

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

SPIRITS that . . . free as light,
Spontaneous move, obsequious to the laws
That rule their being.

—BUSHE.

THE LITERARY SIDE OF PSYCHIC MESSAGES.

B. J., a South African correspondent, is assured that his solicitude for the literature of Spiritualism is shared by many who, with him, deplore the low quality of much which is published as psychic messages. We do not like to see the memory of some great journalist—a man who wrote strong, clear, masterly English—defamed by the twaddlesome stuff put forth as coming from him. But there must necessarily be a wide difference in many cases. The loss of the physical brain and of the direct contact with earth-conditions must sorely disable some of the fine minds who on earth wrote noble English, and who, as spirits, seem to be limited to the poor, hackneyed vocabulary of those who receive their communications. Only infrequently are these limits overpassed and the mediocre brain raised temporarily to a condition in which the authentic message can be clothed in authentic words, free from psychic jargon—"earth-plane" and the like. Still it might be objected, and with cogency, that it is not the function of departed literary men to produce literature—the market is sufficiently glutted even as it is! But we sympathise with our correspondent's protest against the "heavy, dead, unctuous stuff" which forms so considerable a part of spirit messages purporting to describe the next life. But some people like this sort of thing, and are quite indifferent to those literary graces for which B. J. appeals. There are, of course, many finely-phrased communications, and for the present we must be content with these.

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THE COMING OF A GREAT WORLD-TEACHER.

This is a question which is being widely discussed just now, and many articles, psychic messages and inspired deliverances have been published foreshadowing the advent of a world-teacher—in some cases it is claimed that it will be a second coming of Jesus Christ.

In an article by H. M. Boucher, in the May issue of "The Harbinger of Light," we are told that "the coming teacher will be the highest manifestation of Divine Wisdom and Spiritual Power possible unto mortals in this age." Further we learn that:—

When He comes to this planet's surface, the whole earth will shake at His mighty tread and the very seas recoil with fear. His voice will sound like a trumpet's blast, triumphant, loud and strong. His vibrations will upset this world from pole to pole, causing terrestrial disturbances of every description, etc.

We can dismiss that as merely rhetoric. These Homeric flourishes only weaken the argument. Very possibly a great Teacher will come—one comes in every Age. But it is only too probable that the world at large will know nothing of his coming until he has passed away. It has always been so.

* * * *

THE CURE OF CANCER.

The possibility of obtaining from the spirit world the secret of cancer and its cure is often discussed. The question has come up many times in the past in these pages. Sanguine communicators from the other side seem to think they can solve the problem and equally sanguine investigators have been led to expect great things—but so far nothing substantial has resulted. This has not surprised us. It is so clear that diseases brought on by unnatural modes of living can only be effectually cured by obedience to natural laws. Cancer is one of the diseases of a civilisation given to the consumption of artificial foods from which the vital elements have been removed. That is beginning to be generally understood nowadays. We may discover certain palliatives—whether with the assistance of spirits or otherwise—but these will never go to the root of the evil. As for seeking spirit aid we should recognise that man is himself a spirit. It is part of his dignity and his responsibility to overcome his own difficulties and not to have his work done for him. All the great revelations from the Unseen come by impressions and inspirations given to minds fitted to receive them. They are not conveyed in séance messages—which are intended to serve only a minor purpose—but given often to persons who have no part in Spiritualism and may even condemn it.

soft stillness, and the night,
Become the touches of sweet harmony.
Sit, Jessica; look, how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubims:
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

—SHAKESPEARE.

THE STUDY OF MEDIUMISTIC ENERGY.

By PROFESSOR PROSPERO DE SZMURLO.

President of the Psycho-Physical Society of Warsaw. (Translated from "Luce e Ombra," August, 1924, by E. A. S. HAYWARD, O.B.E.)

The various mediumistic phenomena, already verified in an absolutely objective manner, such as telekinetic, phonetic, thermic, materialisation and levitation phenomena, etc., have been generally formulated under two hypotheses; the hypothesis of animism, which attributes the action to the subconsciousness of the medium or of persons present at the séance, and the spiritistic hypothesis, which attributes it to the spirits of the departed. However, we should in every case admit that it is a question of a certain unknown form of energy, acting independently of the agent which directs it, which we will call mediumistic energy.

Let us leave aside the question in regard to the intelligent directing energy and pass to the examination of the energy itself, through which the agent manifests itself to our senses.

We recognise already, up to a certain point, different forms of energy, such as light, sound, heat, etc.; we have already succeeded in discovering the laws which govern them.

We may admit that mediumistic energy does not constitute an exception and that it is governed by certain laws analogous, perhaps, to those which regulate light and sound, and that it also may be a species of vibration which forms waves of a certain length and velocity. We assume this idea as our direct hypothesis, and we seek to prove it by experimental means, which is already being done (see the works of the engineer Grunewald and others), but usually making use of only one medium.

If in the physical field we had at our disposal only one agent for every particular experiment—if, for example, for an experiment with light we had one ray of light only, or for an electrical experiment one battery only, or for magnetism, one pole only, quite a series of phenomena and laws would remain unknown.

To my thinking, the same reasoning can be applied to mediumship; for that reason it would be necessary to organise séances not with one medium, but with two or more simultaneously, which is done sometimes, without attaching special attention to this fact.

A similar system could be devised to prove the said hypothesis, and to facilitate the discovery of such laws by which mediumistic energy is regulated, and its cause arrived at by methodical investigation.

To make my meaning clear, permit me to cite, in regard to it, some of my own personal observations.

Besides sittings with mediums generally recognised as such, and granting that mediumistic faculties exist in everyone of us, although perhaps in a slight measure, I organised for a long time past in my house test séances with persons who were not considered in any way as mediums, with the intention of discovering any latent mediumistic faculty, and for the greater part of the time, not even suspected. I often succeeded therein.

I can say that in general the presence of a medium who produces physical manifestations, more or less strong, exercises a positive influence on persons taking part in the séances, awakening in them some analogous dormant faculties, just as a given sound excites the vibrations of strings similarly tuned in an instrument which otherwise would have remained unmoved.

During one of these test sittings I had discovered mediumistic faculties in Miss M. K. In her presence the table executed strong circular movements, followed sometimes by levitation; finally knocks were noticed on the table, and a box of matches was moved without anyone touching it. Sometimes these objects were thrown to the ground whilst the table remained perfectly motionless, kept in position by pressure of the hands of those present, an action which required a certain amount of force.

During another test séance mediumistic faculties were revealed by Mr. J. N., under whose influence the table always executed oscillatory movements.

I organised, as a result, a séance with these two mediums together. There were neither knocks nor levitation, but movements of the table, at first irregular, but soon becoming oscillatory in a circular motion, as if composed of the two forces and of different intensity. These movements changed in proportion as to whether the mediums were seated next each other, or facing each other; but always, as far as one could judge, according to the principles of mechanics, demonstrating the presence of two sources of force. Scarcely had one of the mediums left the chain when the movements became characteristic of the one who remained at the table; they became, so to speak, simply circular or oscillatory, according to the case.

A priori, one might suppose that the simultaneous participation of two or more mediums at a séance would increase the intensity of the phenomena. This sometimes happened. Those who take part in séances well know that the presence of certain persons influences in an advantageous way the production of phenomena, which conformably to the proposed hypothesis could be explained in the sense that the vibrations of energy emanating from the mediums excite similar vibrations in the persons present who have similar dispositions; as a consequence the sum of the energy is increased and the phenomena are more intense.

But it is not always so; sometimes it is the contrary. The presence of someone, the presence even of another medium, instead of developing the phenomena, paralyses it, annuls it. This fact is all the more known to persons who study mediumship, who explain it very often as an effect of auto-suggestion of the medium, or as caused by his antipathy towards the person in question.

But the case may be quite the reverse. It may well be said that in similar cases it may have something to do with a phenomenon of interference. This phenomenon as known in physics consists in the fact that two rays of light, or two sounds, or in other words two luminous or sound waves, meeting crest to hollow, neutralise each other, instead of mutually intensify each other, so that we do not see any light at all, and do not hear any sound.

The same explanation may be advanced when mediumistic energy is in question. If we should succeed in verifying in an incontestable manner such a supposition we should be able to affirm in a certain and sure manner that one is dealing with a species of vibrations or waves, and in general understand its nature.

I will quote an example of such interference, from my personal observation. A rather powerful professional medium, Mrs. O., almost invariably and repeatedly produced phenomena of levitation, telekinesis, apports, etc., at every séance; but the phenomena did not take place and the séances were unsuccessful when Miss W. was amongst the persons taking part in them. The medium, who in her normal condition cherished a sympathy for Miss W., when in a state of trance resented her presence in a disagreeable manner, and habitually demanded that she should leave the chain and also the room. Then the phenomena started at once, and also with a certain intensity. One might deduce from this that Miss W. did not possess any mediumistic power, seeing that she acted in an entirely negative manner. But when, afterwards, I specially organised a test séance without Mrs. O. taking part, it was confirmed that she fell into a trance and that the table underwent movements, etc., and that thus Miss W. was a medium, although in a lesser degree than Mrs. O. The interesting point is that Miss W., who assisted regularly at the séances with Mrs. O., even when outside the circle, and in a distant corner of the room, ceased by degrees to act negatively, and was able at length to be seated by the side of the medium without harmful influence to the séance.

In support of my theory one might suppose that the vibrations of mediumistic energy, stronger in the case of Mrs. O., might have gradually become dominant, and reduced to their rhythm the weaker vibrations of Miss W., in such a manner that they were eventually in harmony.

In general, not only is it necessary to study the reciprocal influence of the mediums on every possible occasion, but also specially to create conditions which tend to get to the bottom of such influence. In my public conferences of 1922 I have summarily mentioned some cases of mediumistic interference alluded to which I had observed for a sufficiently long time, and I intended, as soon as I had collected a sufficient number, to bring them to public notice, bringing them to light in a special organ which is up to now lacking in Poland.

I learn with pleasure that recently similar facts were receiving attention abroad, and that the mutual neutralisation of mediumistic energy had equally been confirmed at the séances of the Brothers Schneider, Willy and Rudolf. Each one of them, by himself, is a powerful medium; but when they are together at a séance hinder instead of helping one another reciprocally, and cannot produce any phenomena at all.

Professor Schröder, of Berlin, relates that a certain Melzer, a medium of Dresden, observed by him taking part in a séance with another medium, Mrs. Volhart, fell into a state of profound catalepsy, and only when Mrs. Volhart had left the room passed into his usual state of trance.

Amongst us at Warsaw, it is not entirely rare that mediums, yielding to an unexplainable sentiment of curiosity, come to be present at the sésances of other mediums. Generally they have to struggle with all their power not to fall into a state of trance which would make it impossible to observe the phenomena, but they do not always succeed. For example, at one of the sittings with the medium Guzik, Mrs. O., of whom I have spoken previously, in spite of her resistance, went several times into trance and produced phenomena quite independently of what would appear to have been done by Mr. Guzik. Another medium at materialisations had never seen what took place during the sésances, because she always went involuntarily into trance.

However, with us all this generally displays itself in a fortuitous manner, and no one pays sufficient attention to it. It would be desirable to establish a method of investigation which would consist in the following: After a preventive and minute examination of the faculty and fitness of each particular medium, there should be organised afterwards a series of collective sésances with two or more mediums simultaneously, with different combinations; and one should proceed to the study of the influence which they may exercise on the different kinds of phenomena—telekinetic, thermic, luminous, materialisation, etc.—to see if they would be intensified, modified or hindered. Perhaps the results would depend, not only on the presence of certain mediums, but also according to their respective positions; that is to say, whether they are seated next each other, at a certain distance away, in front, or behind each other, and according to other conditions.

By such means we should have some data to enable us to deduce certain conclusions, and to clear up, at least in part, the nature of this mediumistic energy, at present enigmatical; and if the substance of this energy, its very existence, and above all, the intelligent agent which directs it, still remain unknown, we should in any case be able to make use of such energy in practice.

If we could also organise collective sittings with so called psychic mediums who produce phenomena of a psychic or intellectual order, materialisations, planchette, automatic writing, etc., the results might be curious and unexpected and such as to throw a certain light on the field of our subconsciousness which has hitherto been entirely hidden.

I have put forward this method only in sketch form—without hastening, as I had before proposed, to collect a greater number of personal observations, and to carry out numerous experiments—in the hope that it will be more easy to gather together the results of a joint effort, if all who are studying mediumistic phenomena would bring to public notice the results of their own observations, publishing them in a special periodical.

"MARGERY": A HUMOROUS INTERLUDE.

An amusing skit on the "Margery" sittings appeared recently in "Voo Doo," published in Massachusetts in connection with the Institute of Technology in that city. It is rather broad farce, and purports to describe how the Society for Psychical Research investigated "Margarine," Boston's famous medium. At the first sitting a strange substance issued from the medium "extending out and wrapping around the limbs of the investigating committee members":—

Professor Bomstock describes it as a soft viscous fluid, not unlike a cheap grade of butter. Roudini claims it was a hard metallic substance—palpably an attempt at fraud by the medium. Thus a discordant note is sounded.

Still more astonishing was the second sitting of which it is recorded:—

A dead fowl hung from the ceiling is heard to cuckoo loudly. An attempt is made to repeat the phenomenon and results in a pinch-ring being found around the bird's throat. The voice of Halter, the medium's deceased brother, rasps out angrily, "Roudini, you son of entropy, why did you do this?" Roudini offers cash prizes if everyone will forget this incident.

Of Sitting Three we read:—

Roudini constructs box calculated to prevent fraudulent proceedings—this contrivance consists of ten-inch concrete walls with bolts and padlocks of tremendous proportions. "Margarine" is placed inside with only ears protruding, while nose and limbs are securely tied. In spite of these precautions, Dr. Brinco is tickled decisively with a large feather-duster concealed in the medium's hair. The cloud of suspicion accumulates.

The account finishes with the Fourth Sitting:—

The sitting commences with the medium securely in the clutches of sixteen powerful individuals. Notwithstanding this, her eyes are seen to protrude across the table and smite Mr. Barrington, her rapidly distorting body literally flings off the encircling giants; her ears are elongated and cover the entire floor; strange gurglings are heard, and a piano sitting on the table emits sounds like a saxophone.

After this it is not surprising to learn that the investigation came to an abrupt conclusion.

WHAT IS A SPIRITUALIST?

By C. V. W. TARR.

Not so many years ago the vast majority of people were almost entirely ignorant of the true nature of Spiritualistic claims. The wildest and most fantastic ideas were current as to what Spiritualists believed and practised. They were Atheists denying God; they were devil-worshippers in league with Satan and his demons; they were immoral persons favouring the institution of free-love and contaminating the sacred springs of family and national life. Above all, they were subverters of the orthodox religion of the land. So ignorant and too often malignant criticism and opposition frothed over the public mind, until at last clear-sighted common-sense remained to face the facts of the new movement.

THE CHANGED OUTLOOK.

There is a vast change in popular ideas about Spiritualism and Spiritualists to-day. The continual bombardment of the public mind by the facts of the supernormal, the increasing numbers of earnest and intelligent supporters of the Spiritualist movement, have resulted in a more balanced view of the whole question of after-death existence and the facts of mediumistic experience. Less and less often do we hear the absurd and fatuous cries of "Demonism" or "Atheism" and the like. Men have come to see for themselves what the new movement stands for, what are its true teachings, and what its influence upon the lives of its followers. It is not too much to say that to-day we can ask the man in the street, "What is a Spiritualist?" without necessarily receiving a ridiculous or vituperative reply.

You cannot have the searchlight of the modern Press turned upon any movement, or any man for that matter (and movements are made up of men) without the public getting to know, by a kind of instinctive deduction, what the real situation is. This is what has happened to Modern Spiritualism.

A NEW PHILOSOPHY OF LIFE.

The world is beginning to recognise that Spiritualism stands for a new philosophy of life, new at least in the sense that it gives to the modern mind the only kind of basis it can accept for a real, living, religious outlook upon life and the universe. The more the facts and principles of Modern Spiritualism are examined, the more impossible it appears to invalidate its fundamental claims. It is linked with everything that is essential in the evolutionary development of mankind. The living basis which it possesses in the facts of contemporary psychic experience, makes it possible to claim for it a scientific position which makes assured a wider and more complete acceptance by the coming generation. Its acceptance of evolutionary principles of development in the universe, not only in its material aspect but in a vaster sense as including or pointing out the reality of the unseen side of creation, establishes a natural and harmonious alliance with the attitude of modern scientific thought.

FRESH SOURCES OF POWER.

The movement of Modern Spiritualism is nevertheless, for the most part, "buried treasure" in the world-mind. If we reflect upon the revolutionising and creative power which Science has exerted upon human life in a material sense, what possibilities are opened up when we consider the creative power lying unused and even undiscovered in the rich seams of Spiritualistic thought. The average Spiritualist may be little better, perhaps, on the whole, than his fellow-men of other ways of thought. But if he is a true Spiritualist in so far as he has grasped the meaning of the ideas and ideals of Spiritualism, he has come to possess what others very frequently do not—the priceless treasure of an open mind towards the chief problems of life. I like to emphasise this influence which the teaching of Spiritualism produces upon those who have a real understanding of its principles. It is impossible for any man in these days of specialised knowledge to carry all human knowledge in his brain, not even the leading scientific and philosophical ideas.

THE STANDPOINT OF THE SPIRITUALIST.

The main thing is to get the right perspective of evolution, of history and of the universe. The Spiritualist, I believe, is one who being a natural and necessary product of the age in which we live, keeps the spiritual perspective before the world. But it is no cloistered thought, no spiritually aristocratic philosophy of spiritual things which he gives to mankind. He takes his stand upon the universally intelligible facts of man's psychic experience. To him the reality and survival of the soul are established facts. The infinite horizons of spiritual existence open up to his soul's vision, ever inviting him to larger worlds, and grander achievements of life and thought.

"A KING'S COUNSEL'S" LATEST BOOK.

REVIEWED BY NELLIE TOM-GALLON.

"Bear Witness," by "A King's Counsel" (Hutchinson and Co., 4s. 6d.).

The author refers with satisfaction to the advance in popular understanding of his subject since he published his first book eight years ago. It needs a reminder such as this to make concrete the extraordinary change in the attitude of the Press and public to the whole subject of Spiritualism.

Many beautiful ideas spring to the understanding from this new volume. In the first case one appreciates the beauty of the fact that the spirit-messages here printed are all obtained through the mediumship of the author's own children. It is easy to understand that the exceptionally harmonious circumstances of the reception help the communicators to give many messages of high spiritual beauty.

Certain things are of outstanding interest—the communication on "Love of God," which is fine and poetic, as well as sound in feeling, is an example. Clear and good reasoning on modern politics and social problems is in plenty.

On the other hand the critic must not be considered carping if he regrets that the somewhat old-fashioned system of suppressing communicated names is adhered to. The author obviously has perfect faith in the genuineness of the messages recorded, a faith that his readers will, I think, share, therefore why confuse their minds by heading the messages as from "An English Statesman who died in the early half of the last century," or "A beautiful spirit—who was a well-known musician"?

He says, in his opening pages:—

"In this volume an account is given of the passing, and the first awaking in Spirit planes, of some famous historical characters.—I have not given the names, but facts are stated from which, in most cases, the identity may be inferred."

In the face of that it is difficult to understand *why* the names of the communicators are not given.

Certain messages dealing with Orthodoxy are vastly interesting, as are some new aspects of the divinity of Christ. New and very clear light is thrown by other portions of the script on the details of the future life—and that is always of supreme interest to many inquirers. All this is good of its kind and of value to everyone, whether critical student or follower.

But one feels uncomfortable as to the wisdom of the publication of a certain communication on "Suicide."

The editor of these communications adds very pleasant notes to link up the messages received, and he says, of the message in question, how interesting it is to observe with what comparative leniency the offence of suicide is regarded in the Spirit World!

I think he interprets the message not quite clearly, and as a sane human being I strongly deprecate the smallest use of an educated man's phraseology to soften out the crime of suicide.

To palliate the offence of it is against all known beliefs and creeds. Spiritualists, in particular, who look on this present life as a school for the growth of the character, agree without exception to find no smallest leniency for suicide. It must be wrong, for it cuts short the scheme for us, disorganises the pattern we are to make of our lives. When it is remembered that this book goes into the hands of enemies as well as friends I think I am justified in deprecating this particular passage. To so many unhappy human beings in time of struggle, too, the coming of such a doubtful piece of "comfort" may do harm.

But we gladly turn to happier things. All the script that deals with the reality of the fairy world, for instance, is sheer delight. I don't wonder that Shelley was one of those who could penetrate to, and be welcomed in, fairyland. And the whole description of this lovely place, and the things that can happen in it, is charming. The making of flowers into fairies and giving them pretty graceful personalities; the making a musician hear the fairy music and say he was going to put it into an opera. It is all delightful and perfectly justified in its effect on the reader.

If this volume of messages was not of value there would be no need for the criticism above of one part of it. Undoubtedly "Bear Witness" enriches our library of automatic scripts, and the cultured taste that has commented on them and set them out for the delectation of the public is deserving of our thanks.

PSYCHOMETRY.—There is a certain amount of life in every inanimate thing, possibly because the maker of an object fashioned by man's hands helps to communicate some life to it; and as a rule years of existence on this plane of flying thoughts and emotions bring with them a certain amount of sensitiveness to every visible thing. Hence the psychic gleaning of mediums from their inanimate surroundings.—From "Bear Witness," by "A KING'S COUNSEL."

SPONTANEOUS PSYCHIC PHOTOGRAPHY: AN ITALIAN INSTANCE.

Mr. Claude Trevor, of Florence, sends us the following account which appeared lately in the "Corriere della Sera":—

Spirits seem to be all the fashion, and the little place Sant' Atimo, in the neighbourhood of Naples, is in great excitement on account of the strange fact to be related. About five years ago a certain Angela Ciriquiregrado, who kept a small shop, was shot dead. Several times since the murder some of the villagers have declared they had, from time to time, seen the spirit of the dead woman hovering round the spot of the crime. Now, however, a much more extraordinary and apparently reliable fact is causing the greatest agitation in the little commune. A few days back a newly married couple were desirous of having their photograph taken, arm-in-arm, by a wandering photographer who was visiting the place. Their wish was quickly gratified, but what was their surprise on receiving their picture to see between their two heads a third one, though not as clear as their own! There was no difficulty in their recognising the features of the unhappy Angela. Not only did they, and many friends, recognise the likeness, but also the parish priest on examining the photograph with a magnifying glass pronounced it undoubtedly the likeness of the murdered woman. It may be added that the photograph was taken precisely on the spot where the crime was committed.

CURRENT ITEMS

The Parliamentary Committee of the Spiritualists' National Union, recently in conference at Bristol, is promoting a Bill to amend the Acts of Parliament that deal with the practice of mediumship and render mediums liable to prosecution.

In the "Daily Herald" (4th inst.), Hamilton Fyfe writes:—

Spiritualism will not be harmed by its enemies. It can defy prejudice, it can deal with calumny. It is being damaged by its professed friends, who prevent its being taken seriously.

The American Society for Psychical Research lately began a new series of sittings with "Margery," under the direction of Mr. J. Malcolm Bird, the Research Officer of the Society. This group is selected by Mr. Bird, all conditions of the sittings and the problems to be studied being planned by him.

According to "The Star," which quotes the Exchange from Berlin, Prof. Moll is accused of libel by Maria Volland, whose extraordinary telekinetic phenomena he had publicly doubted. "The Star" says she will now have an opportunity to repeat her phenomena, and that a number of experts have been summoned as witnesses.

In Sir Arthur Conan Doyle's remarkable address at the Bristol Empire, he said (according to the "Bristol Evening News") that "there were children in the Lyceums of the country who knew more of psychic facts and truths than such great scholars, thinkers, and writers as Dean Inge, of St. Paul's, and Dr. Barnes, of Birmingham."

In the address above referred to, says the same newspaper, Sir Arthur remarked: "It might be said that in the history of humanity the dogmatic theologian had been a greater evil than small-pox."

The "Northern Evening Dispatch" reports that 442 churches were represented at the 23rd Annual General Meeting of the Spiritualists' National Union, at Bristol. The active church membership is returned at 15,910. Investigating or probationary members who do not come on the active list number 12,000. The Lyceums have 16,252 scholars.

In its Wayside Notes, the Australian journal, "The Harbinger of Light" (June 1st), thinks it necessary to explain to new students of Spiritualism that thousands of years ago it pervaded the religions of Greece and Rome, of Assyria, Phoenicia, Persia, India, Egypt, and China—records of its phenomena abounding both in the Hebrew and Christian scriptures, while in every savage race there is a prevailing belief in the survival and return of the spirit to earth.

LETTERS TO THE EDITOR.

THE MYSTERY OF LIFE—A THEORY.

SIR,—If the subject of death puzzles the mind, the mystery surrounding the problem of life and its origin is no less confounding.

Whereas scientists of the Darwin and Haeckel school may have traced, more or less successfully, the descent of man, link by link, through the evolutionary chain, back to his earliest state, to that minute speck of protoplasm described in our dictionaries as "The viscid semi-fluid substance composed of oxygen, hydrogen, carbon, and nitrogen constituting the living matter from which all living organisms are developed," beyond this point they have not been able to pass; the origin of the life within that substance they cannot explain.

It has been suggested that in the beginning there existed but one substance from which all the different kinds of matter—mineral, vegetable, and animal—now constituting our world were evolved. But how did this transmutation of one substance into another come about?

Either must this original element have contained within itself the force or forces necessary to such changes, or it must have been acted upon in some manner from without.

I can conceive how, throughout the ages, certain influences directed from somewhere in the Universe, from some more advanced centre, some "world," perhaps, existing in a higher plane, have been ever at work, changing, upraising, refining this original substance and each successively formed element until, eventually, our oxygen, hydrogen, carbon, and nitrogen—the four elements of which all living organisms are compounded—were evolved, and that in these, in combination as protoplasmic matter, certain affinities—we may call them psycho-chemical affinities—were developed, which made possible a further combination thereof with one or more of the baser elements of some more advanced group, such as may make up in a more ethereal, more spiritual world that which corresponds to the substance of our material globe, the result being the manifestation of the phenomenon, "life," whereas death is but the dissolution of that partnership.

And may not one with reason admit the possibility that with our O, H. C. and N the upward progress does not abruptly end, but may be continued elsewhere as suggested, in a similarly-graded but more ethereal chain of elements?

Thus we may have O, H, C, and N combining to form dead matter, whereas these four elements, plus X, the hypothetical element to which I have alluded, may, in combination, form living matter.

I would even suggest that the brain matter of an animal holds in its composition a more advanced element of a higher group than that which enters into the composition of vegetable matter, the presence of a still more advanced element being responsible for the superior qualities of the human brain.—Yours, etc.,

ALFRED R. SUTTON.

"Newstead,"
Waterloo Park,
Liverpool.

"DUAL DREAMING."

SIR,—Referring to the letter of Mr. Arthur Butcher in your issue of July 4th, the following was related to me by an ex-officer, and goes a long way beyond dual dreaming:—

My father was in the West Indies. The family at home were my mother, two sisters, one brother and myself. I slept in the same room as my brother. On rising one morning I said to him, "I dreamt last night that the governor was ill." He said, "I was just going to say the same thing to you." At the breakfast table we found that our mother and two sisters all had the same dream. Later we learned that our father was ill at that time. Happily he recovered.

It has often seemed to me that a true understanding of dreams will be one of the keys to the great mystery which the readers of LIGHT are trying to solve.—Yours, etc.,

ALLEN SIMS.

Waverley, Felixstowe.

SIR,—A case of dual dreaming will be found in "The Annals of Psychical Science," Vol. III., p. 403, reported by Dr. R. Warcollier. In this case the sleepers were in the same room. One dream to some extent supplemented the other, but the circumstances presented were similar.—Yours, etc.,

H. A. DALLAS.

Crawley, Sussex.

"DUAL DREAMING."

SIR,—A correspondent in LIGHT desires to know of a similar experience. I can give one. Some years ago I was within a few days of my marriage, and in the house was an old lady, a relative, very ill. One morning the housemaid and a young lady, also a relative, had the same dream though they were not in the same room. They saw a wedding carriage at the door, much luggage ready to start, and a hearse behind it. The old lady died a few days afterwards and I was a widow within the year.—Yours, etc.,

J. HANBURY.

13, Clarendon Square,
Leamington Spa, Warwickshire.

SIR,—I found the dream experience referred to under above title in LIGHT of July 4th very interesting, as I had a similar experience, and in this case, also, there had been no foregoing occurrence or conversation to cause our dream.

I had a most pleasurable sensation of skating at high speed, hands crossed, with my mother on my left, along many miles of what appeared to be a canal, through level unwooded land, passing occasional short, graceful trees covered with hoar frost.

On relating this to my mother, who slept at the other end of the house, I was surprised to learn that she had enjoyed exactly the same experience of skating, canal and scenery. When I asked "Which side was I?" she immediately replied, "On my right!"

I do not know whether my mother was a good skater in her youth, but we often waltzed together in perfect unison; and that dream experience, several years before she was called away from me, helps me to believe that we shall again in the Summerland be able, hand-in-hand, to express our happiness in the poetry of motion.—Yours, etc.,

CLARICE TAYLOR.

36, Stanway-road, Coventry.

PECULIARITIES OF SPIRIT VISION.

SIR,—The following may prove of interest to Spiritualists, and is so suggestive of the spiritual nature of the mind's eye, so to speak, when dissociated from the body, that it merits further inquiry.

Just out of curiosity I asked my wife, through the mediumship of Mrs. Dowden, whether she could tell me what were my new pets, which I kept in the hall. The answer was affirmative; and rather slowly was spelt out the word "moths." Now the curious thing is that they are caterpillars of the puss moth, which I am sure she had never seen on this plane, and they are only a month old, though they remain in the caterpillar stage some ten to twelve weeks. When I said, "But they are only caterpillars at present," she replied that she saw them as moths. From this it appears that, by her, only the next phase or soul-body was seen!

It is somewhat of a puzzle that the poplar leaves on which they were feeding were described as "grass," and she explained that she only saw a greenness. In order to see me distinctly, she must use the eyes of the medium, though she can always see my thoughts.

On another occasion I asked her if a particular landscape on the Downs appeared to her the same as to me, and she said, "Yes, but I see more than you do, since I see all the buds of flowers that are coming on." This is in keeping with the foregoing.

Is this condition of perception of mundane things on the discernate side a general one, or peculiar to a certain stage of progression?—Yours, etc.,

R. A. MARRIOTT.

Kingstonridge, Nr. Lewes, Sussex.

SPIRIT COMMUNION.

These are my flowers to you, Dear One;
Wet with soft dews from the Summerland;
Cool with the thin mist of my breath.
They are so white and frail, here in the darkling of your grey earth;
They might be stars that I had gathered
Out of the Night's chastity.
But they are my flowers to you, Dear One.
I set them, silken and pale, amid your hair,
While my shadowy lips kiss the last slow tears,
One by one as they fall, from your eyes.
Your lonely heart is comforted now—and mine—
Because I have come to you
Here in this dim room where you sit—
Your thoughts climbing the dark to me—
And I know that at last you are aware of my presence.
—ETHEL KNOTT.

LIGHT,

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

THE "MARGERY CASE" AGAIN.

It would take a whole issue of LIGHT to cover with any degree of completeness the controversy regarding the mediumship of Mrs. Crandon ("Margery") which has raged so long. So long as psychic investigators consistently ignore the fact that they are dealing with *psychical* as well as *physical* quantities, even in the region of what is known as physical phenomena (strictly speaking it is, of course, psychophysical), so long shall we have these unedifying squabbles and utterly sterile debates.

We have watched these controversies for a good many years now and have become so weary of the eternal stupidity shown that we are seldom tempted to take part in them. Will it never dawn on some of these supposedly scientific psychic investigators that they are operating in a region in which mental forces as well as physical ones are concerned—that they are making experiments in a chemistry of personality, in which the will, the affections, the sympathies and all the subtler elements of the human soul are concerned?

They are quite familiar in their everyday experience with the strange distortions and perversions which result when powerful personalities are engaged in subjugating weaker ones, coercing them, inhibiting their natural and true expression of themselves. They can see those things any day in the law courts, on the stage (at rehearsals), in the concert room—where we have known, for example, a sensitive artist unable to produce music while there stood near him a person whose presence he loathed—in the drawing room, the office, the market place. Heavens! where are their eyes and their imaginations?

It is a tragic farce or a farcical tragedy that sends these thick-hided, dull-minded creatures into an experiment where all these delicate sensibilities are raised to their highest power. *Fiat experimentum*—let us investigate the chronometer with a crowbar and pray let a blacksmith be present to superintend the operations!

And they call this Science! The great shadow of the Ass of the Ages still lies darkly over humanity. The Communist is out to reconstruct Society with a bomb and an automatic pistol. The scientific psychical researcher would discover the soul and sends for an anatomist and a conjurer.

Here is no condemnation of Science truly so called. It is only a protest against blundering ignor-

ance, invincible prejudice, that coxcombrity of the intellect which we know as pedantry—and a hyper-criticism that refines and refines with an artificiality of words until there is nothing left but futility and inanity.

We have been reading the Journal of the American Society for Psychological Research, in which Professor McDougall gives us some "Further Observations on the 'Margery' Case," in reply to Mr. J. Malcolm Bird. In the course of the article Dr. McDougall prints a letter from himself to Mr. Dingwall. We quote the first sentence of the postscript to the letter:—

"You express yourself frankly as satisfied of the reality of ectoplasm."

There is an article also by Mr. J. Malcolm Bird dealing with Mr. Dingwall and the "Margery Case" which is especially interesting reading. It suggests that Mr. Dingwall has in his turn come under the scrutiny of the investigators, although they are not examining him for ectoplasm but rather for traces of consistency.

Mr. Bird writes vigorously and incisively and shows critical judgment. But then Mr. Bird is a journalist as well as a man of science, and so a sturdy common-sense comes in, as well as a blistering wit. We will not transplant to our columns some of the pungent reflections which Mr. Bird makes on Mr. Dingwall—we deplore personalisms although they are sometimes very necessary—indeed "the only way." But we may at least quote this acute generalisation:—

In an informal address to members of the New York section . . . I pointed out that the scientific viewpoint, as defined in many minds, means that all affirmatives must be proved again and again, with irrational rigor; whereas a negative requires no proof at all, but stands by virtue of mere inertia. In the words of Baron Hellenbach, "There is a scientific incredulity which exceeds in stupidity the obtuseness of the clothopper." A sufferer from this species of intellectual myopia does not in the least appear to care how many things he rejects that later turn out to be facts, provided in the process he succeeds in never accepting as fact any single thing that may turn out *not* to be fact. True science, on the other hand, suffers just as keenly under an error of exclusion as under one of inclusion. True science is just as vitally interested in getting *all* the facts as in getting a hundred-per-cent. insurance on its acceptance of facts. The true scientist must shoulder the responsibility of being right, alike when he says "yes," and when he says "no." Any other course is too easy.

That is well said. But we come back, as ever, to our reflection that the true scientist of Spiritualism is the earnest and intelligent Spiritualist. We knew in older days many a sturdy Spiritualist of the trading and labouring classes; some of them were unlettered men, but each had enough sound sense to have furnished forth half a dozen University-trained Professors. They knew the realities and the fallacies, the strong points and the weak ones, of the psychic phenomena they examined. We have never heard anything discovered by later psychic science that these home-spun philosophers did not know—only they had no names for their discoveries. They were the first to discover and proclaim the fact that some of their phenomena were not due to discarnate spirits but only to undiscovered powers in themselves.

Yet we have lived to hear them and their successors twitted with a propensity for attributing everything to spirits!

Yes, Mr. Bird is right. We want true science in this matter—not a logic-chopping and pretentious ignorance, full of shallow sophistries, evasions and timidities, looking for the spirit of man and dreading nothing so much as the possibility of finding it.

We cannot always succeed; but, if we fail, we can always fail—in good spirits.—R. L. STEVENSON.

SIDELIGHTS.

From the correspondence on Spiritualism in the "Morning Post," we quote the following, by Dr. Abraham Wallace:—

When in California in 1920 I had a remarkable experience with a slate-writing medium. I purchased a pair of slates, and before leaving my hotel I wrote a letter to G. T. [an old medical friend, deceased], sealed it and fixed the slates together with the letter between them, and proceeded to the house of the medium. In my letter to G. T. I said: If you cannot use the slates, try to get into contact with my old friend, William T. Stead, and perhaps he will help you. The slates never left my hands after entering the house of the medium, who sat at a distance of about sixteen feet from me, and never touched the slates. I felt no vibration or any indication as if writing were going on, and in about ten minutes the medium said he thought I would find something on the slates. On opening them I found my letter with seal unbroken, and on one slate there was a letter signed by G. T., and on the other a letter from William T. Stead.

I do not know of any other hypothesis than the Spiritualistic one which will explain all these varied supernormal phenomena.

As an example of how the popular Press is taking Mr. Hannen Swaffer's already famous book, "Northcliffe's Return," we take the following from the "Sunday Express":—

Hannen Swaffer was once a sceptic: he is now a passionate believer. He is honestly and sincerely convinced that he heard Lord Northcliffe speaking in his own voice through the mouth of a medium. It was not merely a voice which might have been Lord Northcliffe's voice. It was not a voice which had merely the manner and emphasis of Northcliffe. It was "a voice which was actually his in the sense that it sounded exactly like the voice which I remember."

Referring to the sittings of the American S. P. R. with "Margery," noticed amongst this week's Current Items, the "Banner of Life" (June 27th) says:—

Incidental to all these sittings, there appears at every one an announcement of certain facts concerning the apparatus which can be known only to the mind of Walter [the control], and cannot by any possibility be present in the minds of any carnate sitters. These subjective manifestations, which can only mean the separate existence and presence of an intelligent Walter, are being carefully preserved, with signatures of the sitters. The whole experience is one: a voice in the cabinet, proved to be entirely independent of the vocal apparatus of the psychic, tells us of a fact which cannot be known to any of us, and it is immediately proved to be true. This voice then promises or prophesies a physical phenomenon. The phenomenon then occurs. The camera confirms it. To the unprejudiced mind, the real open mind, this series of occurrences seems to make a complete chain of evidence of the existence in the séance room of a discarnate intelligence.

Regarding the continuous demand for more and more phenomena of the same kind, in view of the constant accession of new investigators, the "Harbinger of Light" (June 1st) takes occasion to quote the following dictum of Alfred Russel Wallace:—

Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other Sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. This being the state of the case as regards evidence and proof, we are fully justified in taking the facts (and with them the Spiritual theory as the only tenable one) as being fully established.

After consideration of the "Morning Post" discussion, Carl Bonax writes a long and thoughtful article on the subject to the "Portsmouth Evening News." Here is a fair sample:—

A great deal is said about the trumpery gew-gaws and instruments Spiritualists employ in their experiments. Well, Archimedes used common sand and wood—yet discovered the principle of the lever. Newton's apple, an ordinary pippin, decided the truth of gravitation. People are too prone to confound the instruments of Spiritualism with its end. As a matter of fact, phenomena can be observed with no paraphernalia whatsoever, and these phenomena are only a means, the means of establishing definite evidence that there is life after death—a beautiful thought, proclaimed and upheld by every religion, but without proof. I, for one, cannot doubt that there is life beyond the grave, for were it otherwise, yesterday would be ashes, to-day a mockery, to-morrow an illusion, and our great and wonderful universe would lose its meaning to me.

Reviewing Blatchford's new book, "More Things in Heaven and Earth" in "John Bull" (4th inst.), Alex. Thompson ("Dangle") thus concludes:—

Blatchford, a lifelong materialist, has come, in the ripe wisdom of years, to define this intangible something [in us] as the "soul," and despite his doubts as to the Spiritualist interpretation of phenomena, he has come to believe that this "soul" survives the death of the body.

That is the more important part of Blatchford's book. His "Spiritualist" experiences may fail to carry conviction. His argument for the existence in us of a higher power than the brain cannot fail to impress the most dogmatic of materialists.

From a review of Sir Oliver Lodge's "Ether and Reality," by Dr. Ronald Campbell Macfie, in "The Bookman" for July, we take the following:—

No escape from mortality can be found in any form of scientific materialism, however subtle. Deep as the great scientist goes into the mystery of matter and ether, he does not go deep enough. His antithesis between matter and spirit is unsound. No distinction can be drawn between the mind and its conception matter—between the spiritual and the material, between consciousness and its contents. The scientific views have pragmatic sanction; for convenience sake we may talk of mind and body, or mind and matter; but the only reality is the reality of consciousness, and matter in the mind, and ether in the mind are equally material and equally spiritual. We do not get the least bit nearer spirit if we substitute ether for matter, nor the least bit nearer the material if we substitute matter for ether. The material is as immaterial as it is possible for anything to be, whether it be an ether wave, or a cupful of protons, or a sack of turnips.

In "The Times" (Literary Supplement) review of Miss Mary Sturt's book, "The Psychology of Time," with reference to tests intended to show at what age young children come to get "the notion of a time order one and universal and refer all events to it," the reviewer says:—

It is certainly amusing, whether or not it is scientifically important, to have discovered that children of eight to ten are all more or less prejudiced in favour of the Einstein theory. One precocious eight-year-old girl summed up the theory admirably and forcibly. Knowing it was Saturday in Cambridge, where she was, and asked what day it was in London, she insisted that it was Sunday in London " 'cos it's a different town, and there are towns where it would be Monday."

As a topic of the hour, "The Daily Telegraph" (27th ult.) had a column article on "Children and Careers," from which we take the following paragraph:—

There is yet another difficulty about guessing what career a child should be trained for. Let us believe that the psychologists can discover with perfect accuracy what a child is fit for at 16, 17, or 18. But where is the psychologist who can promise that the child will be fit for the same thing at 21 or 25? It is not to be done. One child trains on; another trains off. A distinguished surgeon of my acquaintance has been known to say that he was a brilliant mathematician in his youth. It must have been before I met him. But even I myself was once believed to have a turn for mathematics. It did not last. It vanished about the time I met a thing called the binomial theorem. I have heard a headmaster of experience say that no boy who got a junior scholarship was ever fit for anything else. All these general statements, of course, are jests. But the sands of time are strewn with the wrecks of children of brilliant promise. Not to talk of things so unpleasant as wrecks, how many clever children can you remember who turned out to be clever at something quite different from the things in which they shone at school?

Sir Arthur Conan Doyle has reviewed in the "Clarion" (3rd inst.) Robert Blatchford's new book, "More Things in Heaven and Earth," and in the course of a highly eulogistic notice says:—

The book has many outstanding advantages. It is short, and can be read in a couple of evenings. It is cheap, and surely if this message is true it should be put within the reach of all humanity. It is clear, and one does not need to be a highbrow to understand the argument. It is honest, and it does not try to side-step the objections of an opponent, but it meets them squarely. Above all it is virile and arresting, with that personal quality which gives a fine human touch to everything which Robert Blatchford has ever written.

W. B. P.

IN THE HARMONIAL LIBRARY.

By W. BUIST PICKEN.

THE CLASSIFICATION OF MEDIUMS.

Under this heading I hope to contribute, at convenient intervals, an article drawn more or less directly from the works of Dr. Andrew Jackson Davis.

Amongst the numerous important subjects requiring Harmonial elucidation, that of mediumship is conspicuous; and nowhere else is it treated as in the volume entitled "The Present Age and Inner Life: Ancient and Modern Mysteries Classified and Explained"—Twelfth Revised Edition. This book, like many others of the Harmonial series, is unfortunately at present out of print, hence the special need of articles such as I propose to write.

First published in 1868, "The Present Age" gives an account of the great Spiritual Congress that took place in 1852, convened for the welfare of the earth's inhabitants, who have not yet heard of it. Following the sixty pages descriptive of the wonderful Congress are about one hundred and fifty concerned with mediumship, entitled, "The Table of Explanation." It is evident that little can be said about those hundred and fifty pages in one page of *Light*; happily the book is in the Library of the L.S.A.

According to Dr. Davis, there is nothing arbitrary or fortuitous in his progressive arrangement of mediums into the following twenty-four classes and four orders. First the *Outward* order, comprising the Vibratory, the Motive, the Gesticulating, the Tipping, the Pantomimic, and the Impersonating mediums; second, the *Inward* order, comprising the Pulsatory, the Manipulating, the Neurological, the Sympathetic, the Clairlative, and the Homo-motor mediums; third, the *Onward* order, comprising the Symbolic, the Psychologic, the Psychometric, the Pictorial, the Duodynamic, and the Developing mediums; fourth, the *Upward* order, comprising the Therapeutic, the Missionary, the Telegraphic, the Speaking, the Clairvoyant, and the Impressional mediums.

The *Vibratory* medium is one whose body alone is subject to partial control by invisible powers: quakings are characteristic.

The *Motive* medium is employed in the production of physical phenomena such as table levitation and other movements. Imperfectly combined with the impersonating, the sympathetic and the clairvoyant or impressional phases of mediumship, the manifestations of the motive medium may be striking and misunderstood, even attributed to evil or disorderly spirits.

The *Gesticulating* medium, represented by the Shakers and the French Prophets, should remain in quiet circles until further developed, being unfit to appear before sceptical minds.

Intimately associated with the Motive variety is the *Tipping* medium, many of whose phenomena are totally dissociated from a spiritual cause; "yet, if persisted in, the supermundane powers are attracted, and forthwith perpetuate effects which might have been, in the first instance, originated in psychodynamic causes." Planchette performances belong to this form of mediumship—combination effects being duly considered. The *Pantomimic* medium resembles the gesticulating one below it, and the impersonating medium above; but discrimination between them is necessary, or "contradictory manifestations will appear associated with much confusion and error."

The *Pantomimic* medium, *per se*, is one who, "without sounds, visions, or impressions, is partially taken into possession by some guardian spirit, who desires to represent certain thoughts by means of moving the medium's hand."

The *Impersonating* medium represents a class with many modifications, and is seldom reliable. A striking illustration is given in "The Inner Life," of which eight pages are taken up with a description of the next variety, lowest of the Inward Order, the *Pulsatory* medium. Those who obtain the real spiritual *pulsatory* responses in their persons know that there is nothing to which they can be compared. Several illustrations are presented.

The *Manipulating* medium for curing the sick by "laying on of hands" was predicted to increase rapidly. "Circles for developing such media should be formed in every family; this is the best and purest remedy for disease."

The *Neurological* medium, like the Sympathetic, is transitional, exhibiting only partial spirit-control. Ten highly interesting pages are devoted to this often perplexing form of mediumship, in which characteristics of the medium are mixed with genuine spirit control, repelling the sceptical investigator. It is difficult to leave this section—but we must pass on to the *Sympathetic* phase of mediumship, which "is open to every modification of contradiction," to the *Clairlative* medium, "whose faculties are played upon by some guardian spirit" (as in many dreams); and the *Homo-motor* medium, not developed when the "Table of Explanation" was produced. "The Home-motor medium is one who is exclusively and perfectly under systematic and regular control."

Passing from the Inward to the Onward order, first of it comes the *Symbolic* medium, whose similarity to the Pictorial

medium may cause them to seem the same; but whilst Daniel, Swedenborg, and many others were Pictorial, the Symbolic mediums "see in their vision, opened by spiritual aid, the almost exact prefigurations of things that will occur, or that in reality exist."

The *Psychologic* medium is represented by multitudes of persons and temperaments. This class is "particularly known to history as embracing the troupe of mystics and revelators—individuals seemingly under the direct inspiration of the Most High." It is common to Pagan and Christian peoples. Impressive examples are recorded in the "Table of Explanation." The most remarkable feature of such revelations is "the unqualified reliance reposed in them, as literal occurrences, by the nation or country, generally, where they are received." (In "The Seer" the principles of psychological revelations are explained.) The *Psychologic* medium, like the *Psychological* state, requires an article to itself, and in time will doubtless get many expositions. Twenty-four pages of the "Explanation" are given to consideration of this class of mediums.

Next in order is the *Psychometric* medium. Whilst the psychologic subject "is almost always a victim of mental misapprehension, the psychometric media are far more certain"; but as the psychometrist is comparatively well known, we shall pass to the *Pictorial* medium, who sees and describes things that have no material basis and yet represent or prefigure spiritual or psychic truth. Nine pages of illustrations portray the Pictorial medium, who is followed by the *Duodynamic* one. Although "not clairlative, clairvoyant, or psychologic," this variety "is capable of being the fulcrum or centre upon which two things can, at the same time, be accomplished"—e.g., motive power and writing phenomena.

The *Developing* medium is eighteenth in the progressive scale, and had not appeared when Dr. Davis wrote his "Table of Explanation," but was much needed to facilitate progress by other types.

The Therapeutic medium is first of the Upward order, with human magnetism as the wonderful curative power.

The *Missionary* medium is a class that was "just coming on the world's stage" when Dr. Davis wrote his "Table," with extraordinary illustration from his own life.

The *Telegraphic* medium, though not clairvoyant, is "capable of speaking or writing thoughts communicated at a distance, whether the intelligence be living in or out of the body." The term is "a family name for some twenty kinds of spiritually originated phenomena." Swedenborg's life supplies one of the striking illustrations. Our own Stead appears to have been a *Telegraphic* medium. Dr. Davis says that telegraphic communications from the spiritual world "must always pass in history for remarkable 'coincidences.'" The true "thought-reader" is a medium of this class.

The *Speaking* medium, as a *perfect* declamatory manifestation, is too rare to admit of a specific classification. Most of such speakers have "passed through the *pulsatory*, *sympathetic*, and *duodynamic* phases. This angular journey is to be studiously avoided, because when the medium ascends to the *speaking* plane of spiritualisation he is too likely to convey with him the puerilities and impure characterisations of the preceding conditions."

The *Clairvoyant* medium—differing from the normal, organic, independent seer—obtains distinct perceptions of spiritual things and personages, not always associated with wisdom or comprehension. The clairvoyant medium may be "hallucinated and completely deceived by the insinuating presence of some psychological influence, and he will fail utterly either to perceive or understand the nature and signification of the vision presented by a spirit-power." Yet such a medium may be rapidly advanced to the point of public usefulness.

The *Impressional* medium "differs essentially from the mind that gets its interior impressments from the pressure of the laws of nature upon the awakened sensibilities." Mediums for impressions derived from terrestrial minds or from a guardian spirit in the spiritual world are not necessarily clairvoyant or telegraphic; "though the capacity for clear and definite spiritual impressions is, usually, developed through the ascending phases of neurology, sympathy, clairlativeness, and psychology." Impressional mediums have for years been multiplying.

The foregoing descriptions are hardly even "thumbnail sketches" of the twenty-four kinds of mediums that in the "Table of Explanation" are fully described and admirably illustrated by typical examples.

LIGHTS OF NATURE.—Where I live beyond the green fires and the red, there are certain ancient lights that give pleasure to some of us. There is the white light of the moon that comes above the trees; there are the twinkling lights of the stars. They are not so bright as the lamps of Piccadilly Circus. They have no precious message for us; science has not yet taught commerce how to write the word of the pill or of the bottled ale across the moon's face. Nor have the morning stars learned so to arrange themselves in the sky that they may sing together the song of advertisement.—"THE LONDONER" ("Evening News").

THE "SPECTATOR" AND SPIRIT COMMUNION.

From an excellent review of the Hon. Mrs. Alfred Lyttelton's book, "The Faculty of Communion," by Mr. J. St. Loe Strachey, in the "Spectator" of the 4th inst., we are permitted to make the following quotations:—

To put the thing in plain language, Mrs. Lyttelton desires to make us realise the possibility of getting into personal contact with the dead, directly rather than through professional or other mediums. Finally she suggests—and here I believe she is on specially firm ground—that the attempt to do this "is in the direct line of spiritual development and progress." Such a purpose calls once more for an expression of admiration at Mrs. Lyttelton's pluck. But the men of the wiser mind will claim for her that liberty of prophesying which is the gift of our race in general, and was once the proudest claim of the Church of England. I speak advisedly when I say that she has the wiser minds on her side. Shakespeare has put the defence for a book of this kind with amazing poignancy, and put it, with that glorious irrelevance in which he often delighted, in the mouth of a secondary character in a secondary play. This is how "Lafeu" burst out without any excuse, except the final excuse that the manna of a great thought drops from heaven and is always welcome no matter where it falls:—

"They say, miracles are past; and we have our philosophical persons, to make modern and familiar things supernatural and causeless. Hence is it that we make trifles of terrors; ensconcing ourselves into seeming knowledge, when we should submit ourselves to an unknown fear."

Mrs. Lyttelton's book is a protest against those persons who would suffer wounds and death rather than admit there are certain things in life which are "supernatural and causeless." She will not "make trifles of terrors," using terrors in the sense of those things which "beat up and alarm the soul"—things which ordinary men and women always try to persuade themselves are only trifles, which need not be attended to and are therefore best ignored altogether. She will not "ensconce" herself—i.e., dig herself into the trench of "seeming knowledge," or pretend that there is a ready explanation of certain psychic phenomena, of which, as a matter of fact, if we deal honestly with ourselves, we have no understanding, no knowledge. She realises that there are certain cases in which we should "submit ourselves to an unknown fear," look it in the face, and make it our concern.

It is quite an intelligible theory that man gradually dropped his communications with the dead because they were of little or no use to him in the struggle for life, and, indeed, were sources of weakness. The types which survived were the types of men who could, as it were, best shut themselves off from the thousand voices and thronging communications from the other world and concentrate their thoughts upon themselves. Assuming that this is a sound hypothesis, it does not involve the assumption that it will always be necessary to stick to our own job here and not let ourselves be influenced by the dead. It is quite possible that we have reached, or soon shall reach, a phase of intellectual development where we shall be able to bear without inconvenience the silent voices and to fathom the Unseen—when, so to speak, it will not be necessary for our spiritual leaders and theologians to "jam" the wireless and shut off all communications except those which they choose to tell us are alone necessary for our salvation.

The scientific materialists in effect tell us that everything in this world is immortal, though, of course, liable to change. The one exception they make is apparently the consciousness. Not a grain of sand, a wisp of gas, can ever be destroyed. It merely passes into some new shape. The only thing that goes out for ever is the human soul. Though our experience makes us feel with Descartes that we *are* because we *think*, and that consciousness is therefore the most knowable as well as the most important thing in the world, we are to take it on the faith of some piece of crude ratiocination that this same consciousness is "merely ours and mortal." When I hear such things as this I feel inclined to rest myself upon the old limerick about the Zulu and the latitudinarian Bishop:—

"Said the infidel Zulu,
"Do you believe this, you fool, you?"
"No, I don't," said the Bishop of Natal."

The black postulant wrung from his teacher the admission that he did not really believe what he fancied he held to be true. I hope that some day the materialists of science will own up as bravely as did the South African Ordinary.

Mr. C. W. CHILD, who sometime ago broadcasted a lecture on the Hand, has published the lecture as a booklet at the price of 4d., at 6, Netherford-road, Larkhall Rise, Clapham, S.W.4.

RAYS AND REFLECTIONS.

I once heard a very shrewd man, after making investigation into psychic phenomena, proclaiming to a gathering of friends, that there are facts in Spiritualism so wonderful and startling as to seem utterly incredible. That is so. I have seen and heard some amazing cases of apparitions. These things, however, require to be well attested before being put before a sceptical world.

But some people's idea of what constitutes evidence is very quaint. As, for instance, the man who claimed to have conversed with the spirit of his uncle through the suddenly developed mediumship of a friend. "How do you know it was your uncle?" he was asked. The claimant looked a little blank before he replied, "Why, he said he was! Besides, he knew my name."

Then there was the instance of the lady who claimed that a vase had been transported by spirit power from her drawing room to the séance room at the top of the house, and added as a clinching argument, "I can show you the vase!"

After all, some of the religious miracles are accepted by the populace in much the same way. A nun or monk has a wonderful vision of a saint standing on a rock. The vision cannot be repeated, but you can always go and see the rock, which remains as an evidence of the miracle.

The people who are moved to wrath and derision at these examples of "superstition" may be reminded that such things do little harm and may do a great deal of good in a world which, while ridiculing superstitions, is still content to accept war, the most ghastly and demoralising superstition of all.

A writer on Spiritualism, in the "Sunday Chronicle," remarks that it "seems unlikely that what people call media should have the power to drag one out of the unseen. It certainly goes against common-sense." Yes; it seems to me that it also "goes against common-sense" to make a non-sensical assumption and then call it nonsense. It also "goes against common sense" that people who are permitted to interpret Spiritualism to the masses should be so grotesquely ignorant of the elements of it.

I referred recently to the case of a spirit who came back to say that there was no such thing as communication with spirits. I had not hoped to receive such an illustration as that furnished in our correspondence columns last week, by G. A. H., who alludes to the statement of Sir Arthur Keith 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.

That was indeed a droll conclusion. What would Huxley have to complain of? That spirit-communication is a fact? Surely not. Huxley would be the last to quarrel with facts. He would leave that futile task to lesser minds.

Not everyone, it seems, knows what the term Sadducees denotes. I heard that question raised the other day in a discussion and it was explained that the Sadducees were a Jewish sect who believed in neither angel nor spirit, which is, of course, correct. This led to a deplorable incident. One of the party remarked "Such unbelief was very sad, you see." He was promptly (and deservedly) ejected.

The anti-Darwinians, being anxious to disprove the idea that "men sprang from monkeys," organised the "vaudeville show" at Dayton. The proceeding may be classed as one of life's little ironies. We have a spectacle of scrambling and chattering and other monkey-like proceedings.

It is refreshing to see that the nation which produced Mark Twain sees the humorous side of the matter, and can laugh at it with the rest of the world. It is a huge joke for all but the solemn reactionaries. It is true that many scientific authorities now contest the idea that man descended from monkey ancestors. It was more probably from a creature near akin to the ape tribe, but not of it. But if men are destined to evolve into angels, it is little matter whether or not the original ancestor was an ape. It makes no real difference to spiritual evolution or to religion.

Meanwhile we may reflect with satisfaction that a way has been opened for discussion of the whole question by the world at large; and further that many will now read the Bible who never read it before! Let us hope that the real question will be discovered to be one of *ascent* and not of *descent*.

D. G.

THE HOMECROFTING MOVEMENT.

We find many leading members of the Spiritualist community associated with humanitarian and reform movements, which is as it should be, and in this connection we are asked by some of our friends to refer to the Homecrofting scheme, of which some account appeared recently in the "Spectator."

"Homecrofting" is an effort to break the terror of unemployment, by housing every family on a piece of land big enough to enable it to grow its own food supply. The advantages of this hardly need elaboration; for one thing it is a safeguard against the cutting off of the national food supplies.

Professor Scott has set out the scheme in his "Unemployment: A Suggested Policy" (A. and C. Black, 1/- net). Further information will be furnished by Professor Scott, University College, Cardiff, and contributions towards the scheme, for which the sum of £2,500 is required, will be received by the Editor, "The Spectator," 13, York-street, Covent Garden, W.C.2, and acknowledged in that journal.

TRUE SPIRITUALISTS NOT OPPOSED TO CHRISTIANITY.

The statement is often made that Spiritualists are opposed to Christianity. This statement is not true. If it were said that some Spiritualists opposed it the statement would be correct. The majority of Spiritualists, however, do not oppose Christianity as set forth in the teachings of the Christ. The true Spiritualist recognises the spiritualistic nature of the wonderful manifestations and experiences which accompanied the whole career of the Master during His mortal life, and the spiritualistic nature of His manifestation and return after death, too clearly, and the pure spirituality of His teaching and example too thoroughly, to oppose it. He realises clearly what the Churches at present only see dimly, that spiritualistic phenomena and experiences are inseparably connected and interwoven with the lives of the Christ, the Apostles, and the members of the Early Church. That some Spiritualists oppose Christianity and are crude in their methods is true, but whose fault is it? It is largely the fault of the Church, which, in the first place, has treated them with an entire want of understanding and sympathy in the past—and such treatment naturally begets resentment—and, secondly, has failed to supply in these modern times those spiritual objective evidences which the Early Church enjoyed, and human nature demands. The crudity observed among some Spiritualists is likewise largely attributable to the hostility and aloofness of the Church, which has failed to lead in those matters which are her especial birthright. The hope for the future is that the two parties should unite. Each has something which the other has not. The Church possesses a vast and effective organisation, rooted in the past, combined with long ages of training in the spirit of worship and reverence. On the other hand, the Spiritualists have the practical and objective Communion of Saints, and can demonstrate the existence of the spirit world and the fact of human survival, a thing which the Modern Church, under present régime, is totally unable to do. The Church can no more suppress these facts, or prevent the knowledge of them spreading, than she can prevent the rising of to-morrow's sun. Her plain duty is to assimilate them, to claim and practise her ancient spiritual gifts, then a new era of life and usefulness will open out before her.

—THE REV. CHAS. L. TWEEDALE.

THE PASSING OF A VETERAN.

MRS. M. J. BRINKLEY.

We record with regret the transition of Mrs. M. J. Brinkley, which took place at the residence of her daughters at Finchley on Monday, the 6th inst. Mrs. Brinkley, who was in her 79th year, had been a Spiritualist for nearly forty years, and was well-known in London for her generous help and self-denying labours, particularly with the Marylebone Association. She was one of the small band of workers in Marylebone whose efforts maintained the Association at the most critical periods of its career. A genial personality, yet of a keenly practical nature, her advice and assistance was of great value. All her work was honorary, and her financial and social help in connection with the Marylebone Association and the London Spiritualist Alliance will ever be gratefully remembered.

Mrs. Brinkley retained to a remarkable degree her mental and physical activities up to the day of her death, and we are glad to be able to say that her passing was a painless and peaceful one.

In expressing our sympathy with the family we venture to join with them in congratulating their arisen one on her promotion to the higher life. The funeral took place at Golder's Green Crematorium on the 9th inst. Amongst the many beautiful floral tributes was one from the Marylebone Association, of which Mrs. Brinkley was an Honorary Vice-President. Two fellow Vice-Presidents attended as representatives of the Association.

L. H.

SOME NEW BOOKS.

"LIFTING THE VEIL." By Princess Wahletka. (Wahletka, Albert-road, New Malden, Surrey, 5/- net.)

This is a notable book. It gives a short sketch of the life of the authoress, and remarkable examples of her psychic powers. These powers were manifest at an early age, and while yet a schoolgirl her father was persuaded to allow her to appear before the public to give demonstrations which amazed some people and frightened others who were told the inmost secrets of their lives.

There is much valuable advice concerning the inner powers of the soul, the cure of disease and mental upbuilding. The Spiritualist will find much to excite his sympathy and interest in what the author has to say of psychic things. He will join in her Credo:—

I know that there is a future life. I know that the soul lives on after the death of the body. I know that sometime I shall see those whom I have loved and lost.

The book is pleasantly dedicated: "To the gentle little old lady whose spirit is with me constantly and to whom I may be indebted in greater degree than shall ever be made clear until I, too, pass beyond the veil that separates the Here from the Hereafter."

E. K. G.

"OUR LIFE AFTER DEATH." By the Rev. Arthur Chambers. (Gay and Handcock, 1/6 net.)

Humanity, in the bulk, is not made up of fools. When a book based on four sermons preached at a London suburban church in 1892 can be still welcome to the public in its 127th edition in 1925, it is of importance. That is the position in regard to "Our Life after Death," just issued in a cheap edition. It is an old and valued friend in a new and useful dress, carrying its old message of comfort and clear vision.

"TRUTH OF LIFE AFTER DEATH." By Robert H. Jebb. (Aird and Coghill, 2/6 net.)

This little book is partly made up of the author's séance experiences with reliable mediums, personal friends; and partly of messages received by means of automatic writing. Whilst it is one of a type in material, it has pleasant feeling and understanding embodied in it, and will carry wholesome conviction to the large number of new students of Spiritualism who are naturally influenced by personal experiences. It can be recommended as part of the library of the beginner, and as an excellent medium of explanation of spirit communication in the personal, and therefore most natural sense, for the enquirer.

N. T. G.

"PSYCHE" for the present quarter contains a number of erudite articles. "Behaviourism Up-to-date," by the Editor, Mr. C. K. Ogden, and articles by Professors Bouteux, Paulhan, Piéron, and Mr Bertram Russell, who deals with the question, "Is the Universe Finite?" are amongst the contents.

S. N. U. CONFERENCE AT BRISTOL.

The Spiritualists' National Union held its Annual Conference at the headquarters of the Bristol First Spiritualist Church, Bristol, on Saturday, Sunday and Monday, 4th, 5th, and 6th inst. It was attended by 158 delegates and members representing the North, South, Midlands, South Wales and London. Mrs. Jessie Greenwood, J.P., presided.

The business proceedings occupied Saturday, Sunday and Monday morning.

The election of officers for the ensuing twelve months resulted as follows: President, Mr. R. A. Owen; Vice-President, Mrs. Jessie Greenwood; Treasurer, Mr. T. H. Wright; Auditors, Messrs. Keeling and Stewart.

Arrangements were made with the Lyceum Union for joint action and a united representation on the Grand Committee of the International Spiritualists' Federation. Mr. Frank Blake was elected as the official delegate to the International Conference to be held in Paris in September.

On Sunday evening a mass meeting was held at the "Empire" where Sir Arthur and Lady Conan Doyle were the guests of the evening, and Sir Arthur read a paper on "Spiritualism and Early Christianity," which was received with great applause. An audience of over 2,000 were present and great enthusiasm prevailed.

A LEGEND OF ST. DUNSTAN.—As a boy he was taken on pilgrimage to Glastonbury, where they passed the night in prayer. "Overcome by sleep, the boy saw in a dream an aged man clothed in snowy vesture, leading him, not through the simple chapels and half-ruined buildings which then occupied the site, but through the fair alleys of a spacious church, and comely claustral buildings, whilst he told him that thus was Glastonbury to be rebuilt by him, and that he was to be its future head."—"Gasquet, Last Abbot of Glastonbury."

ANSWERS TO CORRESPONDENTS.

D. C.—Materialisation is so rare a phenomenon nowadays that it would be difficult to tell you the "usual" procedure at such séances. It is not always necessary that the medium shall be in a trance. Madame D'Espérance, one of the finest of the materialising mediums, used to be quite conscious during the production of materialised forms, as you will see by her books.

S. C. S. (Oswego, N.Y.)—We are sorry we cannot assist you in the matter. It seems to be rather a question for those on your side of the Atlantic.

C. L. T.—We are giving attention to the matter.

THE DANCING BABY.—Lillian Paterson was a tiny child of three, who, of course, had had no lessons, and whose mother neither danced nor sang. Nor had the little one ever seen any dancing, yet she began spontaneously to dance in a wonderful way, at this early age. At six Pavlova saw her and was amazed, but advised no formal instruction to be given. At this age she would interpret the most classical music in terms of dancing and calisthenic movements; those who could judge described it as Greek and sometimes Hawaiian in character. At six and a half she began to sing, and to sing opera at that; the phenomena were connected with the death of Madame Nordica (in May, 1914), a famous operatic singer. There was good singing ancestry in the family to work on. This was one of the numerous cases studied by the late Dr. Hyslop.—"Journal of the American S. P. R.," 1916.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 19th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Nickels, of Luton. Wednesday, July 22nd, 8, Mrs. A. Patterson.

Croydon.—Harewood Hall, 96, High-street.—July 19th, 11 and 6.30, Mr. Percy Scholey.

Camberwell.—The Central Hall, High-street, Peckham.—July 19th, 11, Service; 6.30, Mr. J. Peters. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—July 19th, 11, public circle; 6.30, Mr. Clarke. Thursday, July 23rd, 8, Mrs. Annie Patterson.

Peckham.—Lausanne-road.—July 19th, 7, Mr. Leslie Curnow. Thursday, 8.15, Miss Hossack and Mr. C. H. Goff.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—July 19th, 11, Mr. F. D. Boyce; 7, Mrs. Maunder.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—July 19th, 7, Mr. Ronald Brailey. Thursday, July 23rd, 8, Mrs. Anderson.

Central.—144, High Holborn, W.C.1.—July 17th, 7.30, Mrs. Crowder. July 19th, 7, Mrs. Kingstone.

Richmond.—Free Church, Ormond-road.—July 19th, 7.30, Mr. A. Punter, address and clairvoyance. July 22nd, 7.30, Mrs. K. Filmore, 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 19th, 3.30, clairvoyance in hall by Mme. Bishop Anderson; 6.30, Service, Holy Communion and Address. Healing Service, July 22nd, 7 p.m.

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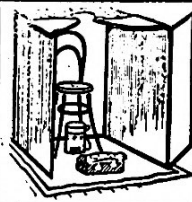
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Free to Members. Non-Members will be charged 2/-, the usual visitor's fee to the Society's meetings. Tramcars from Golder's Green Station to the Queen's Head. Seven minutes' walk to the house.

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