened again and again, and it is a martyrdom that no one ever seems to have any pity for. We see it still in progress on the other side of the world, where Sydney Harbour is to be the scene of the coming. Probably in inner circles definite dates have been fixed, as was the case with the followers of Joanna Southcott, but at least the world will not be able to cackle when nothing happens. Many forebodings are in the air, and reflect themselves in the unquiet minds of men, but "in quietness and confidence shall be our strength."

BORDERLAND EXPERIENCES.

ADDRESS BY MR. TUDOR POLE.

What the English newspapers describe as a "heat wave" (though to an Australian it is glorious weather) did not prevent a good audience from assembling to hear Mr. W. Tudor Pole's address before the London Spiritualist Alliance on Thursday, June 11th. And they were well rewarded, because the address by this well-known mystic and writer was a feast of good things. Mr. F. Bligh Bond presided and among those present was Miss Gertrude O. Tubby, of New York, formerly private secretary to Professor James Hyslop.

Mr. Tudor Pole, who took for his subject, "Borderland Experiences: The Relation of the Psychic to the Spiritual," said that usually in dealing with such a theme one started off with definitions of the terms he was using. But he had found that the more one defined the more he was forced to continue defining his definitions, and so he proposed to take in this way only the three terms in the title of his address. Taking first the Borderland state, he would say, so far as his own experiences and researches went, that he looked on it as a condition of consciousness which impinged upon our consciousness in this world, and was like a buffer state, so to speak, between life here and life in the wider world beyond. In his view the Borderland had time and space and climate and many other conditions with which we were familiar here, while it also had other conditions to a larger extent.

The second definition was "the psychic faculty." That, of course, was a more difficult one to define. "Surely," he said, "the psychic faculty is a sixth sense, a faculty of the soul enabling one to perceive by something outside the senses. You will ask what I mean by 'soul,' but I warned you that I did not intend to define my definitions."

The spiritual faculty was a faculty of the ego, a faculty of being which was entirely beyond and had no relation to the borderland conditions with which they were mainly concerned that night.

He had considered whether he should quote any authorities regarding what were generally believed to be the conditions of life in the borderland state, but he had thought it wiser to confine himself to first-hand experiences, rather than give the experiences of others, because the former were of greater interest. Besides, when one came to delve into the literature to find the conditions in the phenomenal world of being which was outside our five senses, it was extraordinary how little evidence there was. If one went back to the sacred scriptures he would find running through them a great deal that was vague and symbolic, but nothing which gave a fundamental grasp of what it would mean to us when we passed on to the other side.

Coming to our own time, we found ourselves literally swamped with material. We found a mass of testimony, but how much of it was first-hand? To define what he meant by first-hand, it seemed to him that first-hand testimony regarding the borderland state consisted in a person being able to live and experience in that state when his body was still or asleep, and to have the power to bring back the experiences he had passed through. Experiences that came through automatic writing or through mediums he would call second-hand. It was not actual experience, but what came from another intelligence.

"I have come across in the last few years," said Mr. Tudor Pole, "only three men, all Easterns, who have the faculty to pass into this borderland state, to take on the conditions of the state, and the power to bring back without the embroidery of imagination a complete memory of what they have seen and done. When I have asked them to allow me to set down the result of their experiences, they have always replied that it was not permitted, that the time was not ripe. That seems to me a very great pity."

That being the case, he (the lecturer) was compelled to fall back on his own experiences. He claimed no authority for what he said. If anything appeared to them to be distorted or apart from the truth, let them reject it. He was speaking after thirty years in the work.

The first thing he wanted to impress upon them was that borderland conditions were not entirely apart from our own conditions. It was a sort of ante-room for the wider world, he might almost call it a chemical preparation. Sometimes it was called the Grey Sphere, where the psychic body began to function and to spread its wings. It was a sphere which was like a baby-land for the soul which had just passed out, and it sufficiently resembled this to prevent us from feeling cut-off altogether from the earth life.

The natural method of communicating with the Borderland was, he maintained, by passing out of one's body and experiencing the conditions outside the so-called three-dimensional world. That led him to consider the question of Telepathy. Whether Telepathy could be proved or

defined, it was a reality. It came to many of us. In this world, it was reasonable to suppose it was also possible in the next state, and that information of the soul through the mental faculties on telepathic lines was a perfectly natural and sane and right method of bridging the gap.

The speaker went on to relate some personal experiences of a highly interesting nature. Though they impinged on the Borderland, they did not take place there entirely, he said.

A MOTHER AND HER BOY.

Some years ago in Devonshire at Easter he attended church and partook of Communion. When the clergyman (a stranger) came to him he whispered "Come into the vestry after the service." When Mr. Tudor Pole did so he found the Vicar agitated about the life his son was leading, and was in such distress that he was impressed to ask for help from his visitor. Mr. Tudor Pole, on interviewing the boy, who was the worse for alcohol, perceived the boy's mother come into the room. "Do help my darling boy," she said, "in the terrible trouble that is coming to him." He asked the boy if he knew his mother was there, and the boy, apparently sensing her presence, threw the decanter out of the window. The speaker went on to describe a subsequent quarrel between father and son, the death of the father from a seizure, and the intention of the boy to blow his brains out. Just at that moment he saw the card Mr. Tudor Pole had left, and came to see him, with the result that he was saved from carrying out his former intention. On the following day the mother appeared and thanked Mr. Tudor Pole for saving her son (whose guardian he ultimately became) and for helping her husband.

"The only comment I have to make," said the lecturer, "is that the mother saw the moment of passing of her husband, and also that the shock would probably cause the death of her son, and was able to use a complete stranger to give help." He added, "I think it is possible, where great love exists, for one to come back and see into our lives, and help."

WARNED NOT TO TRAVEL IN A TRAIN.

Not long ago, said Mr. Tudor Pole, in Amsterdam, I was about to take a train to The Hague. At dinner with friends I said, "I am going to catch the 10 o'clock train to-morrow to The Hague." I heard a voice say "No." Now my custom is that unless warnings are repeated three times I do not heed them. I like to have them emphasized. So I took no notice. Next morning when I was dressing again I heard the word "No." I came to breakfast, and afterwards was about to get into a taxi when I heard, "You must not travel by that train." So I went to the station and put my belongings into the cloakroom and caught another train. Later I heard that that train had been wrecked and that there were a number of deaths and casualties.

TIME ROLLED BACK.

One of the most curious incidents related by Mr. Tudor Pole was that in which he saw events that had already happened re-enacted, just as pictures on a cinematograph film might be turned back.

A boy who had gone from England to Canada was quarantined on arrival, and his grandmother in England being anxious asked Mr. Tudor Pole's advice. That night after he was asleep Mr. Tudor Pole suddenly found himself in the hospital ward with the boy, and the events there were going on backwards, from the time of the boy's entry.

Other highly interesting narratives of a similar psychic nature were eagerly listened to by the interested audience.

After a description of how his life had been saved on the battlefield by the intervention of an angelic presence, the lecturer added this important comment.

"I always hoped," he said, "that some writer who had been through the war, and who also had the vision to see the conditions in the Borderland set free by the war, and responsible for some of the evils we are now suffering, would publish what he saw, and thus perhaps help to prevent another war."

Speaking of the difficulties, perplexities, and dangers of communicating, the lecturer added that after thirty-five years' experience he would advise them to cultivate spiritual vision, and have less to do with the psychic side of the subject.

THE NEW WAVE OF LIGHT.

In conclusion he referred to what he described as a most important matter. Some of them had noticed for a good many years now that there was a new wave of light, a new

onrush of spiritual illumination gradually showing itself more and more clearly. It could be traced back to the middle of the last century, when the seed was sown in a large number of important spiritual movements. It approached us, as far as one could judge, in periods of seven years, and at each period the light came a little nearer. The effect of this gradual approach in the higher portion of the Borderland state was interesting to watch. It did not need any psychic vision to watch this onrushing wave of spiritual power. It was possible for each one to see it from his own hill-top of consciousness.

WORLD UNREST.

"People talked about unrest and about world cataclysms," he said.

"I always tell them," added Mr. Tudor Pole, "that the signs of unrest which we see and which are world-wide are in reality the most hopeful augury the world has ever known, because they are the result of the oncoming rush of spiritual light which has stirred up all the mud in the pool of the human mind. (Applause.) Until this is cleared away it is impossible to permeate right down and reach a state of spiritual order. The first stage must appear to us as discord, wars and a certain amount of physical cataclysm. It is just these developments which make us realise what is really taking place.

"Once again a mighty new spiritual force is approaching us. Each one can prepare to receive this spiritual light, and if we do this we are playing a great part in preparing the world for the new light which is going to revolutionise and glorify it." (Loud applause.)

After an interesting discussion an enthusiastic vote of thanks was accorded the lecturer, on the vote of Mr. Henry Collett.

I. C.

WHERE THE TELEPATHIC THEORY FAILS.

By H. A. DALLAS.

When turning over the leaves of an old notebook, I found the record of a very interesting sitting which I had with Mr. Otto von Bourg in 1902. One or two details are perhaps worth copying for LIGHT, because they show how difficult it often is to interpret what occurs on such occasions as merely due to mind reading.

Towards the close of the sitting the medium said, "Ask me any question." I replied, "Can you tell me anything of a friend called Edith?"

MEDIUM: "I mentioned Edith and you said you did not recognise her."

H. A. D.: "That was a mistake; I did not clearly hear you."

MEDIUM: "She passed over with consumption (correct); unhappy, dreadfully unfavourable condition (correct); clever (correct); you called on her a good deal, you did not live far from her (correct). Was she going to be married? (Correct; engagement broken off.) She was glad to pass over (correct)."

Then I inquired about someone only slightly known to me personally, but whose life I had read and was interested in. The replies were quite uneventful. Mr. Von Bourg said his influence with me was not strong. He added, "You want to know from him whether Spiritualism is right or wrong, and he says, Yes." I replied that I did not want to make this inquiry, as no one could decide such a matter for another. I had my own opinion and believed that it was right or wrong according to what an individual chose to make of it.

Now on the supposition that the medium was reading my mind he ought to have been able to tell me something appropriate about the person whose biography I had read with interest, and he ought also to have known that no such question as he suggested was in my thoughts. The contrast between the correct details about my friend who had died and the immediately subsequent remarks is instructive.

Later on I inquired about a friend "after whom a girl I knew was named." At once the first name of this girl was given to me, but oddly enough it was not the name she was always called by, or the name I associated with her, neither was it the name of the friend I was enquiring about. Details followed which were remarkably correct both about this friend and her namesake. On the supposition that he was reading my mind, why did he get the name I did not connect with my friend or associate readily with the girl, and fail altogether to get the name so familiar to me in connection with both?

On another occasion something similar occurred in connection with an aunt whose name I bear. The medium gave me her second name, which is not mine, and which I never think of her by, but only after some difficulty did he succeed in mentioning the name that I had in mind, which was both hers and mine.

These circumstances are curious on any hypothesis, but they seem quite inconsistent with the supposition that thought reading was the true explanation of the experience.

THE RADIO-ACTIVITY OF THE HAND.

CURIOUS FACTS.

By ARTHUR BUTCHER.

If we could destroy everything in the body except the nervous system there would remain a white, glistening mass of nerve threads, which at a slight distance would closely resemble a human figure.

During life these threads are charged with a force akin to electricity; they behave like a magnet or dynamo, give off subtle radiations and induce an aura or nervous field in their vicinity.

Stefansson, in his "Hunters of the Great North," gives a description of a winter's journey on the Mackenzie delta, in the course of which he says: "I found that if on a calm morning I held my bare hand in front of me there would be a column of steam rising from every finger, although the hand appeared perfectly dry. This steam is always rising from the body, but it is not visible to the human eye except when condensed into vapour by a temperature of thirty or forty degrees below zero."

The existence of human radiations was vaguely known to mediæval practitioners and necromancers, who professed to control and utilize them for purposes of healing and occultism.

Baron Reichenbach, of Stuttgart, who was a pioneer investigator of this fascinating subject, asserted that if you are a sensitive, and hold your hands before your eyes in front of a black screen, in a semi-darkened room, you will see ascending from the extremity of each finger a restless, flame-like current of vapour.

Subsequent research has shown that these rays or emanations are given off to a greater or less extent by all living organisms. Radio-activity is also to be found associated with matter when in a state of compression. If, for instance, a piece of wood or iron is bent, the point of curvature will become a source of radiation.

The potency of the hand for transmitting radiations has always been recognised by mesmerists, healers and masseurs, who use it freely for this purpose in making passes.

In the "Bulletin de l'Institut Général Psychologique," Paris, 1905, there is an account of some interesting experiments made by Dr. Favre in investigating the action of the human hand upon plants. Common garden-cress seeds were placed upon damp blotting paper, and submitted successively to the influence of the right-hand, the left-hand and of both. It was found that the right-hand has the greatest power, and that its influence was very marked throughout the period of germination. It was also observed that the emission of the force varied with the health of the operator.

These experiments are suggestive when it is recalled that the fakirs of India claim to be able to accelerate the growth of seeds by making passes over them.

They may also account for the strange fact that flowers will remain fresh for a long time when worn by some persons, while with others they fade quickly. The success and failure of gardeners to rear certain plants may perhaps be due to differences in the strength and quality of the radiations given off by their hands.

Another curious thing in connection with the hand is its influence upon a little vane of paper balanced upon the point of a pin or needle. If the right hand approaches the vane, after a preliminary movement or two, it will begin to revolve slowly from right to left, while if the left is used it moves from left to right. Sometimes the vane will not move at all, or only in a sullen kind of way, but perseverance and a change of hand will frequently overcome its obstinacy.

Investigation has shown that the movements are not due to motions of the air, differences in temperature or electricity. An article on the subject appeared in the "Pall Mall Magazine" for June, 1898.

These mysterious rays given off by the hands and other parts of the body have been designated "N" rays, in honour of the University of Nancy, where Professor M. Blondlot made a close study of them.

In a note communicated to the Paris Academy of Science, Professor Blondlot points out that a peculiarity of these rays is their power of intensifying the phosphorescent glow of a screen already made luminous by exposure to sunlight. If a clenched fist or a slightly bent stick be brought near the screen there is a perceptible increase in the strength of the glow.

While these rays are not usually visible to the unassisted eye, there have been occasions when they have been perceived spontaneously by persons of normal vision. Such cases are exceptional, and are usually associated with persons of a psychic temperament.

THE ABORIGINES OF AUSTRALIA.

THEIR RELIGIOUS BELIEFS AND PSYCHIC PRACTICES.

BY HORACE LEAF.

Owing to the widely-spread notion that primitive races are naturally low mentally, and consequently any religious beliefs entertained by them must be erroneous, it will be necessary for me to say something about the intelligence of the lowest existing race of mankind. I have met the Aborigines of Australia in their native land under various circumstances, and have had the opportunity of forming a personal opinion of their mental power, and of the value of some of their beliefs.

My first view of them took place in the pretty town of Albany, Western Australia, in 1922, and a depressing lot they were, squatting listlessly on the kerb of one of the main thoroughfares of the town, dressed in the cast-off clothing of white people. They, however, seemed quite content with their condition, which was certainly not hard in some respects. They did not work; no one would employ them; and the Government made tardy provision for them in return for the land of which they had been dispossessed. They lived a kind of nomadic life, wandering about the State from one reservation to another, slowly dying out.

Nobody knows where these remarkable people originated; but there is ample evidence to support the idea that their first occupation of Australia must have been at a time too remote to permit of traditions as no records and folk-tales of this important event have been preserved by them. Various conflicting theories have been entertained regarding their origin. The theory having greatest weight maintains that they are descendants of Dravidians driven from their homes in the Indian Deccan across the ocean by way of Ceylon. On arriving in Australia they appear to have found it already occupied by a Melanesian race; these they gradually forced south into Tasmania, intermixing their blood with them to some extent. The last of this conquered race died out a generation or so ago; a curious, low-cultured, harmless, woolly-haired people, as helpless before the white man as chaff before the wind. So tender-hearted and childlike were they that when the Government moved them from the mainland of Tasmania to an adjacent island, they simply sat on the slopes of its hills and tearfully pined away as they gazed at their beloved home darkening the horizon.

ALLIED WITH THE EUROPEAN RACE.

One reason for believing the Aborigines are not so low as is generally supposed is that they are a Caucasian type and not negroid. This relates them to the European and not the African, whom at first sight they seem closely to resemble. Their hair is wavy, not curly; their skulls large and well-formed, their brains equal in size and weight to our own. Personal association with them soon reveals a degree of intelligence capable of adapting itself to complex changing environments. They have been described by one of the greatest living authorities as fond of children, kind to the aged and infirm, generous, grateful, apt to learn, good at mechanical work, equal in ability with white children with whom they are educated, of unimpeachable honesty, cheerful under difficulties, of unruffled good temper, displaying remarkable shrewdness and a keen sense of the humorous and ridiculous. This high opinion is not invariably held, but when allowance is made for prejudice, the Australian black fellow compares in many ways favourably with the white man.

The next time I came in close contact with the Aborigines was in circumstances more impressive if only for the romantic setting. I had taken the wonderful Trans-Australian express from Kalgoorlie to Port Augusta on my way to Adelaide. As we crossed the granitic plateau extending eastward to the Nullabor Plain, we stopped at several little wayside stations consisting of a few wooden houses, in which lived railway repairers and their families. Far from the haunts of civilisation these little communities go on their uneventful way, seldom numbering more than thirty all told. Here come parties of natives to meet the trains, to beg from the passengers, and to sell boomerangs, and real meteoric stones which they pick up on the plateau or on the plain. They, too, were on the whole, as unprepossessing as their Albany brothers, clothed in odds and ends of garments and pieces of cloth which they discard when out of view of the white man; for in their native condition they live in a state of nudity.

I was particularly struck with the appearance of some of the young men, tall, impressive, muscular looking fellows, with heads and expressions comparable with the antique busts of Greek philosophers, but filthily dirty. I had a chat with one who had remained some distance from the party to which he belonged, minding two children. Among the party was a hideously ugly young native girl carrying a pretty half-caste child on her back. I pointed to it, saying, "Fine pickaninny." Never shall I forget the look of contempt that suffused his face as he said quietly, "That no pickaninny." This show of spirit and love of race I found fairly prevalent. These people may be without much traditions, but their pride of race is strong.

THEIR POWERS OF MIND.

The impression was soon made on me that the mentality of the Aborigines is generally underrated. They have a good deal of latent mental power which, in their native state uninfluenced by civilisation, enables them to adapt themselves intelligently to the prevailing circumstances. This conclusion was later justified in an extraordinary manner. But before relating my interview with David Unaipon I will mention an experience which took place in Adelaide. A police-official was very kindly showing me over the police station when we came to a detention cell, the door of which was partly open so as to allow as much air as possible to enter, the weather being very warm. The occupant was an elderly native who was marching up and down, smoking a pipe. The official had informed me that every Saturday any natives found about the city without visible means of subsistence are arrested and detained until the following Monday, when they are charged with having been intoxicated, and forthwith the case is dismissed; the law feels justified in this procedure by having kept the aboriginal out of mischief. It was obvious that this "prisoner" took his detention with philosophic calm. On seeing me he stopped pacing and sucked pensively at his pipe.

"Good morning," said I, cheerily.

"Good morning, sir," returned he in excellent English.

"Well, I see they've got you."

"Yes," said he, smiling humorously.

"What for?"

"They say I was drunk."

"Were you?"

He smiled broadly; "If I was I didn't know it."

His ready answers, pleasant intelligent manner, and attractive voice were so unlike what I had expected that I doubted that he was a pure aboriginal.

"Are you a full-blooded native?" I asked.

"Yes, sir, I am a true child of the soil," said he proudly. "Australia is my mother."

"What do you mean by that?"

"I mean that Australia gave me my body, and that I have no foreign blood in my veins."

The answer was subtle, philosophical, and scientifically correct, and I doubt whether the average white man would have done so well. There can be no doubt that the country in which we always live gives us, to a very large extent, our body. The food we eat, the air we breathe contributing to its upbuilding and maintenance. This old native seems to have realised this, and carefully refrained from confusing his physical organism with his consciousness, which nobody is justified in saying is built up in the same way.

(To be continued.)

THE PSYCHIC EXHIBITION.

RENEWAL OF THE EXHIBITION AT QUEEN SQUARE.

The Exhibition of Objects of Psychic Interest, which aroused so much interest when exhibited at Caxton Hall, was continued at No. 4, Queen Square, on Monday last, as already announced.

The Exhibition is truly a unique one, comprising pictures of famous mediums, psychic paintings, apports, scripts, documents and relics of all kinds. The Stainton Moses collection, which is one of the features of the Exhibition, includes direct writings, scripts, photographs, some of the original psychic note-books from which "Spirit Teachings" was compiled, and other specimens.

The Jensen collection is also on exhibition, and is in itself an astonishingly varied and complete gathering of objects and documents of many kinds.

There is also the Garscadden collection of psychic photographs, Mr. Bligh Bond's collection, and the Glastonbury pictures produced by John Alleyne (Captain Bartlett).

Mr. Blackwell's exhibition of Psychic Photographs is also a remarkable feature of the Exhibition, his collection of specimens extending over many years.

Miss Elsie Blomfield shows the pictures of visions that she has seen, and Mr. Warrick exhibits the latest results of his experiments with Mrs. Deane in psychic photography.

As we said at the time the Exhibition was first opened at Caxton Hall, there has been nothing like it in the annals of Spiritualism, and as we gather that it will remain open for a fortnight there will be ample opportunity for those who missed the first Exhibition, and those who, visiting it once, wish to renew their acquaintance with the many objects of interest which have been gathered together. We may add that the various articles left over from the Bazaar at Caxton Hall are on sale in one of the rooms at No. 4, Queen Square.

Be silent always, when you doubt your sense;
And speak, though sure, with seeming diffidence:
Some positive, persisting fops we know,
Who, if once wrong, would need be always so;
But you, with pleasure, own your errors past,
And make each day a critique on the last.

—POPE.

LETTERS TO THE EDITOR.

SIR ARTHUR CONAN DOYLE AND SPIRITUALISM

SIR,—In your "Sidelights" of June 6th Sir Arthur Conan Doyle is reported as saying that Senator Tallmadge asked two mediums in different cities: "What is the ultimate object of this movement?" and that the answer was: "To prove the fact of immortality and to re-unite the religions." In Mr. Curnow's "Physical Phenomena" (p. 104) it is stated that the answer (through the Fox girls at Washington) was: "It is to draw mankind together in harmony and convince sceptics of the immortality of the soul." About three years earlier, at Bridgeport (U.S.), with other mediums, he had got the reply: "To unite mankind, and to convince sceptical minds of the immortality of the soul."

This is not merely a question of verbal accuracy. To unite mankind in harmony is not the same as re-uniting all religions, though each should help towards the other. The area of operations—domestic, industrial, social, political and spiritual—for effecting the harmony of mankind is much larger than that covered by attempts to re-unite religions. Religions are inseparable from theological creeds and faiths, which baffle all attempts at harmony. To effect the harmony of mankind we rely on the unity of the spirit, the common forces in humanity and the universe that defy the limitations of, as well as provide the driving forces for, religions. We do not seek specially to unify "religions"—that will result from the larger object: at-one-ment in spirit. The efforts to unify religions call forth theological and ecclesiastical disputes. The efforts to harmonise mankind almost ignore these endless squabbles and cultivate the deeper communions.—Yours, etc.,

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26, King Street, Broughton, Manchester.

SIR WILLIAM BARRETT: A MEDIUM'S TRIBUTE.

SIR,—Some years ago at a meeting of the Swedenborgian Society I was introduced to Sir William Barrett. My introducer had evidently mentioned to Sir William that I had some mediumistic tendencies, for, as he shook hands with me, he said: "Take care of yourself, and your mediumship." I cannot forget those simple words, so indicative, as I learned later, of the wisdom and directness of utterance of the speaker. The word "yourself" placed before "mediumship" in Sir William's greeting, carried with it that wholesome advice which all psychics need to bear specially in mind: the importance of preserving a healthy mind in a healthy body—*Mens sana in corpore sano*. I know of no man in whose life this maxim was better evidenced than in that of Sir William Fletcher Barrett.—Yours, etc.,

LEIGH HUNT.

London, N.W.,

"THE EMPTY TOMB."

SIR,—With reference to the correspondence in LIGHT on this subject I would remind you that on the 9th of April, 1921, you published a letter from me relating to this subject. I think it exactly answers the question.—Yours, etc.,

DUNCAN CAMPBELL.

Glasgow,

*. The letter referred to by our correspondent was as follows:—

At a meeting of the Christian Psychical Research Society, Glasgow, in 1920, we were discussing what happened to the body of Jesus after the crucifixion, when a cross was shown to us.

The cross appeared on the wall of the room, and reached from the floor to the ceiling. Jesus was nailed on the cross. He appeared to be dead, and His head hung down over His breast. After a little time, the body slowly dropped to the ground, where it lay for a few minutes, then gradually disappeared, leaving only the loin clothes, which also soon afterwards faded away.

Then a voice spoke through the medium, who was all the time in a deep trance: "You were discussing what happened to the body of Jesus after the crucifixion; we have illustrated it to you. The body of Jesus was so highly spiritualised that it dissolved into the elements in a single night, leaving behind only the loin cloth."

I think this explains St. John's statement that he saw the grave clothes lying undisturbed.

"THE EMPTY TOMB."

SIR,—Was de-materialisation of Christ's body essential when He stated when on earth, concerning His life, that "He had power to lay it down and to take it again." Also in the Psalms we read, "I will not suffer my Holy One to see corruption." The time may not be far off when Humanity may, by virtue of its perfection, become *self-existent*.—Yours, etc.,

E. P. PRENTICE.

A MEDIUM'S PROTEST.

SIR,—If it were not for the humour that can be got out of the many silly remarks which are made at times by clergymen and others when the question of mediums and mediumship arises, I for one should feel disposed to hit back, and chance whether I inflicted an unkind blow or not. The latest ridiculous outburst anent mediumship, which I have come across, is from the lips of the Dean of Chester, (the Very Reverend F. S. M. Bennett), who, at the Anglo-Catholic Congress Meeting, at Middlesbrough, is reported in the "Yorkshire Post," of the 10th inst., as saying, "You had by far better poke a fifty-guinea watch about than let yourself be turned into a medium."

I have not got a fifty-guinea watch, nor have I ever had one, but if I had one I should not poke it about any more than I should have let myself become a medium. Like my many other medium friends, I did not let myself become a medium—mediumship came to me—and recognising its immense use to the world at large, I have utilised it as wisely as I knew how "for the benefit of those who love in the service of those who suffer" in mind, body, or estate. And let me here say that while being of some benefit to others, I have also found it of benefit to myself in mind and body, though not in estate, as not being a scholar like the Dean of Chester, and not having, like him, a wealthy organisation at my back, I have been content just to plod along my homeward way, and, I must add, with no desire to benefit in estate from my mediumship. But I know that mediumship, judiciously practised, is of great service to mankind, and if the Dean would only re-read his Bible, and the annals of religious thought throughout the ages, he would agree that this is so.

The Dean was good enough to add, according to the same report, "At the same time, there were those who were studying Spiritism with infinite pains, and he would welcome it if along those lines more knowledge floated into the world." Let us hope that he will some day study Spiritualism himself more fully, when he may be more thankful than he now appears to be for mediumship which, with its attendant phenomena, has ever been the foundation stone of the religions of the world.—Yours, etc.,

"LIGHTHOLDER."

London, N.W.

THE MISSING MOUNTAINEER CASE.

A CURIOUS SEQUEL.

Arising out of this remarkable case, reported in LIGHT of the 2nd ulto. (pp. 206-7), as well as in many other papers, especially in Scotland, we are told of an interesting occurrence.

It will be remembered that in the messages received automatically by Mr. Norman McDiarmid, which led to the finding of the body of Mr. A. Lawson Henderson, and which appeared to emanate from some "entity" or "intelligence" not well acquainted with either the English language or the Scottish dialect, the word *gemadion* (it was at first printed *germadion*) occurs. It appeared to mean a messenger acting as the agent of the communicating intelligence, as thus:—

"The gemadion has returned. Here is his report."
(We quote from the script as given in LIGHT).

Many people investigated the case, amongst them Sir Arthur Conan Doyle, who wrote to Mr. McDiarmid asking him what he made of *gemadion*. Mr. McDiarmid could make nothing of it, but inquired of his unknown communicator, who answered, "It is *eschadoc*." This was sufficiently cryptic, and Sir Arthur, on receiving the information, consulted with another novelist, Mr. H. A. Vachell, who was much interested in the affair, and who had the happy thought of consulting a Greek dictionary. It was then found that both words are Greek, *eschadoc* denoting "beyond the limits of humanity," while the root of *gemadion* shows that it is one who is full of something—as a messenger of tidings. These results are certainly suggestive and significant.

THE "Morning Post" of Monday last, June 15th, contained the first of a series of articles by Sir Arthur Conan Doyle entitled "The Case for Spiritualism," in which he claims that Spiritualism is the most coherent and reasonable religious system ever given to the world. The case is to be answered by Sir Arthur Keith, whose reply to the first article by Sir Arthur Conan Doyle appeared on the following day.

LIGHT,

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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.

MYSTERIES OF THE COMMON-PLACE.

Let us remember . . . that the most amazing things are latent in the commonest, most everyday, ordinary circumstances; and, furthermore, that these amazing things are the only realities in the matter, and the only realities that do matter.

—ARTHUR MACHEN (in the "London Adventure").

We believe in exploring all avenues and turning over every stone. We are bound every now and again to surprise some secret or other. The whole career of science, in its departments of discovery and invention, illustrates the fact. Even if the region is one which the practical man would spurn as romantic and speculative, it is worth our exploration, and we shall at least gain entertainment, if nothing else.

The fairy, of course, in its nature elusive and inscrutable, may escape us but we shall at least have the rapture of pursuing. We can cheerfully leave Gradgrind and Bounderby to such satisfaction as they can gain from exclusive attention to facts and figures. We shall go on believing in fairies even if we never see one, and their existence is never proved by Science or psychical research. But what does Science in such a galley? Fairies belong to poetry, although we have been assured in one quarter that they exist and are to be classed with the lepidoptera (butterflies or moths). Presumably this is a study for the psychological entomologists.

But that is by the way.

For the moment we are concerned with a letter from a contributor to LIGHT, "Gwenhwyfar," who tells us that she has often wondered why researchers do not pay attention to the extraordinary occurrences in everyday life, for which no normal explanation will suffice. She continues:—

Why is it almost impossible to leave a box of matches in a dark room, and find it in the same spot on returning? If left on the mantelpiece it will probably be found in the coal-scuttle, or under the table. Can it be, too, that the depredations set down

to the landlady's cat are really due to visitors from the other world?

Is the book that one happens to want, and which is always missing from its place on the shelf, where it re-appears when the need has gone by, in exactly the same spot where it was sought in vain?

The passage of matter through matter is usually treated with incredulity, yet what else can explain the presence of the cat in the dairy, despite all precautions in the way of wire-covered windows, and carefully closed doors? The same would apply to the slumbers of that offender on the spare-room bed, though the spare room may be kept locked, and the window inaccessible.

Many people have doubted that knots can be tied in an endless cord. Yet, taking a piece of knitting silk, one end of which is firmly embedded in the ball, and the other end equally well secured in the piece of knitting, it will be found that the central portion—with both ends thus held fast—can tie itself into inextricable knots. I have tested this phenomenon for myself, and can earnestly advise sceptics to do the same.

There is a wide field here for investigation, and I trust to hear before long that it is receiving proper notice.

Well, we are certainly taking notice of it. It may not be the proper kind of notice because we are treating it in a serio-comic vein. We have certainly ourselves had some curious and inexplicable experiences in the disappearance and re-appearance of papers in a most mysterious way. We have known a lost locket, after being thoroughly searched for, appear, in the end, conspicuously in the middle of a table which had been carefully searched beforehand. We did not, however, attach any "psychic" explanation to these things, although we thought it not impossible that they may be due to strange variations of consciousness—temporary blind spots, so to speak. Several times we have had the experience of seeing a paper in a certain spot and on seeking it a moment later have found it somewhere else; on one occasion it was in an envelope. Unhappily the thing was not verified; there was always the element of doubt about it even though these things have occurred in the presence of witnesses. As a counsel of caution it is always wise to put them down to chance, accident or absence of mind, even although we may have a lurking doubt that some supernatural element has come in. It may come in, for we walk amid mysteries, as we are now beginning to discover, and it is well to walk without arrogance and that particular cocksureness that is common to immaturity.

Superstition? Perhaps, but some superstitions are pleasant and quite harmless, and help to keep life fresh; far more harmless than certain scientific and intellectual forms of unbelief which may turn out in the end to be very noxious indeed.

PHANTOMS.

We who on earth below
Like spectres come and go
Prisoners of Time, that timeless time ignore
'Tis we who are the dead,
Not the free souls that tread
Ethereal realms to which we but in dreams may soar.

Mere phantoms of the night
We ne'er discern the light
That breaks alone o'er their far-seeing eyes.
Our forms live for a day,
Theirs never know decay,
The mirrors clear and true of infant souls and wise.

They look from regions fair
On our abode of care
And pity us who draw ephemeral breath.
They cast us not adrift
But wait our souls to lift
From Death that mimics Life to Life that smiles at Death

—MARCHESA ALII MACCARANI.

SIDELIGHTS.

Dealing with "Unexplained Phenomena of a World Half-Revealed" in "Onward," of the 6th inst., E. Hermitage Day writes:—

There is in a village on a western coast a very old house with a large room attached to it, under its own roof and entered by its own door from the garden. In the summer it was used as an extra bedroom for visitors. But one after another who slept in it awoke in terror, with the sensation of having been immersed in the sea or rolled over and over on the beach by great waves. At last, and by chance, it was found that generations ago, when many a sailing ship was wrecked on that terrible coast, the room had been used as a mortuary for the bodies of sailors cast up by the sea.

In the "Times" report of his Maudsley lecture on "Mind and Brain," recently delivered before the Medico-Psychological Association of Great Britain and Ireland, Dr. Joseph Shaw Bolton, Professor of Mental Diseases, in the University of Leeds, said:—

When we consider the ancient mechanical caricature of voluntary thought which exists in the arthropods and the birds and compare it with many aspects of human activity, we are irresistibly impelled, not to the idea that the lower animals think, but to the certainty that human beings in the mass do not. Fortunately for us, our recent origin, and the highly plastic state of our constituent parts which we inherit from our pre-human mammalian ancestry, will in the long run prove our salvation by enabling us rapidly to evolve from our present relatively infantile stage of mental development.

Throwing down the gauntlet to the psycho-analysts, Dr. Bolton continued:—

The whole purpose of education and training is to evolve reasoned purposeful action in place of instinctive reaction to environment. In the many it is true that this purpose is still served but inadequately. This, however, is merely the necessary consequence of racial immaturity, and is no reason for the retrograde enthroning of the basal instincts which serves as the foundation stone of Freudian psychology. Rather should we hold fast to the lesson taught us by the history of our race, and regard the evolution of the basal instincts, under the influence of abstract thought based on action, into emotions and sentiments, and finally the moral sense, as a natural evolution from a lower to a higher form of feeling accompanying the purposive behaviour of a conscious voluntary agent.

Of R. D. Blackmore, the famous novelist, best known as the author of "Lorna Doone" (written in 1869), it is said that there is no evidence in his books to indicate that he took any interest in psychical matters. Nevertheless he told of one curious experience—a dream which he had in 1878, a few days after attending the funeral of a relative very dear to him. In his dream he was again at the funeral and heard the mourners singing a strange dirge-like hymn. Oddly enough he noted the words, and remembered them when he awoke. There were four stanzas, and we give the two of them quoted by the "Bookman," which relates the story:—

In the hour of death, after this life's whim,
When the heart beats low and the eyes grow dim,
And pain has exhausted every limb,
The lover of the Lord shall trust in Him.

When the last sigh is heard and the last tear shed,
And the coffin is laid beside the bed,
And the widow and child forsake the dead,
The angel of the Lord shall lift the head.

Mrs. C. de Crespigny contributes to the "Sunday Times" an admirable letter on "The Epstein Challenge," touching the criteria of what is good or bad in life and in art. She says:—

The basic standards of what is of the animal and what of the spirit will always remain, and is not this difficulty of decision partly due to the fact that on the road of evolution we have come to a very definite forking of the ways between the spiritual and the material? Those among us who are hoping that out of all the failures and mistakes culminating in the war good will eventually come, can see in the events of to-day materialism making a last stand for its own.

The tendency of the present day in painting, writing, and morality seems to be a glorification of the animal side of us as against the spiritual; and in each we can find standards for both art and morals, fixed not by convention but by the inexorable law of the universe. If evolution means anything, if so-called civilisation is worth struggling for, surely the victory of the spirit over the material is the keynote to which all progress must be set, and gives us standards as immutable as the laws of nature.

Writing in "Reason," Mr. P. A. Jensen says:—

Those who are not well fortified by facts of Nature and life are sure at times to become victims of some of the many illusions which constantly float around in the thought atmosphere of the world. At this time many are needlessly concerned about the end of the world, which, according to the Bible chronology, is to come about some-time this year.

A few years ago the end of the world was to come about through a collision of our earth with some other planet. The newspapers fanned the illusion into a wide-spread flame—and many simple-minded individuals got ready to say good-bye to earth. . . . But nothing happened, and nothing can or will happen to disturb the perfect order and harmony of the universe.

A page of the "Harbinger of Light" for May gives a new account of the famous Indian Rope Trick, by Walter Blake, Prospect, South Australia. Accompanied by Private A. E. Phillips, of "B" Company, and Bandsman T. Long—both of the 1st Wilts Regiment—together with other three soldiers encountered on their morning walk, Mr. Blake witnessed the open-air performance. At its conclusion he experienced "a perceptible inward start, as if recovering suddenly from some fascination." He adds:—

Several remarkable things eventuated which, with time, I have thought over, viz.: (1) We all rose from our seats together. (2) No one spoke. (3) No one attempted to approach the rope and no one thought of so doing. (4) The sack (to myself) appeared much smaller than the boy it had contained afterwards. (5) And the strangest thing of all—although five out of the six of us had, upon comparing notes, witnessed the same kind of phenomenon, the sixth (a gunner in the Royal Horse Artillery) most solemnly declared that he hadn't; on the other hand, he declared that when the Indian made the movement to throw the rope he lost sight completely of all the Indians, and although he was standing at the base of a pinnacle in the mountains that can be seen sixty miles away, he even lost sight of that—everything was void. In other words, he had not been conscious of anything objective or subjective until the conclusion of the "trick."

The fifth point strongly suggests that this "trick" is of a psychological nature.

From an article in the "Liverpool Evening Express," entitled "Quack 'Healers' of the Soul," unsigned, we take a few paragraphs:—

Where is the line to be drawn between fortune tellers and the psychic charlatans?

One of the most prosperous members of the profession has his patients walk barefoot in the morning dew and bathe in the sun's rays, and charges them enormous fees for the privilege. It is probably more effective than wearing amulets, but it is also more expensive.

Nobody but a qualified medical man may call himself a doctor and heal the body, and only a registered dentist may call himself a dentist, but anybody, apparently, may treat the soul and mind. If the psychologists are right, and the body may be healed through the mind, the converse is true, and mental suggestion may do great harm. A psychic charlatan is therefore a public danger.

In the current number of "The Occult Review," Mr. R. B. Span discourses very interestingly concerning "Spirit Writing." He quotes the following explanation of how some mistakes occur, as given by a spirit to a well-known writing medium:—

You are right in supposing that your conscious mind is a constant source of error. When I write with your hand your conscious mind is often so eager it intrudes and spoils my messages (I am not complaining but explaining). When I am writing, sometimes my words suggest an idea and you thrust that idea on me. I am able sometimes—but only sometimes—to convey this. The brain is so subtle and wonderful an instrument that it is not easy for me to understand, much less to explain why and how these intrusions occur.

"The Londoner" of the "Evening News" had for subject the other day, M. Camille Flammarion, regarding whom he wrote:—

It was great joy to me when M. Flammarion began writing in his limpid French about ghosts. There was a Frenchman—Frenchmen are doubters in grain—who told M. Flammarion that he had no patience for reading tales of haunted houses: he said that all the haunted houses were in England, and therefore, as one may suppose, beyond the curiosity of a true Parisian. M. Flammarion wrote him a book about the haunted houses of France. I hope that he read it, and that it softened his proud heart. I have read it half a dozen times: in all my reading I never came upon a better bookful of ghost-ridden homes. The other astronomers must have shaken their heads over such doings.

W. B. P.

PSYCHICAL RESEARCH AND THE CHURCH.

In an excellent article which commences the current issue of the "Dublin Review," the Hon. Everard Feilding, in discussing the strange reluctance of Catholic apologists to make use of the body of evidence collected through Psychical Research, to supplement and confirm the teachings of faith, remarks that so far the participation of Catholics in the work of Psychical Research has been chiefly conspicuous by its absence. He writes:—

They regard it, according to their prepossessions, as a pursuit either immoral, or foolish, or, lastly, merely futile. On the one hand are those to whom it is religiously taboo; who, while believing all, and more than all, of that which it is the object of such research to investigate, regard such investigation as a sealed book into which it is not for men to pry and of which the contents must be attributed to the authorship of Beelzebub alone. In point of numbers, these form certainly the majority. Their arguments are irresistible. They quote the penny Catechism with crushing effect, and I am too modest to venture to engage them in controversy.

In the course of some acute reflections on the general attitude of Catholics he refers to those who, notwithstanding the constant appeal made by their religion to the supernatural element, are so swayed by current scientific scepticism that they are guilty of an extraordinary inconsistency. That is to say they dismiss as unworthy of serious attention the evidence for modern phenomena, while they complain of the crude materialism of the science which takes precisely the same course towards the beliefs they hold so sacred. A supernatural fact, if part of their religious inheritance, is acquiesced in, but not emphasised; possibly, till attacked, is unconsciously even somewhat deprecated, but when attacked, hotly defended. But a supernatural fact outside their own inheritance or experience, although supported by evidence, is treated as being unworthy of examination.

After citing examples of the supernatural events in which such people profess to believe, Mr. Feilding continues:—

Nevertheless, alleged spiritualistic manifestations tending to furnish modern evidence of what they themselves admittedly believe—what without intentional irreverence I will call the communion of saints; telepathic communication between minds apparently without any mechanical nexus, tending probably to demonstrate a fundamental portion of their own faith, the ultimate severability of mind from matter; the dynamic influence on material objects of forces as yet unrecognised in nature, such as the alleged phenomena known as telekinetic movements, "apports," etc., tending at least to establish the reputation for veracity of the prophet Habbakuk—all these they regard merely as pathetic evidence of a disordered brain or of a condition of childish gullibility.

Mr. Feilding touches with delicate satire upon the fact that while the subjects of his criticism deride scientific evidence of the psychical research order, yet they will sometimes invite science to pay attention to cases, for example, of religious healing, and he quotes the instance of Father Woodlock, who recently devoted a sermon in Farm Street to the case of a girl cured at Lourdes.

Was he not attempting to show by material evidence the efficacy of prayer and the existence and potency of the person to whom it was addressed?

Mr. Feilding concludes on a humorous note. By way of offering an argument to those who maintain the futility of psychical experiences as a serious contribution to religious knowledge, he tells a true ghost story which he states recently came under the attention of the Society for Psychical Research:—

An old village woman in Norfolk who had lost her husband many years ago was one day visited by his apparition. The apparition remained with her for half-an-hour. It looked at her, and she at it, apparently without emotion and without further consequences. She was a respectable old woman, in good health and not of an imaginative type. The clergyman of the parish investigated the case, and was unable to shake her account of it. Since, as I have said, no consequences had followed, the old woman asked him what he thought might be the reason of this visitation, and the clergyman, unlike Father Thurston, but like Father Woodlock, seeking to improve the occasion and turn it to some spiritual use, said that he thought it possible that God had wished to bring light and comfort to the old woman's soul, and had vouchsafed this vision as an earnest that her husband yet lived, and that she might look forward confidently to joining him hereafter. Seeing her evident hesitation to accept this conclusion, he asked her what she herself thought of it. She answered, slowly and impressively, "Well, I don't rightly know, but there be some as says that it means—Rain."

MR. HARRY PRICE, during his recent visit to Vienna, was invited to lecture on Psychic Science at the University, and on Tuesday, 9th inst., delivered an address (at the Physical Institute) before a large and distinguished audience. The lecture occupied 2½ hours and was heard with every sign of interest and attention.

DU PREL'S MYSTICISM: A QUESTION.

One of our readers (W. E. B.) would be obliged if anyone would tell him where the following passage may be found in Kant's English translated writings. It is quoted in the English version of Carl du Prel's "Philosophy of Mysticism," p. 290, Vol. II.:—

It will hereafter yet be proved, I know not how or when, that the human soul even in this life stands in indissoluble association with all immaterial natures of the spirit-world, that it reciprocally acts on them and receives from them impressions, of which, however, it is, as man, not conscious as long as all goes well.

The passage proceeds:—

From which it may be inferred that language Kant would have used if he had had the opportunity of observing even only the phenomena of Somnambulism.

CURRENT ITEMS.

The "Wakefield Express" tells how for thirty years or longer the Spiritualists of Ossett and district had rented a building for divine worship, and now have secured one in Lowood Avenue that was formerly a carpenter's shop. A large company was present at the opening service.

From a front-page article in the "Dover Telegraph" we learn that the Spiritualists in Dover, who for some time past have been meeting in private houses, have formed the Dover Spiritualist Society, which met for the opening service at the Metropole Hall. There was a good attendance.

In the "Morning Post" review of Sir Oliver Lodge's latest book, "Ether and Reality," the reviewer reports Sir Oliver as saying that we do not know whether an electron can ever touch a proton; but that if it did, something extraordinary would happen: "There would be a flash of radiation and the two particles would disappear."

According to the reviewer (in the "Birmingham Post") of a book by Dr. Geza Róheim, "an ingenious Hungarian and faithful disciple of Sigmund Freud," Dr. Róheim has shown that "in Freudian analysis there may be found material to blast, devastate, and (as Rabelais would say) utterly to metagabolise the personal character of anybody who concerns himself with social institutions."

From the "South London Press" (5th inst.) we learn that the Brixton Brotherhood has begun its Sunday open-air campaign. A very large crowd gathered to hear an outspoken address by the Vicar of Brixton. He said that, people are reaching out after spiritual things, as seen in Spiritualism and Christian Science—feeling that industrialism is not satisfactory, and does not solve the riddle of life.

The "Bristol Times and Mirror" reports unusual excitement among members of the Bristol Psychology Club when their founder, Miss Anna Maud Hallam, came to speak to them at the Hamilton Rooms, on "The Miracles of Nature." She defined miracle as "the manifestation of a law which we have not understood in the past"—e.g., the laws of Nature according to which the tadpole becomes "a beautiful frog," the caterpillar a lovely butterfly.

In the American newspaper type-manner the "New York American" announces the cure of a girl, after she had for nine days prayed for help, to the new saint Thérèse. Two years ago the child suffered from appendicitis; two ribs were removed later, and her spine became tuberculous. Wasted in weight from one hundred pounds to forty, she was pronounced by all the specialists to be incurable. Her simple novena was, "St. Thérèse, little flower of Jesus, make me well."

Writing in an American contemporary on "The Laws and Principles of Psychic Phenomena," C. W. Stewart says that voice mediumship is a compound of several phases, the best trumpet mediumship involving trance, vocalisation, and levitation, together with the forces involved in independent writing. "Think of dipping a pen in the fragrance of a rose and trying to write with it, and you can form some idea of the delicate forces used in spirit manifestations," he remarks.

Continuing his course of lectures on "The Biological Aspects of Normal and Morbid Psychology," at the Birmingham University, Sir Frederick Mott quoted from an earlier lecture delivered by himself before the British Medical Association, beginning with a clear perception of the psychological factors in disease and cure: "Medical practitioners are now realising that the successful treatment of a number of patients suffering with mental and bodily disease depends largely upon the practical study of individual and social psychology." ("Birmingham Post.")

NOTES ON NEW BOOKS.

"THINGS THAT HAPPENED." By Vereker Monteith Hamilton (Edward Arnold and Co., 16/- net, 1925).

This volume contains the reminiscences of a varied life—planter, sportsman, traveller and artist. A happy boyhood in Argyllshire was followed by residence in Germany under the care of General Dammers, who had commanded the Hanoverians at Langensalza in their unsuccessful fight against the Prussians in 1866. In 1875 the author went out to Ceylon as a coffee planter, and his reminiscences of sport in that island are amusing. It would be interesting to know whether any search has been made in the lake at Mandalay for the priceless jade slab supposed to have been flung from the palace window. The book abounds in entertaining anecdotes of sport and travel. We find him in 1883 working in the Slade School of Art, married and successful as an artist. The difficulty of getting at the exact truth in matters that would seem easy is well illustrated by the story of the attack on the Peiwar Kotal, a picture in which the Ghurkhas are correctly represented in their dark green uniforms and not in khaki, notwithstanding the reversed statements of those who certainly ought to have remembered the incident. In the chapter on "Ghosts"—a subject on which we may perhaps claim to be experts—the author recounts an experience given him by F. W. H. Myers as "the best ghost story" extant. He was at the pains to verify the story from some of the percipients, but having asked the S.P.R. to give the references, was told that they had been unable to trace the case of "the haunted house at C— under the name of D—" either in their Proceedings, or Journal or files. He observes, "So that what the Society considered their 'best ghost' forty years ago is already forgotten." This conclusion is somewhat hasty, for the details of the story correspond closely with those of the case rigorously examined by Myers which is given at considerable length in Vol. VIII. of the Proceedings, p. 311. He gives two other stories and concludes with a quotation from a letter from his brother, General Sir Ian Hamilton, which represents what is perhaps the most usual feeling among those who have had any sort of psychic experiences, but have not been sufficiently interested to follow them up: "I don't understand these things: I only know that this is strictly true."

S. De B.

"THE PHYSICAL PHENOMENA OF SPIRITUALISM." By Leslie Curnow, B.A. (Two Worlds Publishing Co., Ltd., Manchester, price 1/-).

This is a collection of articles which appeared serially in "The Two Worlds" in 1924, and is aptly described by the author as "An Historical Survey." Commencing with the Hydesville knockings in 1848, a review is made of many of the most important milestones along the road of psychic investigation and brief descriptions are given of the various forms of phenomena as well as some of the personalities associated with the subject. The scope of the book can be gauged by some of the chapter headings: "Spirit Lights," "Movement of Objects Without Contact," "Apports," "Levitation," "The Fire Test," "Materialisation," etc., and these, and other subjects, are handled in a concise form, and in a very readable manner, which makes the little volume particularly acceptable to students in the early stages of investigation who wish to cover ground rapidly. The book has a useful index at the end.

D. N. G.

"THE FACULTY OF COMMUNION." By The Hon. Mrs. Alfred Lyttelton, D.B.E. (Longmans, Green, 4/6 net.)

That the faculty for getting into touch with the Unseen is possessed by all humanity in various degrees, even though in inchoate form, is the thesis of Dame Lyttelton's new book, and the author deals with the theme in its subjective and transcendental aspects as distinct from the cruder form of communion by means of séance room phenomena—clumsy methods at best, which will pass one day into desuetude as soon as man has realised his true interior capacities, just as wireless has superseded the semaphore. The subject is handled throughout in lofty vein; but with a shrewd admixture of practical common-sense, and most experienced students of our subject will endorse the following:—

At the very moment when grief may have induced a greater susceptibility, and when an impression from the dead is ardently desired, overmastering emotion can render the reception and comprehension of such a message impossible. Even in the most clumsy and unreliable forms of the art, such as planchette-writing or table-tilting, the moment there is excitement, or questioning, or emotion of any kind, the messages are apt to become blurred or fragmentary. It should never be forgotten that the thoughts of the living are, at least, as potent with a medium as the thoughts of the dead.

The book is one which can be especially commended to readers who are at the outset of their inquiries, and who desire to proceed cautiously. It is written with ability; but the author has still a wide field to explore.

D. N. G.

RAYS AND REFLECTIONS.

The decease of Camille Flammarion revives an interesting story told by him of the circumstances under which he came to establish his observatory at Juvisy. He received a long letter in verse commencing "Illustrious Master." He read the first few lines of the letter, and seeing nothing but what he regarded as false praise of himself he threw the letter away without bothering to finish it, especially as the signature was unknown to him. Later he received another long letter in the same handwriting; this time, however, it was addressed "Dear Master" and was in the same laudatory style. Once more Flammarion threw the letter away after a cursory glance. There came a third letter from the same person beginning simply, "Dear Sir," but as it was still a long one, he treated it in the same way as its predecessors.

But Flammarion's pertinacious correspondent had not finished. Finally he sent a brief note which ran: "Sir, you are discourteous. Three times I, as an admirer, have offered you as a gift the park and mansion which I own at Juvisy. You have never answered. I demand that you at once telegraph me, yes or no." It was as well that Flammarion read *this* letter, for it goes without saying that it was thereby that he became possessed of the property at Juvisy, which, with characteristic generosity, he dedicated to the public's use.

A Belfast parson has been telling his congregation that the spirits which communicate with earth are demons doing the work of Satan, who is "out to get men and women to be his worshippers." Any man in this twentieth century who can reject belief in human spirits in favour of a fabled adversary of mankind at the head of an army of imps shows himself to be sadly behind the times. He should be living in the Middle Ages.

I wish that the clergyman could see some of the drivel which reaches me from various quarters as spirit messages. Would he retain his opinion that it is by means of this senseless trash that Satan—who is always depicted as highly intellectual—hopes to get men and women to be his worshippers? And if he could see the authentic messages—the real psychic communications—charged with the deepest religious feeling and breathing the purest Christianity, would he still believe in its Satanic origin? Probably yes; in which case he would logically have to admit that Satan is not only a cunning serpent but also a pitiful ass.

However, the opinions of the troglodytes of Theology are of no consequence to-day. The intelligent rationalist or atheist is much more worthy of our respect, and his opinions far more entitled to serious consideration. He is usually a thinker, which the slave of an effete theology is not. When I add that the Belfast authority (as reported in the "Irish News") told his flock that "there was no evolution; God created everything after its kind and it could not be altered," his position is sufficiently indicated. Let us take it as an example of Irish humour—of the unconscious variety.

There is still a certain amount of raillery to be faced by Spiritualists, but it is not of the least use being thinned about it. He is a poor creature who cannot endure a little chaff, and it is much wiser to take raillery good-humouredly than to show anger and resentment. There was once an unpopular man in a country village, and on the 5th of November he was chosen by the village lads and lassies to be the "guy" of the occasion. A rude effigy of him was made and exhibited, and afterwards burned in the customary bonfire. Did this man sulk at home? Not a bit of it. He was a philosopher and a wit. He came out, joined the revellers, and danced round the fire yelling as loudly as anybody. That proceeding took the sting out of the joke and made the jokers feel just a little disconcerted. One should always join in the laugh even when it is against oneself.

More about lucky numbers. Miss Cumbrae Stewart, the talented Australian artist who recently gave an exhibition of her pastels at the Beaux Arts Gallery, claims that her lucky number is "three." According to the "Star," "Three years ago, on June 3rd, Miss Stewart left Australia to seek fame and fortune in London. It is her third exhibition here, and was opened at 3 o'clock. On the third day her total sales reached the sum of £300."

D.G.

THE RETURN.

By C. V. W. TARB.

Low down in the Eastern sky I espy a faint patch of light. It is the Pleiades, and my eyes love the return of the pale, infinite fires. Almost I am persuaded that the thrill of my enchanted heart trembles on the hidden chords of divine space, and there is a sweet, far response in the voice of melodious worlds. I think of Earth cradled in starry dust and nourished in the bosom of Eternal Life, and of the Pleiades, watching, watching—and for ever returning. In the twilight of the world men looked into these deep beauteous eyes of space, saw them pass, and thrilled at their return. "In returning and rest shall ye be saved." So the inspired prophet spoke to the Israelites of old. In returning and rest. . . Ah! can we behold the Heavens revolve, can we see the lovely light of the Pleiades, or the Beauty of Capella, Queen of the North, and not forget the sadness and tears of men? How fickle is mankind! Lo here! Lo there! blow the winds of human philosophy, and some seem to blow from the stars, carrying the music of Heaven, and others blow from the foulest sinks of earth. But there is the returning of a soft, sweet spirit, wrapped in the gossamer mantle of the Milky Way, and with the Pleiades for a Heavenly veil and the Great Stars for everlasting jewels. So men come and go. There are ages of Stone and Bronze and Iron. So, too, the gods come and go. There are gods of earth and sea and rivers; of winds and rains, of sun and stars, of heavens and hells, and no gods at all, except they be Doubt, Fear and Lust. But there is a returning of a Light, a recall of a wondrous dream, a memory as of a name, the Beloved, called with unutterable sweetness, with eternal meaning. Has humanity lost the vision? Are the chords of the Universe broken because of the harshness of men? There is quietness and returning in the soul of Heaven. And as I think of the return of the winter stars, so I think of the return of the dead. Lo! the beauty and strength of man's spirit returneth like the stars. And the wisdom of divine beings is a magical enchantment, ever returning like the miracle of the Dawn and the profounder miracle of the sky.

A VERIFIED DREAM IN RADIO DRAMA.

Mrs. Irene Toye Warner Staples writes:—

Under the title of "A Drama of the North," a play of thrilling interest was realistically performed and broadcasted by the Cardiff Station of the B.B.C. some time ago. The drama was announced as, "A True Story of a Crime and its Investigation in the Backwoods of Canada, by Capt. H. G. Mansfield, late of the Royal North-West Mounted Police." The first part gave details of the disappearance of a young Englishman who had been travelling in the company of a Canadian trader; how the latter was tracked and the murder brought home to him, through the Sherlock Holmes acuteness of the Canadian Police. But it is the latter part of the play which particularly interested me, as a Spiritualist, for therein we heard how the brother of the victim had a vivid dream on a particular night, and told his sister in the morning all about it, also expressing the fear that the dream was true.

The brother and sister were in England and had no normal means of knowing of the tragedy, which had that very night occurred in Canada, yet this is what he dreamed. He "saw" a large camp fire, and before it a young man—whom he recognised as his brother—attending to some cooking. Suddenly from a wood behind him there came a thick-set, dark bearded man, carrying a rifle. The latter pointed the rifle at the man before the fire, and shot him through the back! He fell forward into the flames and the murderer piled on more wood till the body was burnt to ashes. In great terror the dreamer awoke!

Then came a cable confirming the murder, but giving no details. The brother went to attend the trial of the suspected man in Canada and was able to recognise him at once as the man he had seen in his dream! Date and time agreed and the police were able to fill in other details, for on searching among the ashes of the camp fire they found a bit of charred human flesh and a gold-filled tooth, which was that of the murdered man.

On hearing such a psychic play I naturally wished to find out if the dream part was an actual fact, so wrote to Capt. Mansfield. In the course of his reply he said, "As regards the dream I believe that to be perfectly true as well as the rest of this rather extraordinary story. Though I never saw the man who had the dream, from what my police comrades told me at the time—some years ago now—I really believe it occurred."

The whole incident is embodied in Capt. Mansfield's forthcoming book, but I have his permission to give it meanwhile in *LIGHT*. Was it a case of travelling clairvoyance on the part of the dreamer or was the victim in telepathic rapport with his brother; or, again, was it due to an impression on the dreamer produced by the actual presence, immediately after death, of the murdered man? I am inclined to adopt the latter theory.

MRS. MCKENZIE AT THE COUNTY HALL.

At the County Hall, Admiralty Arch, on Sunday evening last, an arresting thought at the outset was the recognition of women workers in the Spiritualist movement. The only occupants of the platform were Mrs. ST. CLAIR STOBART, who was presiding, and Mrs. BARBARA MCKENZIE, who was to deliver the address. Had Mrs. McKenzie for some reason failed to appear, Mrs. St. Clair Stobart would have taken her place at a moment's notice, while in a front row in the hall sat Mrs. Champion de Crespigny, who was thoroughly capable of the same emergency duty.

The Spiritualist Community Services are among the best we have, and those who desire to introduce strangers to our teaching will find them very suitable for the purpose. On Sunday evening, for a prefatory reading, Mrs. St. Clair Stobart took the story from Samuel about the Woman of Endor, interspersing it with brief comments. Mrs. McKenzie, before her address, read a short extract from Sir Arthur Conan Doyle's "The Vital Message" (pp. 116-17), and one from Mrs. St. Clair Stobart's "Ancient Lights." In regard to a passage from the former, she remarked, "Some accuse Sir Arthur of being a wild propagandist. I do not think that these words bear that out."

Before her address she gave, by request, an answer to some of the points raised by Mr. Austin Harrison in a recent issue of the "Sunday Pictorial," adding that if people would read some of our text books before rushing into print they would understand things better. That was what the text books were for.

In taking for her subject "Personal Proofs of Survival," Mrs. McKenzie observed that the Community Services were initiated to deal, amongst other things, with the problems of religion and the facts of life, and to ascertain what bearing Psychic Science had on them. Thus her subject was in keeping with the aims set forth. The demonstrated facts were the bed-rock of all their work. The churches were on the way to become dumb, because they had forgotten to re-demonstrate their facts. It was through people like themselves that the lowly truth was filtering through their theme. Scientists were every day becoming more and more engrossed with the invisible, but when we put before them the results of our investigations they refused to listen. "But the day is with us," said the speaker, "and the time will come when Science will awake to a full realisation of the facts, and will be on our side."

She had chosen to speak of her personal experiences because there were many who had not the same rich opportunities that she had had. She could fill a book a week with them—things about which the world still knew so little. Every bit of testimony was valuable, and she would urge every earnest student to use for the benefit of others the knowledge he or she obtained.

Mrs. McKenzie then related a number of splendidly evidential cases as proof of survival. She spoke quietly, but with great charm of diction, and her personality and the logic of the facts so ably presented impressed all hearers.

Mrs. St. Clair Stobart conducted the beautiful Healing Service, and the choir rendered several anthems with effect.

L. C.

THE BRITISH COLLEGE: PSYCHIC PHOTOGRAPHY.

Mr. George H. Moss, photographer at the British College of Psychic Science, has just finished a week's work with the Birmingham Society for Psychical Research, of which Mr. F. Barlow, of the Society for the Study of Supernormal Pictures, is Honorary Secretary. Mr. Barlow writes to the College:—

"I should like you to know how pleased we were with Mr. Moss and with his work, and how grateful we are to you for helping us with his services this week."

Mr. Edward C. Randall, of Buffalo, U.S.A., who is author of "The Dead have never Died," and who had some sittings with Mr. Moss on a recent visit to the College, writes:—

"I am very happy to advise you that the last photograph taken with Mr. Moss was recognised by my wife as her father. Please convey this information with our thanks to Mr. Moss."

A visitor from Northamptonshire writes:—

"I am very glad to tell you that the psychic photograph, taken with Mr. Moss, is clearly recognised as being that of my father, and I am delighted to have my desire realised."

Such encouragement supports this new psychic photographer during experiences often more trying and less satisfactory.

We referred recently to the valuable work done by "A. A. C." in connection with the Psychic Exhibition. We propose on this occasion to disregard his modesty—he is as modest as he is valiant—and to say outright that it is Captain Carnell. For years as a voluntary worker he has given us the best of his labour and skill. When we add that as a soldier he did great service in the war, we shall have said sufficient for the present.

ON TABLE-TILTING.

The extraction of elementary music from all manner of unlikely objects—kitchen utensils, for instance—is a known stage-performance. The utilisation of unlikely objects for purposes of communication, though it would not have been expected, may have to be included in the same general category.

With things made for the purpose, from a violin to the puppets of a marionette show, we know that simple human passions can be shown and can be roused. With things made for quite other purposes it turns out that the same sort of possibility exists.

Table-tilting is an old and despised form of amusement, known to many families and often wisely discarded; but with care and sobriety and seriousness even this can be used as a means of communication; and the amount of mediumistic power necessary for this elementary form of psychic activity appears to be distinctly less than would be required for more elaborate methods.

One thing it is necessary clearly to realise and admit, namely, that in all cases when an object is moved by direct contact of an operator's body, whether the instrument be a pencil or a piece of wood, unconscious muscular guidance must be allowed for; and anything that comes through of a kind known to or suspected by the operator must be discounted. Sometimes, however, the message comes in an unexpected and for the moment puzzling form, and often it conveys information unknown to the operator. It is by the content of the communication that its supernormal value must be estimated.

—From "Raymond Revised," by SIR OLIVER LODGE.

THE WIMBLEDON SPIRITUALIST CHURCH.—Preliminary to building operations, a service of consecration was held on the site of the church on Sunday, 24th ult. After the usual service at the hall, the congregation walked in procession over the ground, singing "The world hath felt a quickening breath." The President, Mr. R. A. Bush, then dedicated the ground with an invocation and prayer. Addresses were also given by Mrs. Clempson and Mrs. Robertson.

KENSINGTON SPIRITUALIST GUILD.—An American Tea and Bazaar was held at the headquarters of the Guild, 73, Earl's Court Road, on the 15th inst. It was opened by Mrs. Philip Conway and resulted in a great success. The numerous company of members and friends who were present spent an enjoyable time and the proceeds from the Bazaar amounted to over £20. Several mediums were present and gave freely of their psychic gifts. Mrs. Cannock, the President, and the helpers associated with her are to be congratulated on the success of the gathering. L. H.

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.

MADAME CLAIRE, Psychometrist, Clairvoyante, Interviews daily 11-7 p.m. (Sundays by appointment); advice on Spiritual and Material matters. Phone, Kens. 7451.—15, Westgate Terrace, Redcliffe Square, S.W.10.

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.

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MR. HORACE LEAF holds an At Home every Wednesday, at 3 p.m. 2s. Public Developing Class every Friday, at 8 p.m. 1s.—41, Westbourne Gardens, Bayswater, London, W.2. Phone, Park 6099.

Miss Archer, interviews Mondays and Tuesdays, 2 to 8, or by appointment for Spiritual, Psychic, and Material Advice.—4, Grove Green Rd., Leyton, 2 minutes from Leyton L. & N. E. R.

London.—A lady has a small private boarding house, bed and breakfast from 6s. 6d. per night, reduction by the week or for permanencies, gas fires.—7, St. George's Road, Victoria, S.W. 1.

Widow would like another to join her, giving little domestic help mornings. Part house, 5 rooms. Good board and home. 18s.—21s.—Mrs. "H.," Wandle Road, Croydon.

Trance or Inspirational Medium (Clairvoyant, &c.), required for self-supporting Christian Spiritual Church (Sunday Evening Service); nearest seaside, to London. Lowest offers, large district; good opening.—Box 92, "Light," 33-35, Paternoster Row, London, E.C. 4.

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

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

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 21st, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. A. Patterson. Wednesday, June 24th, 8, Mrs. Fillmore.

Croydon.—Harewood Hall, 96, High-street.—June 21st, 11, Mr. Percy Scholey; 6.30, Mr. Stanley De Brath.

Camberwell.—The Central Hall, High-street, Peckham.—June 21st, 11, Service; 6.30, Mrs. Crowder. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—June 21st, 11, public circle; 6.30, Mr. and Mrs. Kirby. Thursday, June 25th, 8, Clairvoyance.

Peckham.—Lausanne-road.—June 21st, 7, Mrs. F. Kingstone. Thursday, 8.15, Mrs. Blanche Petz.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 21st, 11, Mrs. Ethel Smith; 7, Mrs. S. D. Kent.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—June 21st, 7, Mrs. Balmer. June 25th, 8, Mr. H. Metcalfe.

Central.—144, High Holborn, W.C.1.—June 19th, 7.30, Mrs. D. V. Diehl. June 21st, 7, Mrs. E. Clements.

Richmond.—Free Church, Ormond-road.—June 21st, 7.30, Mr. A. Trinder. June 24th, 7.30, Mrs. E. Marriott.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. June 21st, 6.30, Service, Holy Communion and Address. Healing Service, June 24th, 7 p.m.

A BOOK bearing the title "Au Revoir—Not Goodbye" is shortly to be published by Messrs. Hutchinson & Co. It is written by Mr. Walter Appleyard, of Sheffield, formerly Lord Mayor of Sheffield, and will have a Foreword of eight pages by the Rev. Dr. Frank Ballard.

OBITUARY: MR. CASSIUS L. STEVENS.—After thirty-five years' work in Spiritualism, Mr. Cassius L. Stevens, Treasurer of the National Spiritualist Association (U.S.A.), has passed to the higher life. A man of sterling character, a wise counsellor, and possessed of fine business ability, his bodily presence will be sorely missed by his colleagues. He was a descendant of one of the heroes of American revolutionary days—Ethan Allen.



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Mrs. Annie Patterson, well-known northern Clairvoyante and Psychometrist, conducts an "At Home," Tuesdays and Thursdays, 3 p.m. Public Circle, Monday, 7.30 p.m. Private Developing Class being formed. Fridays, 7.30. Advice on Health, Psychic Gifts material. Appointments only.—17, Colville Square, Bayswater, London, W. 11.

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is now free to give advice on Health, Aura, Spiritual Gifts and Messages for Material Guidance. Appointment only. Phone: PARK 4225. 18, Holland Road, Kensington, W. 14.

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Mme. Manya Rickard (Phone Finchley 2440), Clairvoyante, diagnosis, psychometry (send by post, article and 2s. 6d.); will take meetings anywhere in Great Britain for moderate expenses. Object. propaganda.—Lydgate House, Church End, N. 3.

A QUIET RESTFUL WEEK-END OR LONGER, IN

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ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

Monday, June 22nd, at 3 p.m.

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

Mrs. A. Brittain.

Tuesday, June 23rd, at 3 15 p.m.

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

Mr. A. Vout Peters.

Wednesday, June 24th.

4 p.m. Discussion Class, preceded by tea. Members, 1/- Non-Members, 2/-

Leader: Miss N. Tom-Gallon.

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

Mrs. Annie Johnson.

Thursday, June 25th, at 7 p.m.

MR. R. H. SAUNDERS, Author of "The Return of Geo. R. Sims," will lecture on "Abduhl Latif, the Great Persian, his Work as Man and Spirit."

Chair: Dr. Abraham Wallace.

THE EXHIBITION, BAZAAR & FETE.

At a meeting of the Council of the L.S.A. on May 27th, the following resolution was unanimously passed:—

"The Council desire to place on record their grateful thanks to all those who contributed either by gifts or service to the great success of the recent Bazaar and Exhibition at Caxton Hall."

It is most gratifying to record that up to June 5th the net profit is over £950.

Many articles not disposed of will be on sale during the run of the Exhibition at 4, Queen Square. It is hoped that the sale of these will bring the total amount up to £1,000, this being the result originally aimed at by the Promoters.

MEMORIAL ENDOWMENT FUND.

Subscriptions to date which have already been acknowledged amount to £225.

The Council offer their grateful thanks for the following further subscriptions:—

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Mrs. Mather	0 5 0	Mrs. Worthington	5 0 0
Mrs. V. Tweedale	0 9 0	Mr. R. Skinner	1 0 0
Mr. Allen (by sittings)	0 10 6	Mrs. Cowlishaw	0 10 0
Mrs. V. V. Ottley	0 9 0	Mrs. Mordecai	1 1 0
Mrs. Sydney Kent	0 10 6	Mrs. E. W. Shepard	1 1 0
Miss E. M. Han- bury	0 6 10	Anon	1 0 0
Miss Eleanor Gray	0 10 0	Mr. Wedd	0 10 0
Mr. Jack Millar	0 5 0	Mrs. Richards	22 7 0
Mrs. B. C. San- derson	3 0 0	Ditto (in memory of my co-worker Jan)	4 3 0
Mrs. Menck	1 1 0	Donation (per Mrs. Kelway- Bamber)	5 4 4
Lady Currie	1 0 0	Mr. Powell	1 0 0
Mrs. G. H. Bond	1 1 0	Mrs. M. W. Cock	10 0 0
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Mr. Wm. F. Allen	5 0 0	Miss Willis	0 10 0
Mrs. Cadell	2 0 0	Mr. H. G. Trough- ton	10 0 0
Mrs. Higginson	1 0 0	Lady Shakerley	5 0 0
Anon	0 4 6	Mr. H. W. Pugh	3 4 0
Mr. Kimber	2 0 0	Mr. F. A. Heron	50 0 0
Mrs. Kidd	1 0 0		
Mr. D. Rogers	1 0 0		

EXHIBITION OF OBJECTS OF PSYCHIC INTEREST

AT

4, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

JUNE 15-27, 11-8 o'clock.

So great was the interest aroused in the Exhibition that on every hand was to be heard the regret that this unique and original collection should be disbanded after only two days of exhibiting to the general public.

The Council, therefore, arranged with Mr. Jensen to leave the Copenhagen Section in our care, and also

obtained the permission of all the British exhibitors to retain their loan collections for a further period.

No. 4, Queen Square is being used for this purpose, and the Exhibition will remain open to the public from 11 a.m. to 8 p.m., until and including Sat., June 27th. The attention of visitors to London is specially called. Admission 1/-, which will include tax.

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