

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Gotho.

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

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CREMATION AND THE "THREE DAYS."

A correspondent asks whether "there is any reason to suppose that three days after death there still remains a sensitive link between soul and body through which the former might receive a sensation of pain in case of the cremation of the body." It is a question which we commend to the attention of readers who have made a study of the matter. In the meantime we may say that it is a question we have heard discussed several times without any definite conclusion being reached. The three-days period (assigned as the time required by a spirit to recuperate after the shock of transition) is a traditional one and appears to be true, but not in all cases. Something turns on the degree of emancipation from material life which the soul may have achieved before death. As to the "link," death does not take place until the severance of the "magnetic cord" connecting soul and body. If any suffering, therefore, were involved in the cremation of the physical remains it would probably be in the nature of sympathetic reaction. But the whole question is still unsettled. The views and experience of spirit-communicators necessarily differ, so that no hard-and-fast rule could be laid down.

NOTES BY THE WAY.

THE heart was bathed of beauty and of bliss,
And vows were offered up of one and all,
Ere, with a clarion-note we might not miss,
Of rallying-cry and individual call,
A sevenfold trump had put the scene to flight,
With one creative word: Let there be light!
—E. M. HOLDEN ("Oasis").

CLAIRVOYANT TESTS.

In the course of the "Morning Post" discussion on Spiritualism a correspondent of that newspaper suggests a test of the genuineness of Spiritualistic manifestations which he thinks would be very simple and conclusive. He writes:—

It is asserted by believers that spirits are able to recognise the details of pictures, photographs, etc., and that they therefore possess powers analogous to the normal sense of sight. My suggestion is that the spirit present at the séance should be asked to reproduce, through the medium, by automatic writing or by any other means, the contents of the opened page of a book placed within the room, without its being seen by any person present, the book being opened at hazard and the page unread by the opener.

With the simplest precautions, fraud in such a test would be impossible, while the theory of telepathy would be equally excluded. Will any Spiritualist accept the challenge?

Now as many others besides the writer of the above quotation will not see why his challenge should not be accepted, it may be well to state here categorically that the suggested test would be no test at all, for the reason that such a phenomenon has frequently been witnessed properly without a discarnate cause. There is a phase of "independent clairvoyance" by which the possessor of it can read an unseen page with psychical ease and sensory accuracy—e.g., the case of Dr. A. J. Davis. As the same phenomenon may be caused by a discarnate spirit acting upon a suitable medium or by a qualified incarnate seer quite independently, this supposed test would be futile.

THE "SPIRIT GLOVES."

Sir Arthur Keith having, so to speak, "thrown down the glove" in the "Morning Post" of the 3rd inst., in a long letter the gist of which is that "earthy, human hands" and a little trickery are sufficient explanation of the paraffin casts, Sir Arthur Conan Doyle replied very effectively in that journal on the following day. He quotes Dr. Geley's account of the matter in the "Revue Metapsychique" (September-October, 1922). He points out that Professor Richet, Dr. Geley and the Count de Grammont were ready to state their life-long reputations on the genuineness of the phenomenon. He alludes to the certificate of Monsieur Bayle, the official head of the department for identifications at the Paris Prefecture of Police, and he says:—

There was, then, on independent authority, no relation between the moulds and the hands of the medium. What, then, becomes of Sir Arthur Keith's theory?

He proceeds:—

In view of all the checks and precautions, I do not think that scientific men have proved themselves to be incapable of handling psychic research, when once they have got rid of those crippling prejudices, whether religious or materialistic, which can distort reason even in the finest minds.

That puts into a crisp sentence the position as regards science and psychic phenomena. Careless and contemptuous criticism is not only a mistake: it is a grave discourtesy.

THE RISING OF CHRIST FROM THE TOMB.

By FREDERICK BLIGH BOND.

(Continued from page 315.)

I have one more sitting to record, and perhaps the scripts received on this occasion were the most important of all. The reader will judge. It was on the 27th May that I again had the privilege of a sitting with Miss Cummins, Miss Gibbes being present as witness. After a commentary on Philip's story of the Pentecost, which in some respects differs from that of Cleophas (for whom the Messenger speaks)—which was obtained through Miss Cummins—I asked the question of the Messenger: "Will you please say what was really meant when you spoke of the thread being broken between the Soul and Spirit of Christ?" I had known this to be a mistake, and it has been duly corrected in the foregoing transcript.

Nay, it was between His Soul and the Shape that en-closeth the Body. Now this Shape ye do not see, save when the Spirit hath great power. This Shape be called by us the Image of the Man. When the Eleven did shut their doors and make it not possible for that which was Matter to enter, then did the Master Christ twist within and without the Image those little parts ["Little" here seems to mean "attenuated."—F.B.B.] that be of the Body and yet be too fine to be hindered by wood or stone. When this was accomplished, He did cast forth the Image from the Body, which His Spirit and His Soul inhabited, and did send it to those Eleven whom He loved. So was He with them and so did He appear in the semblance of His Body: yet was that Body far from them, and the Magdalene was watching beside it.

At times, the Master did come to them in His shell, as when He was on the mountain and spake with them in the cave. He could bide with them longer if He wore the Body that hanged upon the Tree. But when the Image alone appeared to the Eleven, it could not stay with them for long. It had to subject the minds of those that gazed upon it, and this demandeth great powers of the Spirit and the Mind.

Ye cannot keep men that are mortal long in that subjection to what is in very truth unseen. Had ye been there, ye would have seen nought but the wondering faces of the Brethren. When He did come to them at Tiberias, nigh the sea, He was within the mortal shape. Many times did He come among them: but I spake to you of the cave and the mountain, for there did He give much counsel; and that was a time dear to the Eleven, so they would not speak much of it to the multitude.

Many days did the Master abide within the Temple of the Flesh. It was said to be the number of the Days of His Temptation in the wilderness. The Ascension was on the fortieth day, but there was a short space that followed after a few hours, then was His mortal Body laid in fresh linen and it had spices cast upon it; and Mary the Magdalene laid what had come from Mary the Mother in the earth. Brother, ye have understanding, so will I tell you that the Master could not have appeared in the Image of Himself to the Eleven (as at that first time of His Coming to them) if His Soul and Spirit had not been within the Body that had died and was alive again. These be hard matters, and the people would not have understanding of them, nor would the Eleven have understood before the Coming of the Holy Ghost. I did err in speaking of the breaking of the thread between Soul and Spirit. It is rightly between Image and Spirit. But man knoweth not of the Image.

Here I suggested that some of the later appearances of Christ seem to have been in His radiant Body and not in the flesh.

Yea, that was nigh the end of His term of life within the Body's tomb. Before that time had passed upon the mountain, did He appear to the Eleven in divers places. That Ten Days were the Days of His Sanctification. He did pass more days than that forty, I be told, upon the earth after His dying. Yea, the Ten days be days of Sanctification.

The tale of these Ten Days of Counsel was one of the Mysteries not given to men. Of this I may not yet speak.

I ought here to remark that I believe this statement may be found to throw light on certain obscure traditions of the Gnostic Christian schools, as also such matters as the use of flowers in the Master's occult teachings of Life to the Eleven. And again, the Chronicle of Mary Magdalene spoken of in these scripts calls to mind the large part which she mystically plays in that strangest of works, the "Pistis

Sophia." I now asked whether, "When Christ passed invisibly to men in His body, He was also in a state intangible to them?"

Nay, Brother. If He had permitted, they would Him have touched, but they were in prayer when He passed from among them and He had bidden them thus to pray and to make no stir till the cave was dim. So was it easy for Him to vanish from their presence. Yet, Brother, it be a hard thing to touch a body that be within the Shroud Invisible, for this hath a coldness and chill, and it striketh the man who toucheth it with a numbness of mind that stilleth all the movements of his brain and body.

I would have you know that at times the Master in those later days did seem not fully present. They did see Light and a Mistiness, and there was a reason, in that the Body being frail, was in a measure hidden by this element of which I spake. The Light doth ever arise from the Image and from the working of the Spirit upon It. Have ye more questions?

I then asked, "Do not those Gnostic traditions of the return of Christ in the spiritual body to the Apostles after His ascension perhaps refer to this period of mystery-teaching of which you have spoken?"

The Master came not again in the Body, for now was His task accomplished with the Coming of the Spirit. Yet greatly increased was the power of Mind and Soul with these fishermen, and they did in dream have converse with the Master, and this was real, yet it was without the Body.

After a break, the script was continued thus:—

Brother, I have more to tell you of the Master Christ. Men have ever sought for the key to the mystery of their Being. Now would I give you of our store of knowledge, and it is for all men.

There be Three Parts. The ancients had knowledge of these, but one part be a blending of two. There be Soul and Spirit, the two parts that are without the Man and yet within him; that do pass and repass.

Now the Body is not easy to stir. In the beginning it had but little of the stirring of the Spirit of Life within it; for there was no finer part between. But in the ages that did follow the first coming of Life to Earth was there fashioned this Body Without a Body, this Image of the Man that be unseen and yet be nigh to the flesh, taking on its semblance in the Invisible. This Image hath Light and Colour. The Soul and Spirit make use of it as the Power through which they can the body order in its thinking and in its motions.

Now this Image was known in ancient time and was called The Body, the Soul being Mind and Memory, and the Spirit being the Flowing Element from God that beareth to the Soul tidings from the Great Mind Without.

Now when they spake of the Resurrection of the Body of the Master Christ and of its incorruptibility, this did mean to those who had understanding, the Image that was not subject to corruption. The Body of our dear Lord Christ, its flesh, its bones, did rise and was it manifest in those forty days after it was hanged upon the Tree. It was as I have told you.

When the flesh was shrivelled and there was little more than the frame of it left, it was laid in the earth upon that hillside by the Magdalene. But the Image rose and thus were the Scriptures fulfilled. Call ye that Image the Body of Light if ye will; yet it was not the mortal clay. So let ye learn that there be Three parts, but the Third hath division in it, so might men call it Four. Yet would that mean confusion; for this Image be but what is outward. It be a Shape that is as that of the fleshly body; it needeth Soul and Spirit to give it Life and Being in this world of yours, and in that other world also for a space. There be it not like to that stiff coffin of a fleshly shape; for it be loose, and can it be cast off as ye might cast off a robe. That be all concerning this mystery.

In fine, we have the ancient doctrine of the Augoeides presented as the explanation of the more spiritual appearances of the Master and we can trace the gradual loosening of the hold He had by the power of the Soul and Spirit acquired over the Shell of the Crucified Body, a Shell which He had with much suffering re-entered for a space of forty days, and in which He was able to function for the purpose of confirming His great Message to mankind that in Him Death was abolished in the truest sense, since the Divine Trinity in Man persists notwithstanding the decay and death of the body of flesh.

For the Radiant Body survives as the true vehicle of the Soul and Spirit and the real embodiment of the Personality. For a more detailed study of the doctrine of the Angooides I would commend the attention of my readers to Mr. Mead's excellent work on that subject, entitled, "The Subtle Body."

The Messenger adds this final comment on the foregoing, after it was read over to him on June 8th:—

I have spoken of the Days of Counsel. Christ, as ye know, appeared in divers places, and if, in the days to come, ye would give to the world the full tale, then shall I give you tidings of those other times. Ye should make it plain that at those times also when the Master did pass through locked doors, appearing in the midst of the Eleven, it was the Image that did come to them, its light dimmed but a little by the semblance of the mortal shape that was cast about it like a garment.

CURRENT ITEMS

During his recent visit to Vienna Mr. Harry Price met Rafael Schermann, the remarkable clairvoyant, graphologist and psychometrist, who stated that he intends visiting London when he has arranged a lecture-tour.

From the "Birmingham Gazette and Express" we learn that under the auspices of the Spiritualist Churches of Greater Birmingham more than five hundred children were recently taken into the country for a day

The "South London Press" reports descriptions of life and a building in the spirit world given by Rev. G. Vale Owen, at a garden meeting in connection with the Spiritualist Community Services at West Dulwich.

The "Halifax Daily Courier and Guardian" (15th ult.) announced the opening of new and commodious premises for the Queen's-road National Spiritual Church, the members of which had previously gathered in rooms in Raven-street.

The "Daily Mirror" of the 1st inst., noting the eighty-fifth birthday of Mr. Edward Clodd, one of the many bankers who have devoted their leisure to literature, says that controversy with Spiritualists is an intellectual diversion of which he is very fond.

Continuing his lectures on "Morbid Psychology" at the Birmingham University, Sir Frederick Mott said in some people there was a narrow physiological margin between sanity and insanity, and anxiety and fear often turned the balance. It was the fear of being sent into an asylum that often sent a person into an asylum, and the fear of being kept there was the cause of their detention.—("Birmingham Post.")

The "Daily Herald" (22nd ult.) cites a few sayings of Sir Oliver Lodge during his recent address at the Old Meeting Church, Birmingham. One relates to prayer, which he contends is useless unless we help in the realisation of our wishes. Another refers to his study of the spiritual world: it was not by faith but by the groping methods of science that he had come to the conclusion that the spiritual world is the reality.

Under the heading, "Medicine and the Occult," the "Liverpool Evening Express" says: "All systems of medicine apparently succeed at times in curing disease, despite their contradictory methods. . . . A new physiology is needed, one which takes into account those immaterial forces which are the driving power of the human mechanism. . . . Behind the physical mechanism the occultist sees the etheric body regulating and vitalising the bodily processes. To him health is mainly a matter of maintaining a perfect balance between the forces which permeate the physical body."

The "Literary Guide" says that "Strong religious fervour characterised the proceedings" at a recent meeting at Belfast, when one speaker declared that Sir Arthur Conan Doyle, "clever man though he was, had been taken in by beings on the other side of the veil who were too smart for him." What the smart ones gained, remarks the "Guide," is not stated. Another speaker, referring to the loss of the dead, announced that the converted went into the presence of God, the unconverted into hell. The "Guide" suggests that "the gentleman's simple and alluring theology must make him a charming acquisition to a social gathering."

SYSTEMS OF HEALING.

By B. M. GODSAL (San Diego, Cal.).

Whilst reading about spirit-healing, in "The Case of Lester Coltman," my attention was caught by the statement that "very often practical advice as to diet and other treatment is conveyed to the patient—often seeming of such simplicity that the sophisticated might indeed deem it futile—whereas such treatment would appreciably lessen, if not completely cure, the complaint." This statement interested me because it seemed to point out the source of a fundamental error made by the originator of "Christian Science," P. P. Quimby, who, writing in 1862, said: "When I mesmerised my subject, he would prescribe some little simple herb that would do no harm or good of itself—I also found that any medicine would cure if he ordered it. This led me to the stand I now take: that the cure is not in the medicine, but in the confidence of the doctor or medium." Consequently, Quimby ruled out medicaments of all kinds, saying, "If the same results can be produced by mere suggestion as by medicine taken with firm faith why use medicine?" A question which suggests another question, namely, is it true that the same results can be produced in every case? And if not in every case then why deny the use of medicine in all cases? But he is an honest man who will admit exceptions to his own theory! Not but what Quimby was a strictly honest man—as far as he went, and he went a long way for those days. Nevertheless, this obstinate refusal to employ external means as aids to the regenerative power of faith has, during the years that have intervened, brought disaster in numberless cases where help from both sources was clearly demanded.

Those who enjoy tracing things back to their origins should read "The Quimby Manuscripts," ably edited by H. W. Dresser, because they explain the process, beginning in 1843, by means of which Quimby discovered the great truth of mental healing, which he named "Christian Science," and missed the greater truth of Spiritualism, which came into being about the time that he developed clairvoyance and ceased using mesmerism as a method of healing.

That Quimby rejected Spiritualism is hardly to be wondered at, seeing that he approached it by the way of mesmerism, which had previously introduced him to "mind-reading" and "the creative power of mind," two human faculties which in their subconscious activities seem almost to imitate true spirit action, so that it would have required more experience than Quimby's to determine the true source of supernormal phenomena, but fortunately the first Spiritualists were not bemused by mesmerism.

Mrs. Eddy figures in the book as a grateful patient and an enthusiastic pupil of Quimby's. And it is not easy to see upon what grounds any controversy as to who was the discoverer of Christian Science can be sustained, seeing that the manuscripts set forth clearly and repeatedly every essential truth approved by that faith, as well as its limitations.

And yet it is probably true that Christian Science owes its present popularity, if not its existence, to Mrs. Eddy, who saved it from passing into oblivion after the death of its founder. Quimby's son, George, is quoted as saying, "had there been no Dr. Quimby there would have been no Mrs. Eddy," and while this is doubtless true, still it seems to be true also that had there been no Mrs. Eddy there would by this time have been no Dr. Quimby; seeing that the son allowed his father's work to die with him, and even refused to have his writings published. And rather than permit these present manuscripts to be exhibited in court George Quimby allowed an unfortunate individual, E. J. Arens, to be legally punished, at the instance of Mrs. Eddy, for asserting Dr. Quimby's claim to "Christian Science."

A Spiritualist will naturally compare Quimby with his greater contemporary, A. J. Davis, both of whom used mesmerism to open up a way into the unknown, the one as a practitioner and the other as a subject, and both of whom developed a high degree of clairvoyance, and both employed their gift in healing the sick.

But when the year 1848 ushered in the first public demonstrations of spirit communion, the two men reacted very differently to the astounding event. Quimby could see in Spiritualism nothing but "humbug," a term he seems to have applied very freely to every belief other than the one he happened to be entertaining; he even dubbed mesmerism "humbug," after his own clairvoyance had enabled him to dispense with its services. But the broader mind of A. J. Davis had always been receptive to direct spirit influence, and when he received the announcement that "a living demonstration is born," he accepted Spiritualism as the beginning of a new dispensation, and during his long lifetime he continued to act as its guide, philosopher and friend; for he recognised that the healing of disease is at best but a palliative to mortal suffering, whereas an intimate contact with the spirit world, in spiritualising humanity, will bring that and every other blessing, temporal and eternal, following in its train.

ROBERT BLATCHFORD SEES IT THROUGH

By NELLIE TOM-GALLON.

It is a curious factor of the life of the present day that in journalism more and more it is the individual writer who is known to the man in the street, and is followed by him, rather than the journal in which he writes.

There were giants in the nineteenth century of the calibre of George Augustus Sala, for instance, but they stood very much alone. In these days there are a number of journalists who personally sway public opinion, and for a man to stand out from the number as Robert Blatchford does, argues remarkable powers.

Blatchford is no great literature maker—he is a man who feels as his fellow man-in-the-street does, and expresses those feelings in clear, sound English, without flamboyance or tricks of phrasing. His first book on Spiritualism makes good, wholesome reading.*

He begins humbly, but not haltingly, by saying that the writer is only a "cadet in the camp," but that he is out to disperse certain clouds of obsolete objections, that shadow the subject.

For years Robert Blatchford metaphorically sat upon the fence, but he watched carefully the things happening on the Spiritualistic side, and in due course, when he had satisfied his clear brain by facts, he jumped down from the fence—and his feet have made very definite imprints on the ground on which we stand.

He goes straight at his subject in the business-like way that is natural to him—begins, almost on the first page, by giving the sceptic's theory of telepathy as explanation of practically all mediumistic phenomena a shaking that makes its very bones rattle.

He declares that telepathy is a very uncommon phenomenon, that when it occurs it is proved to be only between people in close sympathy. After a clear argument comes the natural deduction that no medium has ever been, nor can be, proved to have read the thoughts of the sitters in séance.

With restraint and civility he falls foul of Canon Symes, who made a furious attack in the course of a sermon at Barrow in April of last year, when he declared that he had read hundreds of pages of utterances communicated from the spirit life, and found them all ridiculous, frivolous, and absurd, fit for a lunatic asylum.

Robert Blatchford quotes Sir Oliver Lodge's remark on this opinion that to call intimate personal messages from our friends who have passed out of this life frivolous and absurd, is as though we called a gossip letter from that friend, living in another country, absurd. The letter and the message are of importance to us, from that friend. He doesn't write learned disquisitions on things he sees and hears, but tells us what concerns him.

All through this book the author takes just this same common-sense attitude towards the whole subject of Spiritualism. He sifts out the inner meaning of much of the opposition that astonishes all those of us who are interested in the continuation of life beyond this world. And he pays fervent tribute to the great minds who have gone before him on the road he has elected to travel.

Again and again he quotes and enjoys the giant minds of F. W. H. Myers, Dr. Hudson, and other clear thinkers on the scientific side, leaving for others the more emotional writers. Refreshingly he clears out of our way gnats that sting us, as for instance when he speaks of the amount of attention given by a certain writer to the question of sex love on the "other side." Robert Blatchford's dictum on that question is that it has nothing to do with the main question of survival; leave it alone and stick to the first problem. The future will settle all the side issues. In his own terse phraseology: "All I ask is a passage with Brother Charon; I will do the rest."

He has a tinglingly neat way of attacking materialists—those people who hunt for the soul with a scalpel. He will aim at them such a remark as:—

"I do not see with the eye; I use the eye to see with."

He puts into print, too, the questions that never vary, the difficulties that people who have no knowledge of Spiritualism beyond the mere name, carry about with them, ready to fire at those unfortunates among us who can be expected to answer them. He pillories ignorances in plain terms that everyone can understand, yet never dogmatizes, only gives you the clear argument that convinced him in the long run.

And the reader who has suffered much from the emotional writers is devoutly thankful to find not one word of excited shrieking from the house-tops—never the call that because the author has found a wonderful truth, therefore everyone else must accept his word for its wonder.

The closing words of Robert Blatchford's little book are a perfect epitome of a sane man's attitude to the whole question of the continuation of personality. He says:—

"It is four years since I first began to ask myself questions. I am still seeking for some of the answers."

From first to last I should be inclined to describe "More

* "More Things in Heaven and Earth," by Robert Blatchford (Methuen and Co., 3/6).

Things in Heaven and Earth" as a popular handbook of our subject; a handbook that everybody can use, not only for their own increase of knowledge, but as a text book from which to answer enquirers' difficulties. The author has weighed and considered all that has come before his own senses, and set it down without the smallest fragment of prejudice, for or against it.

It is a book for any and every sane man and woman to enjoy whether they call themselves Spiritualists, or are merely those that stand by ready to listen and absorb plain facts on a subject perfectly new to them. And, in the author's own words: "It is a temperate answer to the usual arguments against Spiritualism."

AN ALLEGED APPARITION AT THE VATICAN.

In the Revue Générale de Psychosie, "Le Fraternaliste" of June 15th, published 122, rue du Faubourg. Sin-le Noble. (Nord), France, Professor Cabasse writes:—

I will conclude with an anecdote reported by our colleague "Bref" which is not without its amusing side.

The matter caused some excitement, at first in Germanic countries, then in Anglo-Saxon lands, then in France, and latterly in Italy, where it is still censored. Silence was prescribed, but there are emotions which over-leap orders even when given by the Pope to members of the hierarchy, as was done in this case.

The late Pope Pius X. is said to have appeared several times at the Vatican and to have been seen by the present Pope. Forty German and Austrian priests have certified in a document (*procès-verbal*) the reality of this supernatural occurrence. A secret enquiry is said to have been made which reached an affirmative conclusion. No denial has been issued.

There is much anxiety at the Vatican. The spiritualist nature of the phenomenon cannot be denied. To attribute it to Satan would be injurious to the prestige of the Papacy, and the present Pope might pronounce for a cessation of the attacks on Spiritualism. But the Jesuits throw their whole weight into the opposite scale. Which will prevail, the White Pope or the Black?

(Signed) Professor H. Cabasse.

I give this for what it may be worth. I do not know Professor Cabasse, but it will be interesting to note whether the statements are denied. The *procès-verbal* ought to be produced in authentication if the alleged fact is to be taken seriously. The truly amusing thing is the excitement among the official exponents of the Communion of Saints when any saint really does communicate.

S. DE BRATH.

THE BARONESS ADELMA VAY : AN OBITUARY NOTE.

We have received from Mr. Henry Enesy, of Budapest, the following biographical notes concerning the Baroness Adelmá Vay, who passed away on the 24th May at the age of 85. She was sometimes known as the female Swedenborg, being a pioneer of the Modern Spiritual Revelation and herself endowed with very remarkable psychic faculties.

She was born in the year 1840, her father being a military officer and her mother the Countess of Teleky, who later became Duchess of Solms. Her mother was also gifted with mediumistic faculties.

The Baroness spent her early years in Transylvania, but in the troubled times of 1848 the Vay family fled from the country.

In 1860 she married the Baron Odön Vay, with whom she lived happily for 60 years. For ten years she lived in Hungary and from 1870 in Gonobitz, Styria, where the Baron died in 1923.

The mediumship of Adelmá Vay began in 1865 and her teachers were Dr. Grünhut, a physician, and Camille Flammarion.

The Baroness was a clairvoyante; writing, speaking and drawing in trance, and performing cures. She had a remarkable prophetic gift and in 1865 predicted, through a vision, the downfall of Napoleon III.

In 1873 the Vays formed the solitary Hungarian Spiritualists' Association—the "Verein Spiriter Forscher in Pest"—now known as the "Spiritualistic Researchers' Society at Budapest." The first presidents were the Baroness and her husband.

In 1874 the "Verein Spiriter Forscher" affiliated itself with the British National Association of Spiritualists, and Camille Flammarion, Allan Kardec, Leymarie, Du Prel and others became honorary members of the Society.

The Baroness was an authoress of some note. Amongst her books were "Spirit, Force and Matter" (1869); "Studies on the Spirit World" (1874); "From My Life" (1900); "Pictures from the Beyond" (1905) and many similar booklets and articles.

Her powers as a healer and adviser, which she gave forth freely, brought great benefit to many suffering men and women, and her memory will long be treasured by all who knew of her and her work.

LETTERS TO THE EDITOR.

SPIRITUALIST COMMUNITY SERVICES : A SPEAKERS' GROUP.

SIR,—Will you kindly allow me, through the medium of your paper, to make known the fact that we have, in connection with the Spiritualist Community Services, a Speakers' Group. This, at present, numbers about a dozen people who are willing to speak, during the coming season, at drawing-room gatherings, or at public meetings of moderate size. Applications should be addressed to Miss M. J. Carpenter, 201, King's Hall-road, Kent House, Beckenham, Kent.

There are no fees charged, but the payment of railway fares will be expected where it is possible for the local society to pay these.

Societies and friends who are able to do so are invited to make donations to our fund in order that the poorer Societies may be helped the more. Such donations may be sent to our Treasurer, Mr. George Booth, 73, High-road, Balham, London S.W.12.

My own work in London has considerably increased and, in the coming season, I shall not be able to take on so many lectures in the Provinces as hitherto. But I can manage a few, especially where new ground is waiting to be broken. The title of my lecture will be "Spirit People I have Known." Applications should be addressed to Miss I. Owen, Lincoln Lea, Tubbenden-lane, Farnborough, Kent, who will supply all particulars.—Yours, etc.,

G. VALE OWEN.

Lincoln Lea,
Tubbenden-lane,
Farnborough, Kent.

"HEATED IMAGINATION" VERSUS "INVINCIBLE PREJUDICE."

SIR,—In your issue for June 27th you quote Sir Arthur Keith's explanation of psychic phenomena. They are "the products of heated imagination." Now this is very compendious and has the advantage of being easily remembered. If those who dissent from his shallow generalisation were to reply—"My explanation of the attitude of most scientific men towards this subject is that it is the product of invincible prejudice," they would be able to put up a much better case. Take only one instance. Five years ago in the Paris Metapsychical Laboratory, a series of experiments were made in the presence of Kluski as medium. Among the scientific men present at these séances were Professor Richet, Dr. Geley and Comte de Gramont. The most stringent precautions were taken to exclude fraud, and plaster casts were subsequently taken of ectoplasmic hands and feet obtained. All this is now well-known and the whole report is to be read *in extenso* in the statement published by Dr. Geley in the "Revue Metapsychique" with the approbation of his scientific colleagues. The casts are still in existence and show the skin markings of living hands, which were proved not to be those of any person present in the room. Dr. Geley stated that "not only was there no fraud, but there was no possibility of fraud." These experiments conducted by trained observers on the methods of physical and physiological science cannot be waved aside by merely repeating the catchword, "heated imagination." Moreover, as the subject of ectoplasm is intimately related to the problem of life they should be of interest to all who are working in the field of biology. Sir Arthur Keith, if he knows anything of the literature of the subject of objective supernormal phenomena, should have read this report in the "Revue." "Heated imagination" is good enough for the average newspaper reader who only asks that his own prejudices should be confirmed by someone who will supply him with a convenient phrase to commit to memory—but does it apply here? I cannot associate "heated imagination" with Professor Richet or the late Dr. Geley. It is merely the same old thing. We have another instructive example of what Schrenck-Notzing calls the "old original sin of science"—*a priori* denial of what is or is not "possible" as a "fact." Of course, if Sir Arthur Keith is "not interested" (like Huxley) it would be more candid to say so and have done with it; but attempts to explain away the careful work of men who have devoted years to this subject by the use of a compendious and shallow phrase are impertinent, although amusing. But scientific human Nature is much like the ordinary variety. The only difference is that it knows how to conceal its prejudices by wrapping them up in impressive phrases.—Yours, etc.,

F. STEPHENS.

Paris.

"THE EMPTY TOMB."

SIR,—I would write to thank your various correspondents for their answers to my enquiry regarding "The Empty Tomb." The subject was really opened by Sir William Barrett, who has now passed within the veil. I have also received several private letters of great interest. Miss H. A. Dallas deals with the subject at length in an article that appeared in LIGHT in August, 1914. Miss Dallas should embody the subject matter of that article in a pamphlet so that it may be accessible to all.

I will look forward with interest to Mr. Tweedale's views on the subject in his new edition of "Man's Survival After Death." He asserts that "there is no evidence of any value for dematerialisation of the corpse." But that is the view that is advanced by those on the other side. The question apparently has been in many minds; and at séances the question has been put, "What became of our Lord's body?" The answer in one case, quoted by Miss Dallas, was that part of the body was dematerialised on the cross, and the other part subsequently in the grave. This view is confirmed in a letter I have received from Major Marriott.

It is further stated that the complete dematerialisation of the body was necessary in order to give greater power for the subsequent manifestations of the Christ to His disciples.

One of your correspondents refers to Eastern adepts. I know little about them. But I have read that they have the power to dematerialise their bodies after death. If that is true of an Eastern adept it may be equally true of the Christ.—Yours, etc.,

JOHN LAMOND.

Orleans.

June 25th, 1925.

CRYPTESTHESIA.

SIR,—In my letter in LIGHT of 6th June (p. 269), I stated clearly that Professor Richet uses the word "Cryptesthesia" as a description, not as an explanation of certain phenomena. Yet Mr. Parsons now asks if I assert that Professor Richet puts forward cryptesthesia as an hypothesis to explain the phenomena; and actually proceeds to insist that the professor does so. I can only imagine the worthy professor shrugging his Gallic shoulders, and making uncomplimentary remarks concerning Anglo-Saxon reasoning.

I will only say that Professor Richet nowhere advances cryptesthesia even as an hypothesis to explain the phenomena; that he frequently points out that it is a descriptive word only; and it is regrettable that he should be so frequently mis-quoted. It may be that an illustration will help Mr. Parsons. If I see a feather and describe it as a red one, the word "red" is descriptive, not explanatory; it does not even advance an hypothesis to explain the redness. Cryptesthesia is just such a word. Professor Richet uses it simply to denote a certain class of phenomenon. He leaves the Spiritualist, or the advocates of rival theories to explain the phenomenon: he is content to register the occurrence, and describe it by a word that classifies it as not coming under any officially recognised law.—Yours, etc.,

HENRY MEULEN.

19, Boscombe-road, W.12.

LOGIC : WITH SEVERAL APPLICATIONS.

SIR,—In your account of the discussion in the "Morning Post" you did not mention that Sir Arthur Keith said that if Sir Arthur Conan Doyle were right as to the possibility of communications from the other side he might anticipate an angry visitation from the late Professor Huxley. The confusion of thought is humorous and worthy of preservation.

It is also somewhat amusing to ask those who are opposed to Spiritualism to state their opinion of Joan of Arc, as they find themselves in a very awkward dilemma. She is now held in such general respect that no one likes to say anything against her, but one cannot speak favourably of her without accepting Spiritualism.

As regards "The Empty Tomb" I am afraid the messages obtained by Mr. F. B. Bond are equally illogical. It is only reasonable to suppose that when Christ appeared after His resurrection He was apparently clothed. When He entered the room which had its doors closed, neither body nor clothes could have been materialised, and if a corporeal form was not necessary on that occasion it was dematerialised. It is difficult to suppose that later it would be materialised when no longer required, and that anyone should have the duty of laying it in the earth. According to St. Luke, Christ vanished from sight after eating and talking with His disciples, so that there was no particular difficulty in removing the body.—Yours, etc.,

G. A. H.

LIGHT,

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TEL.: Museum 5106.

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A PROPHET OF FLEET STREET

Self-revealing, graphic, pointed of comment, pungent of phrase and keen of wit, Hannen Swaffer's book* shows all the qualities of good journalism with something more, for here he is writing not simply as a spectator and reporter of the scenes and events he describes, but as an actor in the more important of them. He has mastered his subject from within and without. He does not pose as an authority on Spiritualism at large but comes forward simply as a witness of what he has seen and proved of its evidences.

There were great men before Agamemnon. We think of some other Pressmen of standing who preceded Hannen Swaffer as champions of Spiritualism. Take, for example, Edmund Dawson Rogers, a veteran of Fleet-street, founder of the "Eastern Daily Press" and of LIGHT; W. T. Stead, that prince of journalists; and Ellis T. Powell, Editor of the "Financial News," scholar and orator. Hannen Swaffer approaches the subject in a different way and with a different mind from any of them. His methods remind us of the description of the Highlander in battle—"nimble as a goat, instant as gunpowder." He is always original and audacious.

The book bristles with vitality. It is brimful of anecdotes, acute observations, and detailed descriptions of séance experiments in the course of which scores of well-known names are mentioned.

The note is one of utter certitude:—

If Lord Northcliffe does not still exist, I don't. I have more proof of his survival than I have of his death; and I went to his funeral service in Westminster Abbey. After all, I never saw him lying dead in the coffin; and I have never seen his death certificate. It is certainly true I read of his death in the "Daily Mail" and the "Times," but I don't believe everything I read in the "Daily Mail" and the "Times." So why should I believe that?

The book starts with Northcliffe—it is more or less all about Northcliffe—yet we should not say that Northcliffe dominates the book, because Hannen Swaffer is clearly a man with his own point of view; his judgment is not to be overpowered by any man however masterful. This quality comes out in several places, where we find Northcliffe in the flesh as of one opinion and Hannen Swaffer of another. The same divergence continues when Northcliffe is in the next world, remaining very much the same Northcliffe with a slightly enlarged vision perhaps, but still showing some of his old limitations of view.

It is a book for the public at large, but Spiritualists will find it of especial interest as a commentary on matters of which they have inside knowledge. Several mediums are mentioned and also many persons familiar in Psychological Research and Spiritualistic circles.

* "Northcliffe's Return." By Hannen Swaffer. (Hutchinson's, 4/6 net.)

It is too remarkable a volume to be properly described in a single notice. We shall return to it again if only by way of allusion and quotation. In the meantime Lord Beaverbrook's Foreword should be of interest. It is at least a testimonial to the author, if not to the reality of his subject. It is as follows:—

It was Mr. Hannen Swaffer who gave me the opportunity of testing the truth of the Spiritualist creed by first-hand experience and a personal trial. I came away quite unconvinced and remain so to this day. But I have often found myself absolutely sure that I was right in matters in which I subsequently discovered that I was wrong. I do not, therefore, carry my disbelief in Spiritualism, as some do, to the point of denying the honesty and sincerity of those who believe that these phenomena really connect the living organism of man with another world.

I think the bulk of Spiritualists honest, if mistaken, and this view is strongly reinforced in my mind by the personality of Mr. Hannen Swaffer. His honesty is transparent. And he also possesses certain other qualities which often go with the most brilliant journalistic abilities. That is to say that he disregards entirely such forces as influence and power and wealth. If he despised them, he would have the arrogance of intolerance. But he does nothing of the kind; he simply acts as if they were non-existent.

If the public desires a guide in a sphere of experiment and faith, where I walk confessedly as a sceptic, they could not place themselves in safer hands than those of Mr. Swaffer.

Nor would we omit a reference to the sentences with which the book closes. They are eloquent in themselves, and they are very eloquent also of the attitude of Hannen Swaffer to the whole question:—

But Spiritualism cannot save you. It can only point a way. Mankind must save itself. Out of the mud of his own creation, Man must raise his own head. And of the stain of his own liking, Man must wipe his own brow. Then, transformed, he must battle with his own destiny, until, god-like, because of his dauntless struggle, he can face Eternity, smiling and unafraid.

It is at once a journalist's notebook—an abstract and brief chronicle of the time—and an historical document. It mingles gossip and chit-chat with a Pressman's vision of the eternal verities. To some it will seem as though Swaffer had thrown a bouquet to others as though he had hurled a bomb.

"THE VOICES."

Tennyson's "Talking Oak," moved to speech by the poet's presence, "plagiarised a heart, and answer'd with a voice." We can understand an oak doing this—in a purely poetical sense. But the voices to which we are accustomed at sittings for the Direct Voice are actual and literal. "Voices from the void" they may be, in a sense, but we are not yet asked to believe that the "void" assumes temporarily a human personality. Mr. S. G. Soal, M.A., in his recent lecture before the Society for Psychical Research, told a remarkable story of a séance conversation in which a male communicator talked of his personal affairs. It was supposed to be the spirit of a man killed in the war, but later it was found that the man was living and busy in his office at the time when he was assumed to be talking as a discarnate spirit! There are several cases of the kind, and they support our contention that we have still much to learn concerning this phenomenon of the Direct Voice. We are told that "most Spiritualist voices can be explained by telepathy" (whatever that may mean). We were bound to have some explanation of the kind when that parrot phrase of the parrot-brained—"Fraud"—was found not to apply. We prefer to find our solution in the comprehensive truth that Man is a Spirit—a spring of possibilities only to be gauged with care and pains.

SIDELIGHTS.

The aftermath discussion on Spiritualism in the "Morning Post" continues to be well worth drawing upon. The excerpts immediately following are from a letter (25th June) by the Editor of *LIGHT* :—

In the recent debate it was observable that Sir Arthur Keith waived out of existence all the phenomenal evidences of Spiritualism as mere illusion, and did so in the face of much scientific testimony to their reality. Obviously then, as he refused to entertain the existence of such facts as his opponent placed before him, there was nothing to debate, and the exchange of views could only be of profit to those who were willing to approach the subject with greater impartiality. . . . I observe that a great deal of difficulty arises from the introduction of the word "Spirit" or "spiritual." Spirit *per se* must needs be for us an x quantity. We can never come into touch with it directly. It is always the unknown from which the known proceeds. Pythagoras put it well when he said, "Everywhere in the world matter and spirit are in principle identical." Manifestations from a world beyond must necessarily, on coming into this world, conform to our conditions and environment.

In the same issue of the "Post," E. Thomas, M.A., denies Sir Arthur Keith's assertion that the phenomena of Spiritualism are all illusion, and contributes "a succinct account of a clear-cut experience" of his own :—

A few years ago a friend of mine of some five years' standing told me one day that he was a "medium" and very desirous of giving his powers free play at a sitting. This I arranged at the house of a friend. She and her husband, the medium, a lady friend of mine, and I constituted the circle. We sat in a room with a parquet floor, a red shaded, bright electric lamp the only light. Soon after we were seated round the light wooden table the medium became somnolent and withdrew to a large easy chair close by. The table slid about, tilted, and rocked monotonously for a long time. The lady guest then left, and presently our host wearied of it and withdrew.

My hostess and I, standing, continued to experiment. Presently the table rose up upon the legs nearest me. I asked her to remove her hands; she did so. I removed mine. The table remained poised on two legs. I pressed it down and it rose again. This it did twice. The third time it remained down. The medium was asleep perhaps five feet away on my left. It was not an illusion and there was no trickery. It was a supernormal occurrence.

From the "Post" of June 24th we take part of a letter by A. W. Orr, Eastbourne, pointing out how Christianity itself is implicated in the charge of illusion :—

Sir Arthur Keith's conclusion that all spirit manifestations are illusions is rather a startling one for all devout Christians, because it implies that the Bible records are all untrustworthy, that the men who appeared to Abraham and foretold the birth of Isaac, the angel who appeared to Daniel, the forms on the Mount of Transfiguration, the appearances of Christ after His crucifixion, the voice that spoke to Saul of Tarsus, and all the events related in the Acts of the Apostles must be rejected as mere illusions unworthy of credence. This will be a hard saying for many who hold the Old Book in deep reverence.

The "Star" is, as a rule, so hostile to Spiritualism that it is curious and significant to find in its issue of the 3rd inst. a reference to the Annual General Meeting of the Spiritualists' National Union at Bristol, and the following particulars :—

The council's report shows a total of 396 churches in affiliation with the Union at the end of 1924. Forty-six new churches were accepted during the year. The active church membership is returned at 15,910.

Over and above these figures there are about 2,000 investigating or probationary members, who do not come on the active list.

In the Sunday Schools, or Lyceums as they are termed, are 16,252 scholars.

The Parliamentary Committee are actively engaged in promoting a Bill to be presented to Parliament to amend the Acts under which it is possible to label the practice of mediumship and the production of psychic phenomena as criminal and fraudulent, and the mediums liable to summary prosecution.

Times have changed indeed! Only a short time ago such a meeting would have had no interest whatever for the general newspaper Press.

In reviewing the "Morning Post" debate on Spiritualism the "Catholic Times" of the 27th ult. says :—

Of the two Sir Arthurs, the champion of Spiritualism, a practised writer who has given some thirty years to the investigation of the subject, had decidedly the best of the encounter, for the other Sir Arthur gave his case away by admitting that he had never personally investigated the subject, taking a definitely materialistic standpoint, and practically refusing on *a priori* grounds to admit that there were any proved phenomena to investigate. Posing as a scientific critic, he took up a thoroughly unscientific position.

Referring to the recent debate and ensuing controversy, "Candidus" in the "Daily Graphic" (20th June) says :—So far as I have noticed, neither disputant has defined exactly what he means by the word. They never do when the subject of debate is a word ending in "ism." Each disputant attaches his own meaning to the word, and no progress is ever made because they are always cockshying at different things.

At the end of his article he writes :—

Modern science has done much to break down the old distinction between the material and the spiritual. Electricity was the first invisible power that was discovered, and the miracle of communicating over vast distance by means of wires has made way for the greater miracle of communicating without wires. If invisible power can be conveyed without a visible medium on the waves of the air it is not a great extension of that idea to regard thought itself as something that can be transferred from one mind to another.

If any expression of individuality could die and leave no trace that would be an exception to what science decides in the physical world. In this sense modern science is confirming spirit, and we are all Spiritualists.

Commenting on Mr. Robert Blatchford's latest book, "More Things in Heaven and Earth," Mr. Henry Murray writing in the "Sunday Times" of 28th ulto. remarks :—

Mr. Blatchford's explanation of the "triviality" of the messages from the Beyond is quite satisfactory. There is no logical basis for believing that the mere fact of death indefinitely expands the intellectual power of the person who dies. Anatole France's quiet remark, "Pour avoir de l'esprit il ne suffit pas d'être mort," is only a restatement of William of Occam's maxim, "Natura non facit saltum." And if Nature does not "jump" on this side of the Great Divide, why should she on the other?

This is an interesting comment, for it shows that gradually, very gradually, the idea of a natural human life after death rather than a supernatural change is permeating the public mind.

The earnest discussion in the "Post" about Spiritualism has proved fruitful, as the interesting letters related to it show. Major-General T. M. Corker writes :— "It is argued that Spiritualism is not common sense; but neither is it common sense to believe that a steel table knife nor a marble chimney-piece is composed of tiny atoms in constant movement. Yet all scientists accept the atomic theory. In the range of points dealt with in the recent controversy, and in many others not touched upon, extraordinary incidents are attested, and what is obviously needed is closer investigation as to illusion, and as to scientific explanation where there is no illusion.

A pleasant appreciation of Sir Arthur Conan Doyle appears in the "Sussex Daily News" of the 24th ulto. After remarking that everybody round Crowborough way, where Sir Arthur Conan Doyle resides, will smile when they learn that he has been told that, for his Spiritualism, he might "have been fried in oil as a warlock," the writer proceeds :—

They will be quite unable to imagine him as a sorcerer fit for such an unpleasant fate. If he is one, there never was a more inoffensive sorcerer since the world began. His reputation among all who know him is that of the kindest of men. Should the votaries of Spiritualism some day decide upon having a Sacred Calendar, Sir Arthur would be one of the first to be canonized. Of course he is a magician in the literary sense. Though he is very far from being anything in the least like an ogre himself, he has "presented" ogres in his fascinating books, but he took care also to "present" the immortal Sherlock Holmes to bring them to condign punishment. Many of his admirers would not grudge Sir Arthur his occultism if only he would give them more of his inimitable detective stories.

W. B. P.

MEDIUMS AND THE LAW.

ADDRESS BY MISS LIND-AF-HAGEBY.

MISS LIND-AF-HAGEBY is a born fighter, and with her able pen and eloquent speech she has time and again championed the oppressed. She had a theme near her heart when she spoke at the Æolian Hall on Sunday evening last, under the auspices of the Marylebone Spiritualist Association, on "The Spirit and the Law; with Special Reference to the Prosecution of Mediums." The hall was full, and at the close there was a burst of applause, an unusual feature at a Sunday meeting.

Mr. George Craze, who presided, appropriately read for the lesson St. Paul's passage enumerating spiritual gifts. He congratulated Miss Lind on her restored health, and said that all her life she had carried on self-sacrificing work for those in distress.

MISS LIND-AF-HAGEBY said it was fitting that those who called themselves Spiritualists should now and then stop to consider what duties their profession entailed upon them. It seemed to her that there was no subject more worthy of immediate consideration, study and understanding than the question of how their mediums were treated. It was not necessary to explain the word medium, it explained itself. In the Spiritualistic movement it was applied to those men and women who possessed supernormal gifts, not supernatural, for there was no such thing as supernatural. They had the power of seeing and hearing things not generally seen or heard, and of being able to convey messages from the so-called dead.

As most of her hearers were aware, there were two old Acts under which mediums were dragged into the police court and either fined or put into prison. The first of these was the Witchcraft Act of 1735. It was intended to put an end to what was no longer believed in, that was the practice of the Black Art.

The speaker went on to refer to the most recent case under this Act, engineered by the Northcliffe Press in 1904, when the Keiros (Mr. and Mrs. Stephenson) were prosecuted. [An account, with comments, will be found in LIGHT, 1904, pp. 389, 500, 525.] There was amusing evidence, Northcliffe being subpoenaed and having to admit that palmistry found a place in one of his many journals. They were now having some interesting communications from Lord Northcliffe. She had not yet read Mr. Hannen Swaffer's new book, but she was sure that his lordship took a more enlightened view with regard to the subject of mediums and people possessing psychic gifts.

Next, there was the Vagrancy Act of 1824. That was intended to punish disorderly persons, wanderers and thieves. In later days, in appeal cases, the Act had been held to apply to those genuinely professing psychic gifts. That was a matter which concerned every Spiritualist. It was simply ignorance which made certain people not understand psychic science and prevented them from seeing that these laws had no application to it. When we had amongst us those sensitive instruments who were able to use certain higher powers, it should be our duty to protect them. It was a grievous injustice to class mediums with rogues and vagabonds. "Is there any thinking man or woman here to-night," she added, "who can say that the Witchcraft Act and the Vagrancy Act should be retained on the statute book?"

"We are all familiar," continued Miss Lind, "with some of the very distinguished names in Psychical Research and Spiritualism. How did men like Crookes, Oliver Lodge, Barrett, Flammarion and Schrenck-Notzing come by their beliefs? How did Conan Doyle and Hannen Swaffer and many others gain the knowledge they possessed? How did it happen, who were the instruments? Truly we owe an immense debt of gratitude to our mediums."

It was a question to consider, how people were to investigate psychic powers, if mediums were to be punished for furnishing the means. It was not logical, it was not common sense. In the Stonehouse case it appeared that one of the parties who merely opened the door to visitors was guilty of aiding and abetting. "Now what about all the Spiritualists, the scientific investigators and every one of us? Are we not aiding and abetting every day? Madame Clara Butt, Miss Constance Collier and all those ladies and gentlemen who gathered at Mr. Dennis Bradley's house with the medium Valiantine were guilty of this crime." It was their duty as Spiritualists to remove this grotesque absurdity.

Let them look at the churches in England, Scotland and Wales, and they would find that Spiritualism was the most living force in the country. It attracted to it more live followers. Its only rival was the Brotherhood Movement. Spiritualism topped all the forces which moved men's minds, and was the most spiritually and mentally productive. It numbered hundreds of churches and many thousands of adherents. She appealed to those members to give this matter of the protection of mediums their care and attention and a reform could be brought about.

People were apt to take the law too seriously, to consider it as irrevocable. She had had a good deal to do with the law. The pressure of public opinion could effect a great deal. This subject was no new one to her. She had

spoken on it before at South Place Institute (LIGHT, 1917, p. 157) and felt strongly about it. There had been no real action on the part of Spiritualists, no live agitation, no practical politics. Twelve months of real hard work would get this disgrace removed.

A PROTECTION FOR MEDIUMS.

In conclusion, Miss Lind put forward a practical suggestion. She advised mediums not to receive any visitors unless they signed some such statement as this:—

"I hereby declare I honestly believe that Mr. or Mrs. — is possessed of psychic faculties from which I wish to benefit, and that I ask him (or her) to grant me a sitting for personal reasons, and not for police prosecution.

"I further declare that I am free to believe or reject any information or message which — imparts to me, and that I offer the gift of — in recognition of his (or her) expenditure of time and energy on my behalf."

Every medium, she said, should demand honesty on the part of the visitor. She appealed to all Spiritualists to set to work and remove the present injustice. (Applause.)

At the close of the address clairvoyant descriptions were given by Mrs. Annie Britain.

L. C.

LORD BALFOUR ON THE USE OF PHILOSOPHY.

At the inaugural meeting of the British Institute of Philosophical Studies on the 29th ult., the Earl of Balfour delivered the first presidential address, before a distinguished audience. The membership of the new society already numbers 600.

Dealing with the distinction between science and philosophy, Lord Balfour said that while in science changes were characteristic of it, they were more in the way of development than of fundamental change; all competent exponents of a science would teach the same doctrine. But "no one who follows philosophical thought at present is likely to assert that philosophers are in agreement," he observed. The characteristic of philosophy is that of continual change at its roots; whatever merits the philosophers have, they rarely agree with one another. His lordship asked why we wanted to philosophise at all, seeing that a very large number of people are not inclined that way. Philosophy, nevertheless, is required by a minority, who are not content to rest with the answers to certain questions offered by science. Any question of science, if pushed far enough back, leads to a problem that science cannot answer, and philosophy must try to do so.

"I am convinced," said Lord Balfour, "that if philosophy were abandoned in despair we should be giving up our birth-right. Every man who feels the pressure of those questions must attempt an answer to them."

Sir Oliver Lodge, in seconding a vote of thanks, pointed out that we could never know one thing thoroughly until we knew the "whole." That is what philosophy attempts—nothing less than a theory of the Universe.

PSYCHIC PHOTOGRAPHY: A WARNING.

Mrs. McKenzie, Hon. Secretary of the British College, acting for and on behalf of the Council of the College, makes the following communication:—

The British College of Psychic Science have for some time been experimenting with a reputed psychic photographer, Mr. G. H. Moss. They now have to report that instances of fraudulent practice having been discovered, he has been summarily dismissed, and has given a signed undertaking to abstain from any professed psychic work in future. Should this condition be broken the College will be glad to be informed, with a view to the protection of the public. A detailed report of the experiment will be given in a future issue of the College quarterly, "Psychic Science."

We have received a copy of a booklet compiled as a souvenir in connection with the "Helpful Meetings" at Muizenberg, South Africa, by their first Hon. Secretary, F. V. McLaren. It is a typewritten document and contains a number of miscellaneous articles and poems, some of them highly attractive in their teaching. Attached to the book is a little "colour rosary," a string of beads each having its significance in the spiritual order. Duplicated and printed by Miss E. M. Needham, African Life Buildings, Cape Town, it is sold at the price of 5/6 a copy, including the "Colour Rosary."

"PSYCHIC SCIENCE" for the current quarter contains a frontispiece portrait of Sir William Barrett, with an obituary notice of the famous scientist by Mr. Stanley De Brath; "An Icelandic Poltergeist," by Dr. H. Nielsson; and an account of some photographic experiments with Mrs. Deane. The "Margery" Mediumship and Telepathy are amongst the other topics dealt with.

SCIENCE AT THE SEANCE.

"STELLA C.: AN ACCOUNT OF SOME ORIGINAL EXPERIMENTS IN PSYCHICAL RESEARCH," BY HARRY PRICE, F.R.N.S. (Hurst & Blackett, Ltd., 3s. 6d. net.)

Mr. C. R. Haines, M.A., F.S.A., contributes an unusually extended introduction to this little book. The work is more valuable, more important, than at first sight may appear. It is an excellent example of the scientific method applied to Psychical Research in the realm of psychomechanical phenomena, which naturally attract very many intelligent investigators. Beginning with a plan of the seance room, there are sixteen illustrations showing the instrumentalities used to conduct the series of seances in a strictly scientific manner, hence the positive results obtained, and their value qualitatively considered. As far as possible the psychological factor was under control, instruments being employed wherever possible, some of them constructed expressly for seance work. Amongst the phenomena were flashes of light that to Mr. Price and some others who saw them were "of a distinct electric blue," but to other sitters seemed yellow—the colour effect, whether psychological or merely physiological, pointing to the importance of seance instruments. By means of raps it was ascertained that the "control" could see all the sitters except three who were nearest to the medium.

Mr. Price's pages present charts of temperatures, of the medium's pulse-rate, and of the circle members' attendance. Special tables were designed and constructed for the seances he records, so that by means of the various instruments he could demonstrate telekinetic action. Opposite page 96 is shown an aluminium bell, a one-octave piano, a celluloid trumpet, an auto-harp, pipes of Pan, a rubber "dog squeaker," and rattle bells, all of which objects were incontestably operated upon by unseen psychic forces at the later sittings. The medium, "a typical specimen of the modern, well-educated English girl," was "very willing and tractable in her endeavour to help the investigators in every way."

In his Introduction Mr. Haines stultifies himself by some unphilosophical remarks upon mediumship, the principle of which is integral to the manifested universe. He thinks that the necessity of the medium's psychic qualifications for communication between incarnate and discarnate intelligences "brings the whole affair down to a materialistic level." With incredibly bad thinking he says it is "like not being able to communicate with God except through a priest," although it is obvious that God makes the medium, but does not make the priest.

It is good to see that Mr. Price properly evaluates the good medium, and has a practical appreciation of the conditions requisite to good mediumship. Having a very limited number of seances to experiment with "Stella C.," he wisely renounced the satisfaction of working in white light, and denied himself the advantages of darkness. The seance light was obtained from a 60-watt lamp in an ordinary photographic ruby well-glass—sometimes controlled by a rheostat. By this light the limbs and features of the sitters could be plainly seen. Occasionally there was the added illumination from his Shadow Apparatus—a luminous screen connected to a table control switch, a trumpet and bell placed in the pencil of light, with a Wratten ruby filter holder, and a Zeiss telephoto lens connected with a lamp and battery. The experiments, then, were all conducted in a sufficient ruby light. Mr. Price's immediate object was to test scientifically the reality and value of psychic seance phenomena. This naturally leads to scientific demonstration of the *psyche*—the first truth of Spiritualism, that man is a Spirit. Continued fearlessly by the strict scientific method the investigation in due season demonstrates the actuality of an invisible universe, with conditional and at present imperfect inter-communication.

Mr. Price warns his readers not at this stage of his investigations to look for "conclusions" nor "explanations" of the wonders witnessed at his seances. By instrumental means he has "absolutely proved, beyond cavil or contradiction, that the temperature of the seance room falls during the psychic exudations of some mediums; also, that the power of 'force' in an attenuated state is able to permeate a soap film and exhibit strength to a pressure of at least two ounces."

As Sir William Barrett remarked in a letter to him on the psychic action on temperature, "your observations open up an entirely new field of inquiry"; and as Sir Oliver Lodge said in a letter to our author on the same subject, "It is easy for hocus-pocus to send a thermometer up, but it is by no means easy to send it down."

W. B. P.

Miss EILEEN HEWITT, the daughter of Mr. E. P. Hewitt, K.C., has just achieved a remarkable piece of poetical work—a novel in verse—"Donna Juana" (Routledge). It is a brilliant performance, full of satirical touches and may be regarded as one of the evidences of the extent to which the younger generation are flouting the old-time philosophies and ancient fashions and striking out in new lines of their own as original and often audacious thinkers.

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

XVI.—THE PSYCHIC THREAD.

From time to time letters are received by various occult and Spiritualist papers inquiring as to the meaning of a peculiar sensation experienced by people sitting for development. It is described, almost always in the same terms, as being like a spider's web, felt on the face and hands, and sometimes elsewhere. One of the sitters with "Margery," for instance, says, in her notes of the seance on New Year's Day of last year: "I also felt, several times, as though a cobweb were over my face," and further on in the same book of Mr. Malcolm Bird's (p. 193), we read: "Often when cold winds are blowing Margery complains of a feeling as though cobwebs were over her face. It annoys her greatly, and one hears her irritable 'Pf—pf—pf' as she tries to blow them away." This feeling might be supposed to be imaginary, or at best accidental and confined to particular persons, but for the fact of its being so often referred to and always under similar circumstances. Dr. Maxwell, of Bordeaux, observed it with his acquaintance M. Meurice, who, without knowing it, was an excellent medium under the close study of an excellent investigator. Along with four other classes of "ill-defined sensations," the Doctor mentions "the sensation of a spider's web in contact with the hands and face," and this was always the case when Meurice was able to attract or move objects without touching them. He made movements round and over them, and often succeeded in altering their position at a distance of several inches from his hands. Dr. Maxwell not only watched this in broad daylight but passed his own hands all round the articles so as to satisfy himself entirely that there was no hair or thread to account for what happened. On one occasion Prof. Richet was also present, when a fan was drawn along for five inches; a chessman, a liquor glass, a statuette, and other things were acted on in the same way at different times. It is Dr. X., collaborating with Richet and Maxwell, who describes the first and most significant instance which he himself saw. There was on the table a card-board box containing two amethyst crystal balls. Meurice, after telling the visitor in answer to a question as to how he did it, "I have an odd sensation in my fingers, and I do this"—withdrew his hands, joined together at the finger-tips, very slowly, and the box, at a distance of six inches, began to move slowly and smoothly, exactly as if it were being drawn by a cord. "I thought I perceived a tiny ray of light—something like a dewy spider's web with the sunlight gleaming through it—connecting M. Meurice's fingers with the box, but this was probably an illusion, as there was nothing palpable to the touch. I passed my hands around the box, and all over the medium's hands and arms, but there was no thread of any kind whatever."

Now this took place in full electric light, and was repeated almost immediately, though with less light. The precaution did not, however, save the medium from the usual violent gastric attack that followed such phenomena. This account, and many others of great interest, was published in Maxwell's book, "Metapsychical Phenomena," twenty years ago, and I believe is the first which speaks of the psychic thread being seen. Before that a group of French students had long been at work, and we hear of a Donald MacNab at Paris in 1888 who experimented with a medium and a cane. This was rubbed by the medium, who slowly drew his hands away from it as it stood in front of him between his knees. It was not upright but leant at an angle, trembling, towards the medium, then sloped right, left, back, etc., at his wish, while he remained perfectly motionless. The results were attributed to lines of force in the nervous field; the light was good, and all took place in the presence of various responsible people, whose names and standing were known, including the military engineer, Count Albert de Rochas. These "lines of force" were the precursors of Dr. Crawford's "psychic rods," which in their finest form are our "Psychic thread." De Rochas reprints from the "Lotus Rouge" of Oct. and Nov., 1888, the MacNab experiments in his "Extériorisation de la Motricité" (Paris, 1896; p. 400 *et seq.*), which is largely occupied with the doings of the famous medium, Eusapia Paladino. On one occasion, when a glass had been raised by her without contact, she is reported to have cried out, "The thread—look at the thread!" The Chevalier Peretti took the thread and pulled it; it broke and suddenly disappeared." (Richet, "Thirty Years," p. 428). On another occasion when she stood before a table which recoiled, slipping along the carpet, De Rochas quickly brought his hands between the table and her fists, and "pinched the air forcibly." The result was that Eusapia uttered a cry of pain and hit him angrily, saying that he had hurt her. He concludes that "there was, therefore, between her and the object, an invisible link, and the force was revealed naked, so to speak, between the point of emission and the point of application." ("Annals of Psychic Science," VIII., 476.) There is much more to be said about the invisible link, however, which must be reserved for the next paper.

DIRECTION OR COINCIDENCE.

A REMINISCENCE.

BY MRS. SOPHIE RADFORD DE MEISSNER.

"Even the falling leaf may be a clue to gravitation," wrote Dr. Richard Hodgson, former Secretary of the American Branch of the British Society of Psychical Research, and the foregoing words are my excuse for the telling of the following incident, which is assuredly not very serious in character.

It happened almost nineteen years ago, towards the end of August, 1906. The Russo-Japanese war had but recently come to a close, and I and a niece, who was with me in Russia, were preparing to leave St. Petersburg for a two months' stay in Germany before sailing for the United States. Having passed a strenuous period of one year and eight months in the then Russian capital—first in a red cross hospital, and later, I, as nurse in a Lazaret, or home for convalescent soldiers; and my niece as one of the many workers in the Empress' sewing rooms in the Winter Palace—we were anxious to find some quiet spot where, undisturbed by social duties, we might spend our days in roaming about the country or strolling through the forest, if kind fate would lead us to where a forest might be found.

With this end especially in view I had written to many different resorts in Northern Germany and had, in each and every case, received in reply some glowing description of the countless social attractions the place afforded. The time had come round to within a week of the first of September, which was the date we had fixed for our departure, and behold us, still without any settled plans as to our destination. This was rather embarrassing as we could not even write to our friends and family in the United States as to where to address our letters.

Upon awaking one morning at that time and realising that there remained but a short week before us in which to determine upon our plans, in desperation I said to myself: "Something must be decided on to-day."

Some few years before that time I had become—with no seeking for it on my part—gifted with the power of automatic writing, which later had developed into a power of hearing, and so now—as in answer to my thought—came the words: "You must go to Munich!"

To say that I was startled at this would but faintly express my feelings.

Munich! why Munich? When I was looking for something in the vicinity of Hamburg, from which port we were to sail.

I furthermore objected: "I do not wish to go to a city. I am looking for some place in the country, preferably near a pine forest, where we can spend our days if we so desire."

The answer came: "You will not be in Munich itself, but in the environs of the city."

"How shall I know about this?" I inquired.

"Go to-day at four o'clock and call upon Mrs. M—," came the answer.

Now this really appeared too absurd for words.

Mrs. M— was the wife of an American engineer who had recently come to St. Petersburg for the construction of an electric street car line, and I knew her but very slightly. She had called upon me a few days before that time and had then distinctly stated that she took her daily walk in the early afternoon and was never at home before five o'clock. In what manner she could have anything to do with my going to Munich I could in no wise see. However, as I invariably follow the counsel given me, I called at the appointed hour, and despite her recent statement, was immediately ushered into the drawing-room where sat the lady in question.

As I had been coming hither I had settled it in my own mind that my visit was in order that I might borrow a Baedeker—one of which I did not possess—and consequently, after exchanging a few remarks, I asked whether Mrs. M— had one of these she could lend me, adding that I was thinking of going to Munich and wanted to look up our route.

To my utter amazement she sprang from her chair, exclaiming: "Munich! Oh, I've something much better than a Baedeker!" And with that she ran to a door at the far end of the room and, opening it, called out: "Charles, come in here."

A moment later there appeared in the doorway a tall, bearded man, whom our hostess introduced as "Professor X., of Cornell," the University of which both Mr. and Mrs. M— were graduates.

"Professor X.," said our young friend gaily, "has just this moment arrived direct from Munich, and he can tell you all about it."

This proved to be literally the case, and it was on the strength of the information then and there received that my niece and I found our way to an enchanting spot called Grunwald, twenty minutes distant from Munich, where, in the heart of a wonderful forest, we spent two perfect, never-to-be-forgotten months.

"Even the falling leaf may be a clue to gravitation."

RAY'S AND REFLECTIONS.

"What a life," said the Serious Person, with a big self-important sigh. "Yesterday I visited a sick friend, to-day I am going to a funeral, to-morrow I have to attend an auction of poor Henry's goods. It is a sad world, all very depressing, and horribly expensive." "Well, well," said his friend. "Don't cry. Difficulties are made to be surmounted. In a steeplechase, and that's what life is, you expect tests, and not to have it all rolled out smooth. If the devil gets the hindermost, and it's you, make him wish he hadn't!"—(F. E. L.)

Someone sends me a cutting of an article contending that dogs have a "sixth sense," narrating some instances in point. I had myself noticed in my observation of dogs that they showed themselves aware of things far out of the range of human sight or hearing. Whether this amazing keenness of the senses can be described as a sixth sense is another matter. Certainly both dogs and horses are occasionally conscious of ghostly presences.

I have just been told of an instance of the dismal howling of a dog in peculiar circumstances prior to the death of his mistress, who was not at the time ill. There are so many cases of this kind. It might be worth while trying to develop a theory. The scientific explanation is that sometimes dogs, being extraordinarily sensitive, are able to detect signs of disease and impending death in a person with whom they come into close association.

Concerning reincarnation—to vary Cicero's remark concerning matters of taste—there is much disputing. Hearing it discussed lately—perhaps for the thousand and first time—the idea came to me: What is it that is re-incarnated? Is it simply the little fussy personal self? Because that is often so elementary that it is clear enough that it can have no great lineage or antiquity; a very temporal thing.

If, on the other hand, we think of some larger self vast and inclusive of which we may feel at times the faint pulsings, then indeed we may have a very long and large spiritual history indeed, covering and including many lives, past, present and to come, and realised by a consciousness that is not restricted to the small personal ego, but sympathetically identical with many souls with whom we are spiritually akin.

There was a remarkable comment reported lately by a newspaper man who tells how, after a debate held at the Savoy Theatre, an American visitor noting the emerging crowd of "highbrows," inquired, "Where are all those people coming from?" and the commissionaire replied, "The usual crowd we get round here—Spiritualism and all that."

Still, I do not recall any debate on Spiritualism at the Savoy, although I had a lively recollection of one at the Little Theatre some years ago—at the time a psychic play was produced there, with Miss Sybil Thorndike in the principal rôle—when the usual silly objections were urged, and a medical man, on learning that Professor Richet was an authority on psychic phenomena, inquired, "Who is Richet?"

I thought it a little odd that nobody at that debate rose up to put the venerable question, "Why do Spiritualistic phenomena always happen in the dark?"—an ingenious argument because it conveys a lie and a question at the same time. It recalls the story of the noisy heckler at a political meeting who continually interrupted the speakers by yelling, "What did Mr. Gladstone say in 1884?" It was a meaningless question, but it served to obstruct the proceedings until the interrupter was ejected.

When I think of the small effect produced on the public mind by an answer to the question about psychic phenomena in the dark, I am reminded of the American's invention for increasing the supply of eggs. A patent nest was provided for the hen when laying. It had a trap-door at the bottom into which the egg disappeared, so that when the hen looked round there was no egg visible—so it had to lay another! So it is with some of the answers we give to our opponents' "posers." They seem to vanish directly they are given, and have to be continually repeated. If they do not fall through a mental trap-door they seem at least to go in at one ear and out at the other.

D. G.

ROBERT BLATCHFORD'S new book, "More Things in Heaven and Earth," is reviewed by Sir Arthur Conan Doyle in the "Clarion" of the 3rd inst.

ANSWERS TO CORRESPONDENTS.

M.Sc.—We have your letter and the cutting. We are little concerned with such criticism as that represented by the cutting you send. It is because the Press does not take pains to understand that matters are so vilely misrepresented. It is easier to discredit a subject without examination than to examine it and pronounce a fair judgment.

R. H. G. (Old Colwyn)—The letter to which you refer has already received sufficient reply and there is really no need to re-open the matter.

J. G. G.—We do not think the kind of wood of which the furniture was composed has very much to do with the haunting of a particular room, although it is not impossible that one kind of wood may be more permeable to psychic influences than another.

M. C. C.—Thank you very much, but the reply you send to the problem does not illuminate the question. As you remark with perfect truth, the spirit-world is peopled with beings of all shades of thought, and we may add also, all grades of intelligence; and we prefer to seek the higher grades.

A CORRECTION.—Mr. J. H. Symons (Weymouth) writes: In your review of my book, "A Splendid Angel," last week your critic "D. N. G." rather badly misquotes me, as follows: "Will you help me make the passes, Mother; it will help me." This reduces the sentence to nonsense. The actual sentence in the book is, "Will you make the passes, Mother; it will help me."

AMONGST the articles in the current issue of the "Hibbert Journal" are "A Creed in Harmony with Modern Thought," by the Editor, Dr. L. P. Jacks; "The Stigmatisation of St. Francis of Assisi," by Dr. Walter Seton; and "Astrology in the Book of Revelation," by Dr. J. E. Carpenter.

"THE QUEST" for the current quarter contains, amongst other features, articles "Some Very Early Readings in the Apocalypse," by the Editor, Mr. G. R. S. Mead; "Instinct and Immortality," by Katharine M. Wilson, and "The Beginnings of Modern Thought," by David H. Wilson, M.A., LL.M.

"ANALECTA," by Roland St. Clair (A. W. Board, 10, Clifford's Inn, Fleet-street, E.C.4, 2/- net), is a series of aphorisms culled mainly from Chinese sources.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 12th, 11.15, open circle; 2.45, Lyceum; 6.30, Mme. Mervale Collins. Wednesday, July 15th, 8, Mr. A. Ward.

Croydon.—Harewood Hall, 96, High-street.—July 12th, 11, Mr. Percy Scholey; 6.30, Mr. F. Bligh Bond.

Camberwell.—The Central Hall, High-street, Peckham.—July 12th, 11, Service; 6.30, Mrs. Laura Lewis. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—July 12th, 11, public circle; 6.30, Mr. Sturdy. Thursday, July 16th, 8, Mrs. Self.

Peckham.—Lausanne-road.—July 12th, 7, Mrs. A. Jamrach. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—July 12th, 11, Nurse Giles; 7, Mrs. Beatrice Stock. Wednesday, July 15th, 8, Mrs. Dorothy Nicholl.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—July 12th, 7, Mr. Ronald Brailey. Thursday, July 16th, 8, Mrs. Boddington.

Central.—144, High Holborn, W.C.1.—July 10th, 7.30, Mr. Barbanell. July 12th, 7, Miss V. Lippy.

Richmond.—Free Church, Ormond-road.—July 12th, 7.30, Mrs. S. D. Kent, address and clairvoyance. July 15th, 7.30, Mr. W. T. North, address and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. July 12th, 3.30, clairvoyance in hall by Mme. Bishop Anderson; 6.30, Service, Holy Communion and Trance Address; medium Mme. A. de Beaurepaire. Healing Service, July 15th, 7 p.m.

NEW BOOKS RECEIVED.

"Little Gidding and Its Founder." By Henry Collett. Society for Promoting Christian Knowledge. (1s.)
 "Analecta." By Roland St. Clair. A. W. Board, 10, Clifford's Inn, Fleet-street, E.C.4. (2s.)
 "Northcliffe's Return." By Hannen Swaffer. Hutchinson & Co. (4s. 6d.)

MUSIC.

"In Days of June" (Suite for the Pianoforte). By Carlyon de Lyle. (Swan & Co., 2s. 6d.)
 "Rushpool" (Solo for Pianoforte). By Carlyon de Lyle. (Swan & Co., 2s.)

MR. AND MRS. A. V. PETERS are leaving London on the 18th inst. for a fortnight's holiday in Denmark.

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

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Free to Members. Non-Members will be charged 2/-, the usual visitor's fee to the Society's meetings. Trams from Golder's Green Station to the Queen's Head. Seven minutes' walk to the house.

Buses: 2D from Victoria every 10 minutes.

Will friends intending to be present on any of these occasions notify Mrs. Withall a week in advance.

Monday, July 13th, at 3 p.m.

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

Mr. C. Glover Botham.

Tuesday, July 14th, at 3.15 p.m.

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

Mrs. M. Ogilvie.

Wednesday, July 15th.

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

Leader: **Mrs. Hy. Stewart.**

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

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BOOKS THAT WILL HELP YOU.

More Things in Heaven and Earth.—By Robert Blatchford. Post Free, 3/9.

Teachings of Love—Transmitted through M. E. Post Free, 1/9.

Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-.

The Return of G. R. Sims.—By A. Friend and R. H. Saunders. Cloth, Post Free, 2/9.

Psychic Philosophy.—By Stanley De Brath, M.Inst.O.E. Cloth, Post Free, 5/10.

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9.

Psychic Research in the New Testament.—By Ellis T. Powell, LL.B., D.Sc. Post Free, 1/2.

The Evolution of Spiritualism.—By Harvey Metcalfe. Cloth, Post Free, 8/-.

Paul and Albert.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/10.

An Artist in the Great Beyond.—By Violet Burton. Cloth, Post Free, 4/10.

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

A Guide to Mediumship.—By E. W. & M. H. Wallis. Cloth, Post Free, 7/-.

Relativity, A Very Elementary Exposition.—By Sir Oliver Lodge, F.R.S. Post Free, 1/2.

Northcliffe's Return.—By Hannen Swaffer. Cloth, Post Free, 4/10.

The Physical Phenomena of Spiritualism. A Historical Survey.—By Leslie Curnow, B.A. Post Free, 1/2.

Phantoms of the Dawn.—By Violet Tweedale. Cloth, Post Free, 8/-.

Self Healing. The New Psychology.—By H. Boddington. Post Free, 7d.

Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.

The Progression of Marmaduke.—Through the hand of Flora More. Cloth, Post Free, 3/9.

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