

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTHT MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

THE seed—close cradled in the mother-earth—
Pulsing with life, is near the time for birth.
This troubling of the soil of ancient things
Is full of germination; new life springs
Into the light.

—M. H. W.

THE FALCONER PHOTOGRAPHS.

Dr. Walter Franklin Prince has discovered a mare's nest if we are to judge by the cabled news in several London papers on Monday, the 23rd ulto. Dr. Prince, it seems, has an article in the "Scientific American" claiming he has discovered that certain spirit photographs are fakes. According to the account, the doctor says he wondered if London Spiritualists ever visit the British National Gallery, and then asks if he is the first to discover that the upper two-fifths of Murillo's "Holy Family" is what furnished the basis of a "spirit photograph" under discussion. Our readers will remember a letter from Sir Arthur Conan Doyle in LIGHT of September 12th in which he protested against the use of his name as endorsing the genuineness of the Falconer photographs and pointed out that one of them was a copy of Albert Moore's "Blossoms." Writing in the "Evening News" (we note from his letter on another page) Sir Arthur justly aims that if there was any exposure it was he and not Dr. Prince who made it. As to the other photograph Sir Arthur recognised it as a copy of a picture that could not at once identify the source—Murillo—others did. To this we may add that Mrs. Falconer, the mother of the two boys, pointed out to a correspondent of LIGHT who was in Edinburgh at the time, that the photographs obtained through the mediumship of her two boys were evidently copies of pictures although she could not identify the pictures. Dr. Prince must learn that Spiritualists engaged in psychic photography are quite as alert as he is in these matters, and that the reproduction of pictures in supposed psychic photographs is not a new thing, nor is it one that necessarily points to fraud on the part of the medium. In short, Dr. Prince has still something to learn.

NOT "TOO INTELLECTUAL."

In his recent book, "Man the Master" (L. N. Fowler & Co., 4/6 net), Eugene Del Mar distills some deep wisdom. It is a probing mind that is able to see with clearness that the intellect, although an imperfect instrument, is a very necessary one, and that although it is usually positive to the spiritual world and negative to the physical one, it can unfold and become infused with spiritual life. Mr. Del Mar does not accept the proposition that the present

difficulty with the world is that it is "too intellectual." He says:—

The fact is quite the contrary. At no time in human history has the world been governed by intellect. It has always been the victim of human emotions. In the history of humanity a few thinkers have served as milestones of human progress and almost invariably they have been denounced and condemned by their contemporaries. . . . It has always been a fact . . . that nothing arouses the fears of mankind as does a thinker!

Nevertheless there is a type of mind which tries to reduce everything to intellectual values, and would, if it could, drive out the emotions altogether. As for the spiritual side of things, it regards this not only with disdain but often with denial. Powerful as this class is in a world where thinkers are few, we can afford to treat it with tolerance. These lop-sided natures cannot endure long—they are against the constitution of life which demands an all-round development—an equal cultivation of all faculties.

* * * *

"RADIO MIND."

A further contribution to the many items which deal with this question reaches us in the form of an interview (in a San Francisco journal) with Luther Burbank, whose genius in farming and fruit and flower culture has made his name known throughout the world. It is not surprising to learn that a man who has spent his life in studying the finer forces in the natural world has paid attention to nature's operations in the human mind. The interviewer, who shows a full appreciation of Burbank's character, writes:—

In one of our recent conversations the absorbing subject of radio mind activity was discussed. He (Mr. Burbank) instanced a case in which the contents of a letter were known to him in every particular one day before its arrival. It is his firm conviction that we are in the infancy of a marvellous development along those lines.

We welcome yet another confirmation of our belief that telepathy and all which it implies are amongst the unfoldings of human nature in the near future.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

We are asked to announce that the Laboratory is rapidly nearing completion and that it will be opened on January 1st, 1926, at 16, Queensberry Place, South Kensington, S.W.7. An advertisement will shortly appear in LIGHT announcing the terms of subscription and other particulars, and application forms will then be available.

The Laboratory will comprise a chemical and physical laboratory, séance room, technical library, dark room, workshop, reading-room, facilities for refreshments, and other advantages which will be fully set forth in the forthcoming prospectus.

The Laboratory has the support of every Psychical Researcher of note both in this country and on the Continent, and it is generally felt that its establishment will be of the greatest advantage to psychic science at the present time, when the interest in this subject is so widespread.

AUTOMATIC WRITING AND THE EVIDENCE FOR SURVIVAL.

AN INSTRUCTIVE CASE OF SPIRIT IDENTITY.

By E. B. GIBBES.

A well-known author stated some months ago that he estimated "that in only about one case in a thousand does any fact come through automatic writing that could be accepted as indisputable evidence of survival." He disregarded the fact that this one "proof of the pudding" proves the rest. He had probably only read communications concerning the after life given by deceased persons, through some relative or friends on earth, not realising that quite frequently the identity of the communicator had already been proved to the satisfaction of the recipient. He also disregarded the fact that some years previously one of our leading legal minds—Sir Edward Marshall Hall—became convinced of survival by this very means, *i.e.*, automatic writing.

Whether our friend tried to prove continuity of life, or attempted tests and cross-correspondence through the channel of automatism, I do not know; if so, he apparently failed to obtain contact, probably because in this branch of psychological research there are so few highly developed mediums available to the public.

The case which I here report (received through automatic writing) completely eliminates subconscious intervention, mind-reading and telepathy. The information given in this instance, and subsequently verified, was certainly not in the minds of anyone present or even in the minds of anyone known to us, a fact which must always be taken into consideration. Neither can it be attributed to unconscious clairvoyance; moreover, there was no link or influence of any kind whatsoever to draw this entity to this medium. There is, in fact, nothing that will cover the communication but Professor Richet's theory of Cryptesthesia. That covers everything, of course, but with a word that explains nothing whatever.

Incidentally, the case I am about to present illustrates how the *conscious*, and not the subconscious mind of the medium intervened and played havoc for some months with what subsequently transpired to be an absolutely "water-tight" case, and turned it, for the time being, into what might have been condemned as a false message.

On November 16th, 1924, Miss G. D. Cummins and I went to the house of Capt. and Mrs. R— for a sitting. They were friends of mine, and she had not previously met them. Taking a pencil and a block of notepaper, she placed her left hand over her eyes, a proceeding which in her case soon induces a state of semi-hypnosis. After a few seconds "Astor" (her control) began to write as follows. (Our remarks are given in parentheses.)—

"Astor is here. There is one here newly-dead I think, anxious to get some message through, he is only just passed over and has still his astral envelope about him." (Please ask him to speak.)

At this point the writing changed:—

"Is this the earth? How queer, I thought I was dead. Is my wife there?" (We don't know who you are.) "Surely you see me." (No, we can't.) "Then perhaps if I tell you who I am you will tell my wife I am alive." (Yes, please do.) "Hubert my Christian name." (That isn't sufficient.) "Try and listen now."

Here the pencil hesitated a little, making only a tiny movement, then the following was written and underlined:—

"Bois R—." (giving the name of a place.)

"Did you get my name?" (Yes, that is clear.) "The place I lived in, write to Highfield; my wife lives there." (I wonder if we have your name correctly.) "Yes, Hubert Bois, Bois."

Here the pencil gyrated as if there was some difficulty, and again the word Bois was written.

(Alright, your name is clear. I will try and trace you at that address.) "Yes, yes, R—, tell her that I am alive, I know how she is grieving. Tell my wife her husband will be watching for her and give her my love. I am in dimness, but don't tell her that, I feel this is only the beginning, I have faith. I know I shall find heaven and my God eventually." (We don't know where this place is that you mention, but I will try to trace it.) "England, R—; it's not a foreign name, I am English." (We are wanting someone else to speak, so must ask you to come again some time.) "Yes, please let me come again, I am so relieved to feel the earth has not stopped. I thought everything had stopped at first. Good-bye."

As the sitting was held for others it was impossible to continue this script. The medium, when I told her later of the message of Hubert Bois, at once jumped to the conclusion that the communication emanated from her subconscious mind. She asserted that some years ago she had known a man of this name. Nevertheless, by means of the A.B.C. Time-Table I found a town in Cheshire called R—. Neither she nor I, to our conscious minds, had ever heard of it. I wrote to the Postmaster, but he replied he could trace no one of this name in that district. For the time I let it go at that, dwelling on the subconscious theory and the fact that there seemed to be nothing further we could do.

On December 13th following, Miss Cummins and I were experimenting at the Ouija board, she being blindfolded. I was recording and watching the words spelt out. At first the communication consisted of a few disjointed words from Astor showing annoyance at the bandage. Then followed "Hubert Bois, my wife, write pencil." All this was spelt out slowly. I removed the scarf and the communication proceeded rapidly.

"Give my wife my love, give it to her, will you please?" (If I can. Tell me if you know when you died?)

"November, will you give my message? My love, and I am alive. Tell her that."

(If I can find the correct address.)

"Highfield—Highfield Road."

(Is your name really Hubert Bois? I was thinking of another Hubert who had communicated.)

"Yes, Bois."

(I wrote to R— in Cheshire. Is that right?)

"R—, Scotland. I am confused, please find my wife. Let her know I am alive. She thinks I am dead. I am not dead at all. I feel so clear now. My memory is muddled still, but I can think and I have no pain at all. She may not believe or consider it is really true. How did I succeed in getting back to the earth? I don't really grasp what this really means. I saw you in a whirl of mist. It is clearer to-night."

(You remember speaking to us on a previous occasion?)

"A lot of shapes were near me then but when I saw the light I simply went straight for it. I didn't

care. I wasn't frightened. I just wanted light to see, to know what had happened."

The word "Scotland" came as a surprise and on referring to the A.B.C. I found that there was in Scotland a town of a similar name. I delayed applying to this district, however, for a few days and strangely enough on December 17th I received a few lines from the Postmaster at R—, in Cheshire, referring to my enquiry for the name of Bois and informing me of the fact that there was a Mr. and Mrs. Boyce living at Heathfield Road, R—, Scotland.

Subsequent enquiries at that address, however, elicited a curt reply to the effect that their name was not Boyce or Bois, but Boyes and that they "had never had a Hubert in the family."

It seemed to me that I was on a false trail again, and being much occupied with other scripts and communications at the time I put the whole matter aside. Some months later, in thinking the case over, and as a result of further study of the phenomenon of automatic-writing, it occurred to me that if the communications were made phonetically a mistake might have occurred in the spelling of this name owing to the medium's conscious connection with it. If this were so, it was quite possible the name should have been spelt Boyce and not Bois. Therefore, I applied again to the Postmaster at R—, in Cheshire, asking for information regarding a Mr. Hubert Boyce. His reply was to the effect that Mr. H. Boyce lived at 10, Highfield Road, R—. It seemed the problem was solved. I wrote to that address and received a reply by return from the widow of Hubert Boyce who, she stated, died on November 11th, 1924.

At this point I must diverge in order to record what might be alluded to as a "side-light" on the case.

At the same sitting at which Hubert Boyce originally communicated, another entity, well known by name to all psychical researchers, spoke also for the first time. We had transferred to a small Ouija board, at which Capt. and Mrs. R— often sat. On this occasion Miss Cummins and Capt. R— were seated opposite each other, their fingers lightly placed on a piece of glass. However, when this entity wrote his name we again speculated as to how far the subconscious minds of the mediums and sitters had affected this communication, though he was unknown personally to all and came as a complete surprise. I subsequently followed him up through other mediums including Mrs. Osborne Leonard, and have, I think, by this means fairly proved that it was not the intervention of anyone's conscious or subconscious mind on the occasion above mentioned.

In order to get at this entity again, at a sitting with Miss Cummins for automatic writing on December 1st, I asked Astor to call him, giving his name. He purported to speak after a short pause.

My first question was as to whether he had really spoken to us at the house of Capt. and Mrs. R—. The answer came at once: "I tried to speak through the old man. It was very confusing, someone else was trying to talk, too, who said he had not been able to give you his name properly, or something like that. Anyway, I tried to get my message through in spite of him and other influences."

The point of interest in the above lies in the fact that this entity made a spontaneous allusion to the effect that someone else was trying to speak who had not been able to give his name properly. This was strictly against the expressed views of the medium, who had completely turned aside the communication of Hubert Bois as the intervention of her own subconscious mind. Also the idea that there had been any mistake regarding the spelling had occurred to neither of us at that time. In looking back I blame myself for the utter stupidity I exhibited in not sooner following up the hint thus given me by him (also by the postmaster in referring me to the other spelling of the same word). It seems obvious, now,

having traced Bois to be Boyce, that both his communication and that of this entity thus alluded to, were perfectly genuine. It was put through against the conscious and subconscious mind and will of Miss Cummins and against all thought or influence from the sitter.

In the foregoing communications from Hubert Boyce I fail entirely to see any indication of mind reading on the part of the medium or influence of any kind from the sitter, nor can the information given be accounted for by the intervention of any subconsciousness from any source. Neither is it a case for telepathy, it being rather a remote speculation to imagine any living person ejecting at random a name, address and message to be given to another living person by means of automatic writing. So far as my investigations have carried me, I cannot see that this case can be accounted for except by the spirit hypothesis. What is more natural than that this discarnate mind (if death is what so many who return state it to be) actually saw the psychic light of the medium and "went straight for it." He proved his identity as regards his name and address and what followed seems quite comprehensible. It is far easier to imagine that Hubert Bois or Boyce was cognisant of and recollected the fact of the existence of two towns of almost the same name than to speculate and raise untenable points to account for the mistake of the introduction of the word Scotland. Hearing his first effort had failed, in his anxiety to get some message to his wife, it is probable that his mind went to the other town and the thought was quickly communicated to the medium's brain—in fact, he confirms this by adding he was "confused." Perhaps he realised this slip but was powerless to stop it. This is probably a case of unintentional thought transference—from the dead to the living—and may often account for misinterpretation for which the medium gets the blame.

Granting the possibility of telepathy, if his widow was the telepathist on these occasions, surely she would, being still on this earth, have known the locality with which both he and she were associated and have telepathed the right one!

It must be mentioned that the medium knew nothing of my quest for evidence regarding the identity of Hubert Bois, beyond the fact that I had failed to trace him in England or Scotland. Since December last we had not spoken of him.

(To be continued.)

EARTHLY CONDITIONS CONTINUED IN SPIRIT LIFE.

There are many beings in that immortal life—men and women—who have not yet outgrown the conditions belonging to the physical existence. The intensity of the will-force with these persons is so powerful, when applied in any direction, that it is difficult to detach it from the object in view, and to direct it to and through other channels of expression. Hence the positive, ambitious, energetic man of the world, who pursues his own business and pleasure, regardless of the rights and privileges of others, remains the same grasping, exacting individual after passing out of the body. Men and women, once of fashion and wealth, autocratic and haughty in their demeanour—some of them rulers and sovereigns over multitudes—have remained in a sphere of unhappiness for many years. Wrapping the pride of their selfishness around them, they have dwelt in a condition of cold and darkness, the chill and shadows of which were but emanations from their own lives, until they have at last grown weary and have stretched their hands upward in search of light and warmth.

Finally, when such individuals do feel the necessity of turning from the old life—which necessity comes to them after a long siege of battling against opposing forces, vainly striving to be recognised and obeyed, making futile attempts to gain power and dominion over others, and at last obliged to recognise their own impotency and utter littleness—they begin to perceive the grandeur of spiritual labour, and to acknowledge and respond to the efforts made by ministering, industrious spirits to teach and bless them. . . .

They now see with the clear vision of the soul: . . . they dwell in the spirit world, and not amid the murky confines of sensual life.

—FROM "LIFE AND LABOURS IN THE SPIRIT-WORLD," through the mediumship of Miss M. T. SHELLHAMER.

INDISPUTABLE PSYCHICAL PHENOMENA.

ADDRESS BY MISS F. R. SCATCERD.

Miss Scatcherd spoke in the large hall of the Museum at Hull, under the auspices of the Hull Psychical Research Society on the above subject on Wednesday, 25th ulto. The following is a brief summary of her address:—

The psychical phenomena with which I am dealing to-night belong to the order of incontestable facts. That is, they depend upon human testimony, established by automatic or mechanical record, confirmatory of that testimony. I do not refer to the testimony of the past, except where I have personally shared in the experiments, for overwhelming as that testimony is, one has but to read the recent controversy in the "Times" and other news organs to discover that not only is a live dog very much better than a dead lion, but that any live, long-eared creature, braying forth the most astounding nonsense will be received by certain sections of the public with equally asinine applause.

Were you to read some of my recent correspondence with regard to the Armistice photographs, you might be tempted to indulge in far stronger language than I am using.

Nevertheless, the Press as a whole is with us, and errs more from lack of knowledge than from want of goodwill.

Take, as an example, Mr. Sisley Huddleston's admirable and sympathetic article on Victor Hugo's conversations with the illustrious dead ("John o' London's Weekly" October 10th, 1925). Mr. Huddleston is troubled by the fact that the spirit of Shakespeare should communicate in French of "Hugoesque flamboyance."

Yet the first discovery made by the investigator of true telepathy between mind and mind in the case of the living, is, that ideas and images, rather than verbal forms, are transmitted by the agent, and that the percipient clothes these mental pictures in his own language and of necessity in his own characteristic style. More especially is this true of unconscious or sub-conscious phenomena.

To-night I shall hope to prove to you the existence of (a) Human radio-activity, first demonstrated by the French discoverers Dr. Baraduc and Commandant Darget, in whose experiments I took part; (b) that these radiations vary in colour and intensity; (c) that they may be solid, fluidic, and gaseous.

The various phenomena may be produced spontaneously, more rarely at will, in which case they give evidence of being moulded by the conscious human intelligence.

The image-forming faculty, consciously or unconsciously exercised, accounts for much of the phenomena deemed fraudulent by the inexperienced.

A good example is the Red Indian in the first Armistice Photograph, which is claimed to be fraudulently reproduced from the cover of a well-known magazine. The conditions obtaining often preclude these facile explanations.

I will show you photographic evidence that frequently these emanations are controlled by intelligence not that of any of those present during the experiment.

The reproduction of cheque signatures of a deceased person unknown to those present is a case in point.

Then there are materialisations, three-dimensional solid bodies possessing all the known characteristics of matter, living forms obeying known physical laws except as to their genesis, duration and disappearance, best illustrated for the modern scientist by the experience of the late Guillaume de Fontenay and Dr. Geley, also Madame Bisson, Baron von Schrenck-Notzing and the eminent Frenchman, Professor Charles Richet.

These phenomena I have called indisputable because they can only be set aside by denying all validity not only to the most gifted types of scientific mind with whom I have been privileged to associate in this respect, but by breaking every canon of goodwill, faith, common-sense, honour and decency. For in the examples placed before you no other conclusion is possible except that these are either facts of the scientific order, or they are the results of senseless conspiracy on the part of some of the best and noblest of the human race—philosophic, religious and scientific pioneers. For these examples are taken from the work of such men in the presence of the indispensable medium, who, however, has not been allowed to work under conditions permitting of fraud even were he or she so inclined, for the medium's sole contribution in the examples I will show you has consisted in his co-operative sympathy and passive presence, all the necessary operations being carried out by the investigators themselves.

A number of interesting lantern views were then shown and fully described by the lecturer, whose address was heard with the greatest interest. The meeting terminated with a cordial vote of thanks.

LETTERS TO THE EDITOR.

THE MEDIUMSHIP OF "MARGERY."

SIR,—I gather from some newspaper cuttings sent to me from America that the well-known medium, "Margery" (Mrs. L. R. G. Crandon), of Boston, has been "exposed" again, not by Houdini this time, but by a group of investigators at Harvard University.

No charge of fraud has been made by them, but unconscious movements of the leg of the medium in the production of some of the phenomena is alleged.

This investigating committee entirely fails to account for the wonderful "Walter" personality, and it is almost incomprehensible that their sittings should end in a fiasco as did those of the "Scientific American" Committee.

No definite decision as to the genuineness or otherwise of the phenomena has yet been arrived at, and she has yet to sit before a body of investigators who have the courage to make public their real findings in the case.

Mr. McDougall, of Harvard University, in a record of one of his sittings with "Margery" stated over his signature on November 7th, 1924 (see facsimile of original letter in "Psychic Science," for July, 1925), that the bell-box rang without contact in red light, and yet in his public pronouncements he refuses to come out for the genuineness of the phenomena; one reason possibly being, as he stated, that to admit it would mean that he would have to change the philosophy of a life time.

Only those having the courage of their convictions and willing to publish the facts as they find them, even if they are contrary to their preconceived belief, and who are not fearful of losing any prestige or position by reason of the publication of their conclusions should find a place on these investigating committees.

In the meantime both "Margery" and her husband, Dr. Crandon, must be enduring a mild form of martyrdom on account of so many hostile attacks, etc., but it is fortunate that they have a fine sense of humour to sustain them, added to the humour of the irrepressible control "Walter."

I only had one sitting with "Margery" prior to the one of which this is a record, and although I do not claim to be a scientist but an ordinary business man who has given some time to the study of psychic phenomena during the last six years, it was sufficient to satisfy me that absolutely genuine phenomena of many kinds were witnessed; I would especially refer to the ringing of the bell-box at command, and the voice heard whilst the medium's mouth was full of water, the bell-box phenomena taking place in good red light, and with complete control of the medium.

In view of the absence of any final result achieved by this latest investigation at Harvard, the "Scientific American" fiasco, and in the past the adverse decisions of the London "Referee" investigation (some twenty years ago), the Seybert Commission, and the Dialectical Society's findings, I sometimes think that it is not decreed that concrete proofs of survival of personality and communication with the unseen should too suddenly be revealed to all the world, and that perhaps it is better that these great truths should gradually be made known. It is a fact, however, as stated by Sir Arthur Conan Doyle in his address at the recent Remembrance Service at Queen's Hall, that the truths and philosophy of Spiritualism are gradually permeating all religious thought, even though Spiritualism is not always getting the credit for it.—Yours, etc.,

ROY HOLMYARD.

** Mr. Holmyard sends us a record of a sitting with "Margery," held in Boston in April last, which we print on another page.

SIR,—While I hold no brief for Mrs. Crandon's mediumship, of which I have no personal knowledge, I would like to call attention to some of the inconsistencies and illogicalities contained in the article by Hudson Hoagland, and printed in the "Atlantic Monthly," in which he deals with the recent investigation of Mrs. Crandon's mediumship at Harvard University.

The most shocking of the charges made against Mrs. Crandon is that during a certain séance she proceeded to remove "various objects" from the region of her lap, after manipulating them with her right hand; and we are told that as "the search made by Dr. Fawcett before and after the séance, of course revealed nothing, the things displayed on the table must have been stored away internally, and no internal examination has ever been permitted." But it was explained earlier in the article that in Dr. Crandon's opinion, "to make such an examination thoroughly satisfactory it would be necessary to examine the digestive tract, which would be a painful inconvenience to the medium. He did permit us, however, to supply tight securely covering the medium's body."

The logical necessity of the conclusion "must have been stored away internally"—is not apparent. Mr. Hoagland attends a séance for the sole purpose of studying certain supernormal appearances and disappearances, and

when he witnesses them he affirms that they must (not may) be the product of trickery. Here we have an investigator taking for granted the impossibility of the very thing he is supposed to be investigating! Against such a mental attitude mediums (as well as the Gods!) contend in vain.

And yet, after making the above specific charge of premeditated deception, Mr. Hoagland, in his summing up, admits, "We believe that a large number of Mrs. Crandon's phenomena have been produced by automatism aided by high sensitivity to suggestion."

But why bring in "automatism" when the medium has just been accused of coming to the séance with her inside packed with "various articles," to be regurgitated for exhibition and then reswallowed?

The reason apparently for introducing the theory of "automatism" is not a regard for Mrs. Crandon's feelings, but to account for the activities of her so-called brother, Walter—"witty, tactful, obliging, entertaining, full of wonders and tricks"; who, we are informed, "was born through experimental functioning, such as automatic writing, table-tipping, and the like"—a psychological pedigree incompatible, surely, with a prearranged system of deception such as that with which the medium was previously charged.

Mr. Hoagland attempts to prove too much; he makes use of a superfluity of explanations, and they are mutually destructive; in fact he seems to put forward all the explanations he has ever heard of, in hopes that some of them will explain. But then it should be said that Mr. Hoagland opens his article by confiding that his "serious interest in psychic research dates only from last winter."

In a statement to the "New York Times" Mrs. Crandon asks, "Is there not somewhere a group of real trained investigators who will study these things fairly?" and then, after expressing her very natural preferences for "men who are not deaf either to the sounds at these sittings or to the voices of their own consciences," and for "scientists who can keep awake," she concludes, "Seriously, all I ask on behalf of this subject and myself is fair play." A very reasonable request, though one which in a democracy is seldom accorded to a minority. Certainly Mrs. Crandon displays a courage and temper that are admirable; and in estimating the worth of her mediumship it cannot be denied that the methods and manners of the men who condemn it argue powerfully in its favour.—Yours, etc.,

B. M. GODSAL.

San Diego, California.

A VISION OF LORD KITCHENER'S FATE.

SIR,—The night before Lord Kitchener's death was announced I had a peculiarly vivid and horrible dream. I felt that I was in the engine-room of a large ship with shining pine woodwork around me. On a shelf lay about half-a-dozen bombs (what I felt to be bombs—I have never seen one), one of which was shaped something like a large peg-top; it had coils of copper wire wound round it which had been fastened by a screw nut. Without seeing the nut I felt that it had been removed, and I watched the wire, fascinated. I knew that when it finished uncoiling the bomb would explode. This it did with a terrible crash, throwing masses of wood and steel into the air.

Then in that curious way in which dreams seem to be partitioned, in the next part of my dream I saw a black night; heard the howling of the wind; the angry rush of waters and saw floating men and debris all around. I then found myself on a lonely beach on which were scattered bodies, and towering over it was an almost perpendicular cliff up which two or three sailors—I can see two of them plainly now—were climbing with bare feet, constantly slipping back in their attempt to arrive at safety. That faded, and I saw Lord Kitchener standing at the top of a cliff, hedged around by barbed wire, gazing out over the sea. There seemed to be no living soul near him. He was wearing a military cape and a gib hat, such as I have never seen.

At this I awakened. I was so terrified and so fearful to go to sleep again, lest I should again dream of horror, that I awakened my friend that she might remain awake with me until I had got over the shock. We were both so impressed with my dream that I at once wrote a detailed account, and tried with my very inadequate skill, to draw a map of the beach, and the cliff of the final scene, for it was so deeply impressed upon my mind.

This account was posted to Lord Balfour (then First Lord of the Admiralty) at 8.30 that morning. Late that afternoon the public announcement was made and the evening papers had placards stating that Kitchener was dead.

I received a letter from Lord Balfour acknowledging my letter. It was most courteously worded but, ambiguous in tone, giving me to understand that though my dream was interesting it probably was only a dream.

In view of the articles in the "Referee," November 8th and 15th, and the statement made by Mr. Frank Power on

Kitchener's "so-called" death, also the statement that he was rescued alive, I think the corroboration of my dream after all these years have elapsed is more than remarkable. Yours, etc.,

BERTHA WOOLCOTE.

85, Guilford-street, W.C.1.

THE REALITY OF HEAVEN.

SIR,—Sir Arthur Conan Doyle, and other Spiritualists, object to the claim that heaven is a state of mind, but would they object if they thought of that state of mind as *creative*, not a mere passive enjoyment of bliss, but a conscious sharing of the Divine Life which must be a life of outgiving? Therefore heaven must mean a glorious environment, which corresponds to the glory within, and all those who live in heaven in any degree, here or hereafter, must be helping to make a heavenly environment.

These visions of heaven which Spiritualists enjoy are surely given to stir us all up to make this earth of ours reflect heaven instead of as now too often reflecting hell. They show us the pattern which we ought to use, and their noble cities, crystal rivers, gardens and pleasaunces, where children grow up aright, are meant to inspire us to reproduce them here on our earth with all its possibilities. We cannot be fit for heaven until we are fit to make it come true.

I appeal to all Spiritualists, now so numerous and influential, to feel it as their special duty and take it as their special interest, since they believe so strongly in the importance of environment, to help forward housing schemes, town planning schemes, rural reconstruction schemes, open space schemes, playground schemes—all those schemes for the bettering of environment which need far more popular support, and which will be carried out just in proportion as we determine to make a heaven around us.—Yours, etc.,

SYBELLA BRANFORD (MRS. VICTOR BRANFORD).
Pinders, Hastings.

"RESPONDA."

SIR,—Regarding my letter to you headed "Radio Mind," which appeared in LIGHT on November 7th, I should greatly appreciate your courtesy if you would allow me hereby to express my thanks to all those who have written me with so much interest about the psychic device called "Responda," mentioned therein.

I think it shows that the Spiritualist mentality is both alert and progressive, when a few lines like that are capable of arousing such quick response and enquiry. I have heard not only from various parts of this country, but also from abroad.

I may add that "Responda" being now ready, details can be found in your advertisement columns.—Yours, etc.,

R. A. ROBSON.

21, Fairfax-road, London, W.4.

THE "POOR."

Gone are the fires of hell—the sulphur fumes—
Gone—perhaps too far—the Sabbath sad and pale;
Gone full fast the funeral crape and plumes,
The black-edged paper and the drooping veil.
Bright flowers deck the body's resting place,
Hope speaks in hymn and music sweet though low;
Why still the faint hushed tone, the lengthened face,
The pitying heathen phrase, "poor so and so"?
Why poor—if we believe they've gone to find
The riches of a New Jerusalem?
Pity ourselves we may—as left behind—
But why bestow this epithet on them?
Our "lost one" is but as a colonist
Gone in the search of some new opening door,
Sorry awhile to miss us and be missed,
Yet full of hope for better life—and more.
"But," we are told, "no letters from that bourne
Can tell us how they fare and what they do";
And then they quote, "No traveller" can "return,"
Which Hamlet says—not Shakespeare—Is it true?
How many mourners tell another tale
Of loving words—e'en for the orthodox,
While letters by the thousand only fail
Because we heed not when the postman knocks.
Is it not time to give our sighs a rest,
And learn to have "No sorrow in our song"?
Swallow our grief—to speed the parting guest,
With "Well, so he has gone. Good luck. So long?"
—A. M. H.

LIGHT,

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OF RADIATION.

A NOTE ON A RECENT LECTURE BY SIR OLIVER LODGE.

The first Norman-Lockyer lecture, delivered last month by Sir Oliver Lodge in the hall of the Goldsmiths' Company under the auspices of the British Science Guild, is the theme of an interesting article in "Nature" of the 21st ulto.

Both the lecture and the commentary contain points too abstruse for the general reader of a journal like our own, but our scientific readers will doubtless have made direct acquaintance with the article as they will in due time with the lecture. Nevertheless one or two points emerge to which we may appropriately pay passing attention here, especially as they touch on a question which is becoming more than a speculation amongst those who study psycho-physical phenomena—we mean radiation.

Sir Oliver's lecture was concerned with "The Link Between Matter and Matter," which he defined as:—

the impenetrable uniting ingredient, or cosmic unit, which connects the otherwise dissociated or dis-severed atoms of matter, and enables them to act on each other even from a distance. This ingredient is essentially "radiation," that is to say, a disturbance in the ether, or in space, which travels at one absolute velocity, which journeys without loss or dissipation of energy, and produces even at enormous distances its singular and striking results.

Sir Oliver is also quoted as saying:—

I believe that some people, I for one, are beginning to suspect that all atomic changes are due to radiation. And I would even venture to surmise that this etheric mode of inter-communication, the transmission of waves from one piece of matter to another, has more influence on ordinary, the most ordinary—even mechanical—processes than we are yet prepared to admit.

We may let that stand without making any special application of the idea to metapsychic phenomena, except perhaps in the direction of that hotly-disputed subject, psychic photography, in which radiations appear to play so important a part. The fact that so far these photographic phenomena have not been the subject of any special scientific interest, except in France, need not disconcert us. We are fully assured that in certain conditions, with peculiarly constituted people, curious effects are produced on photographic plates. We are waiving for a moment the question of spirits, which is not scientific; nor, indeed, need this question be touched at all for high scientific purposes. It may be regarded from a scientific point of view merely as a question of curious impressions indicative of the photography of radiations imperceptible to the senses.

This is to take, of course, but a passing glance at a vast subject, and only to hint at possibilities which even the article in "Nature" takes into account in an indirect but significant fashion as thus:—

We see now no clear dividing lines between mechanics, physics, chemistry, geology and astronomy. None of these departments of science is complete without the others, and it is becoming increasingly clear that the physicist *can no longer exclude even the principles of metaphysics from his field of inquiry.* (The italics are ours.)

Some of us have long seen that this position was bound ultimately to arise, that the very unity of the cosmos would at last render untenable the old lines of demarcation. Science, we saw, would ultimately arrive at a point at which it would either have to stop short—as indeed some of its more conservative followers have done, as a matter of self-defence—or go forward into those super-physical realms which hold the secrets of all physical nature.

Meantime Psychic Research—that Cinderella of the Sciences—is doing its part, not, we feel, for ever to be the despised drudge of its two haughty sisters, Science and Theology.

A NEEDLESS FEAR.

In her thoughtful little book, "The Faculty of Communion," Mrs. Edith Lyttelton deals with the fear entertained by some religious bodies that communication with our departed friends may impair the impulse to lift the soul by prayer and aspiration to God. "Let us take," she says, "the case of a man who, while outwardly conforming to the Christian religion, has tacitly disbelieved in any life hereafter, and while ready to pray so as not to lose any chance of assistance, has in reality no sense of communion with a higher order of existence. He has married a woman who is his mate; he is entirely happy; questions of a future state hardly trouble him—if they obtrude themselves they are dismissed, overlaid, forgotten. Then comes disaster, and the woman, the centre of his happiness, dies. He has no habit of communion. He does not know the way. Here is the great opportunity for religious impressions, and in hundreds of cases the old teaching, the old words, the ever new influence of Christ, are felt and understood, and a beam of light pierces into that life. In hundreds of other cases they fail.

"How is that success or failure influenced by the sudden possibility of communication between the man and the dead woman he loves? In both cases the effect is bound to be a quickening of his spiritual sense. If he is already conscious of great and loving influences about him, he will find in the possibility of communication new and further proof of the permanence of love, of the majesty of life, of the great and noble destiny of man. He will turn with a more vivid faith towards the Great Spirit who has visited this earth and forged for ever a link between its inhabitants and other realms of being. Or, if the man has cast aside all religious practices and beliefs, how will the sudden realisation that his loved one is still near him, and still loves him, prevent his thoughts from reaching out to find God? What bitter grief could not accomplish, will be wrought by this other knowledge. If my loved one lives, then all live; then Christ spoke not in vain; then to me too is granted the touch of the Saviour's hand."

D. R.

THE FREED MIND.

I live not in myself, but I become
Portion of that around me; and to me
High mountains are a feeling, but the hum
Of human cities torture; I can see
Nothing to loathe in nature, save to be
A link reluctant in a fleshly chain,
Class'd among creatures, when the soul can flee;
And with the sky, the peak, the heaving plain
Of ocean or the stars mingle, and not in vain.

And when at length, the mind shall be all free
From what it hates in this degraded form,
Reft of its carnal life, save what shall be
Existent happier in the fly and worm—
When elements to elements conform,
And dust is as it should be, shall I not
Feel all I see, less dazzling, but more warm?
The bodiless thought? the spirit of each spot?
Of which, even now, I share at times the immortal lot?

—BYRON.

FROM THE LIGHTHOUSE WINDOW.

An editorial note in this issue of *LIGHT* deals with the recent cabled news about Dr. Walter Franklin Prince and Sir Arthur Conan Doyle, in relation to certain Falconer photographs. The note shows Dr. Prince's "discoveries" had been anticipated by Sir Arthur, who had published them in September. Here is an excerpt from a letter on the subject by Sir Arthur to the "Evening News" of the 24th ult. :—

Dr. Prince shows a curious ignorance as to what is going on in psychic circles. If he read *LIGHT*, which is the chief London spiritualistic weekly, he would have seen some six weeks ago a letter from me commenting upon the "old master" photographs. If there was any exposure it was I who made it and not he. I showed that one of the figures shown in a photograph was Albert Moore's "Blossoms." The other I could not place, though I know now that it was a Murillo.

It is not fair to say that such transferences are final proofs of fraud, for there are many cases, as every psychic student knows, where pictures have appeared which could by no means have been copied by the mediums. I remarked, however, in my letter, that such mediumship was bound to be suspicious and dangerous, and should therefore be discouraged. Now, six weeks later, Dr. Prince makes the same belated discovery.

Concerning the Fallis photograph shown three years ago in New York it was the only one out of forty-five which I showed which I publicly refused to guarantee. I had evidence in its favour, but it was not final, so when Dr. Prince wrote me a letter next day to say that he was sure it was an imitation I at once withdrew it and explained what I had done to my audience. It was shown no more.

"The Morning Post" devotes a column to the above affair, entering more fully into the Falconer problem and touching upon others similar. The "Post" makes Sir Arthur Conan Doyle's position plain.

In the weekly edition of "The Times" Sir Arthur Conan Doyle replies to Colonel Elliot's claim on behalf of a circle of conjurers that they "have exposed every psychic photographer whom they have examined." After stating that in the Hope case it was the medium who had been himself tricked, Sir Arthur writes :—

What qualities does Colonel Elliot or his committee possess which render their opinion more valuable—or, indeed, half as valuable—as that of the society which was formed some years ago under the name of the Society for the Study of Supernormal Pictures? This society, with its headquarters in Birmingham, was non-spiritualistic, and contained among its more active members many well-known amateur and professional photographers. They examined many hundreds of pictures and had many experimental sittings. Their final report, which I believe was unanimous, was that there was not the slightest question about the truth of the photographs or the honesty of the operators, but that being non-Spiritualists, they left the cause as uncertain.

Mr. E. V. Knox ("Evoc" of "Punch") writing in "The Daily News" under the heading, "Let us be Oliver-logical," agrees with Sir Oliver's sentiments recently expressed in "The Times" concerning predicting the future. In the course of an article as full of common sense as it is sparkling in wit, "Evoc" says :—

A more harmless occupation than to earn money by prophesying things to come, a more harmless amusement than to pay money for such prophecies, I can scarcely imagine. Credulous fools will be taken in, forsooth? Did you ever hear a more grandmotherly notion? Cannot we all take care of ourselves nowadays, down to the veriest child? If we choose to be credulous, it is because we choose to take the risk of being taken in, and prefer it to the dullness of having nothing pleasant to look forward to at all.

Credulous! Have we not chosen, often enough, for our soul's comfort, to believe in a political manifesto, in a war that is to end war, in a fable that is to cure us of every known and unknown ill, in the certain winner of to-morrow's big race? Did you ever buy a block of oil shares? Don't. It is not nearly so amusing or productive of rosy hopes as to pay half a crown for having your fortune told.

And then towards the end of the article Mr. Knox emphasises in true paradoxical fashion the absurdity of decisions given to-day under the Witchcraft Act :—

We burnt the witches two hundred years ago, because we said they foretold the future, and now we fine them because we say they can't.

From "The Mysteries of Life," in "The Banner of Life," here is an interesting touch upon the perennial "problem" of reincarnation :—

If the fundamental fact on which Spiritualism rests is true—that the physically dead can and do return—and I accept that claim, why is it possible for two beliefs to exist in regard to reincarnation? It ought to be the simplest thing in the world to show that a rebirth into physical bodies does not and never can take place.

Professor J. Arthur Thomson in "T. P. and Cassell's Weekly" has an article on "Science and Spiritualism," from which we take this passage :—

Has Science, as such, anything to say in regard to the persistence of the personality in a spiritual world after death? It must say that in its own data it finds nothing to favour the possibility of personality existing apart from the living body. Whatever be our view of the relation of "Mind" and "Body," which together make the organism or living creature, we do not know securely that the inner life can ever separate itself from the life of the body. All are agreed that the one is thirled to the other in the closest correlation, but we do not know whether the psychical and the protoplasmic, the mental and the metabolic, are two sides of one shield or whether the "mind" gradually transcends its trammels and becomes to the body as a musician to his instrument.

If the second is the more correct, it might lead one to hope for a still further emancipation of the Psyche and a survival after death. It is here that the experiences and experiments of the psychical researchers might help us. Speaking for ourselves, though we are unfortunately destitute of any tendrils extending in that direction, we are in favour of continuing spiritualistic research, with patience, scepticism, and discipline.

Writing in his usual columns of the "Daily Graphic," "Candidus" remarks that two memorials of the war seem destined to last as long as England herself—the Cenotaph and the Great Silence. As regards the latter he says :—

Even though the Cenotaph should crumble with the lapse of time and not be rebuilt, the base will still remain as a hallowed spot for pilgrims of love and duty, and the flight of years will probably make the Great Silence more and more impressive, a solemn ritual that the centuries will render more sacred.

It often seems to me that thought must be the most indestructible of all things. Matter itself, though it may change its form, is indestructible; is thought, which cannot change its form, to be regarded on that account as an exception to the rule of indestructibility?

What I should rather expect is that past thoughts go on living just as our own thoughts are destined to live on and make the atmosphere of future generations after we are gone and that, not in the metaphorical sense, but in literal reality. If that be so, may not the Great Silence and the simultaneous emission by a whole nation of thought waves on the same subject in the same direction amount to a force of immense energy and power?

In the sense of believing in the reality of spirit and the permanent influence of thought I imagine that most people are Spiritualists.

From the article by the Rev. H. Thurston, S.J., in the "Fife Herald," we take the following passage :—

In a certain limited sense no Church is more spiritualistic than the Church of Rome. By the recent canonisation of St. Joan of Arc she has equivalently affirmed her belief in the reality of the "voices." And St. Joan is only one of quite a multitude who are believed to have had real visions and to have received true communications from the world of spirit. But while strongly affirming that revelations may be made to man through the ministry of angels, saints, or even demons, the Catholic Church has always viewed such manifestations with considerable suspicion. She distrusts the competence of the most privileged mystic to pronounce unaided upon their true origin.

A nerve specialist concludes the series of articles on Spiritualism in the above newspaper. In the course of his contribution he says, of alleged dangers :—

Any abnormal strain is dangerous, whether it be to nerves or muscles. That is not necessarily a condemnation. Half the things best worth doing in life are dangerous. Everyone must decide the matter for himself.

THE MEDIUMSHIP OF "MARGERIE."

NOTES OF A SITTING WITH "MARGERIE" (MRS. L. R. G. CRANDON) AT HER RESIDENCE, 10, LIME STREET, BOSTON, ON APRIL 8TH, 1925. TIME ABOUT 8.30 P.M.

REPORTED BY ROY HOLMYARD.

There were present: Mrs. Stinson (mother of Mrs. L. R. G. Crandon), of Boston (Mass.); Mr. Roy Holmyard, of Cincinnati (Ohio); Mr. Fred Adler, Mrs. Hallett, Mrs. Hallett, Dr. H. E. Donnell and Dr. L. R. G. Crandon, all of Boston (Mass.).

On arrival at 10, Lime Street I was escorted to the library on the first floor, where I met Mrs. Stinson. A little later I met Margery, Dr. Crandon and the other sitters, after which we went to a room at the top of the house which was evidently often used for sances, and contained a rheostat, scales, cameras, the "bell box" used at the experiments with the "Scientific American" Committee and other appliances for making careful and accurate tests.

We sat in front of a three-sided cabinet which had a cover on it and in the following order, clock-wise, R. H., F. A., Mr. H., Mrs. H., Dr. D. and Dr. C. Mrs. Stinson sat outside the circle.

The medium sat on a chair in the cabinet and on each of her ankles and around her hair on the forehead was a luminous band.

In front of the medium was a small table, which Dr. Crandon explained was made especially for sances and in the construction of which there was no metal of any kind, wooden pegs being substituted for ordinary nails.

The medium was completely conscious during the entire sitting.

At Dr. Crandon's suggestion we all held hands, R. H. taking the left hand of the medium in his right hand and the Doctor taking the other hand of the medium in his left hand.

During the sitting the doctor regulated the red light with a rheostat which was located on his right, and to do this he had, of course, temporarily to release his hold of the hand of the sitter on his right.

When all the sitters announced that they were holding hands the light was extinguished, and a few minutes later we heard a low tone of voice greeting us from the direction of the cabinet. The Doctor said this was Walter, the control, who by the way claims to be a younger brother of the medium.

The Doctor introduced Walter to those sitters who were strangers to him (R. H. and Mr. and Mrs. Hallett), after which the control chatted with the different sitters and also whistled.

Dr. Crandon said to Walter that he would like to have him speak to us while the medium's mouth was full of water and also to ring the "bell box," as tests for Mr. Holmyard.

Walter said he would try to do so, and the Doctor turned the red light on. R. H. poured water into a small glass and we could all see that it reached to within an inch of the rim. The medium then took this water into her mouth, after which, at the suggestion of the control, R. H. took both glasses that had been used off the table and placed them behind his chair. This was to prevent the possibility of the medium discharging the water, then whistling and talking and taking it back into her mouth in some surreptitious manner.

The red light was then put out.

Immediately we heard Walter talk and whistle, the sounds apparently coming from some point near the medium.

Walter then asked Dr. Crandon to turn up the red light, when Mrs. Crandon discharged the water from her mouth into the same glass that originally contained it, and we found that the water came within an inch from the brim, proving that none of the water had been swallowed.

Walter then suggested that I get the bell box and place it on the table. The red light being still on I found the box outside the circle and placed it on the table.

This closed box measures about eighteen inches long and about seven inches in breadth and height. I was told that it contained two dry batteries, and it certainly contained a bell. Above the box is a slanting piece of wood on a hinge. On the underneath side of this piece of wood, and also on the top of the box proper was a projecting strip of metal arranged so that when the two pieces of metal touched electrical contact was made and the bell rang. I tested that the appliance was in working order by depressing the piece of wood, when the bell rang.

It seemed to me that if this bell could be rung without contact it would be about as clear cut and satisfactory a test as could possibly be arranged.

The red light was then put out.

For the next and following tests there was complete control, Mr. Holmyard holding both hands of the medium with his right hand, and we could all see the two luminous bands on the ankles of the medium. Dr. Donnell announced that he was holding both of Dr. Crandon's hands.

With this perfect control the bell rang—stopped—and then rang again.

The doctor then, on instruction from Walter, turned on the red light and we saw the bell box lying on the table.

Walter then asked Mr. R. H., and later Mr. Hallett, to state the number and kind of rings, whether long or short, we wished to hear, and the bell rang the correct number of times and also the desired length exactly in accordance with the request.

Walter then requested Mr. R. H. to take the box up in his hands and to turn right round with it to insure there was no connection with it except his hands. Mr. R. H. then held the box at arm's length on the up-turned palms of his hand, turned right round twice outside the circle of sitters, and whilst he did so the bell rang continuously. Mr. R. H. then walked with the bell box still on the up-turned palms of his hands to the centre of the circle and asked for three short rings and two long ones and they were correctly given. *These rings were given in a very clear red light and under conditions of perfect control. Mr. R. H. could plainly see all the sitters in their correct places.* At this time the bell box was some three feet from the medium, and at the time when the bell rang continuously, whilst Mr. R. H. was turning round with it in his hands outside the circle, the box was at least five feet from her.

Dr. Crandon was then requested by Walter to place a small wicker basket on the table, after which the red light was put out.

A few minutes later Walter requested that the red light be turned on again, and with complete control we saw the basket without human contact of any kind gradually turn over on its side. This test was repeated three times.

On request of Walter the light was put out again and we could see the basket being moved in different directions on the table. It was also twice elevated from the table. There was a luminous band on the basket by means of which we could see it.

Again Walter asked for the red light to be turned on and we saw the basket hanging over the side of the table farthest from the medium, the handle of it only being above the table. It was moved up and down in this way against the law of gravity.

Walter then instructed Dr. Crandon to put the red light out and to get a luminous band of paper. The doctor produced a luminous circular band of paper about three and a half inches in diameter.

This doughnut-shaped circular luminous band was placed on the floor and we could see it being moved about there. At times a portion of the band would be obliterated as if an ectoplasmic finger was holding it. On two occasions the ring was elevated from the floor and above the table where it floated about in sight of the sitters.

On one of these occasions Walter evidently had some difficulty in picking it up and he requested Mr. Holmyard to bend the band so that he could get a better hold of it. Mr. H. did so and immediately the band of paper came up and sailed about as described.

Walter then asked for a trumpet. Dr. Crandon produced a trumpet about eighteen inches long, the large end of which was about eight inches across. It had luminous bands around each end.

The doctor placed it on the table and it immediately began to sail about in the air in front of the sitters. It was brought in front of R. H. and Walter asked him to place a hand inside each end to show there was no connection. R. H. did so and thoroughly satisfied himself that no human being except he had any control of it, and on his releasing it the trumpet flew about in the air.

After this test R. H. resumed holding the medium's hands.

Walter then requested R. H. to place one of the luminous circular bands on the table, luminous face upwards, and then to place his nose down on the table in the centre of the ring. Mr. H. did so and reported that he felt what appeared to be rough, or wiry, fingers running through and pulling his hair.

At the time R. H. could not understand why he was requested to press his nose on to the ring on the table, but has since clearly seen that this test was well thought out by Walter, for by placing his nose on the table to hold the ring there he did not have to let go his hand control of the medium, and it would seem that the band played some part in the phenomena.

R. H.'s right hand was holding both hands of the medium, and Dr. Donnell's left hand was holding both hands of Dr. Crandon all the time except when otherwise stated.

Shortly after this, Walter announced the sitting as at an end and wished us good-bye.

During the entire sitting Walter chatted with us in a jocular manner, and occasionally whispered "asides" to Dr. Crandon that the other sitters could not always hear. We also heard Walter laugh twice during the sitting at a time when there was good red light, but cannot remember just when he did so.

As we were holding each others' hands during nearly the entire time of the sitting it was impossible to take notes during the sitting. These notes were made immediately on my return to my hotel in Boston after the sitting.

"THE LADY OF THE BLACK HORSE."

RAYS AND REFLECTIONS.

MRS. ST. CLAIR STOBART'S EPIC OF SERBIA.

When Mrs. St. Clair Stobart, at the Grotrian Hall, on November 26th, recounted the story of her heroic war work in Serbia in 1915, there must have been many in the large audience who realised what a tower of strength this extremely able lady would be to any cause with which she might be associated. And as the lecture was given on behalf of the Spiritualist Community Services it was natural that the Spiritualists present felt proud of this accession to their ranks.

Mrs. Stobart has given us two splendid psychic books in "Ancient Lights" and "The Torchbearers of Spiritualism," both of which are meeting with wide appreciation.

From her lecture at the Grotrian Hall those who had not read her thrilling book, "The Flaming Sword in Serbia and Elsewhere," had an opportunity of knowing what character of woman it was who had written these books, and had become a power in the Spiritualist movement.

People who are fond of saying that it is the weak, neurotic types that are attracted to this study, would have found, on the contrary, that this was no weakling, but a brilliant woman of courage, resource and vision.

With the aid of an impressive series of lantern illustrations from photographs taken by herself, Mrs. Stobart told the grim story of the retreat of the Serbian Army and nation for 800 miles over the pitiless mountains of Montenegro and Albania.

After establishing a Woman's Convoy Corps in London in 1907, Mrs. Stobart founded the first woman's hospital unit in the Balkan War of 1912-1913. When the Great War broke out in 1914, at the request of the Belgian Red Cross she established a hospital at Brussels. She was seized by the Germans and with her party sentenced to be shot as spies. Contriving to escape, her next effort was at Cherbourg, in France, where she founded a large hospital. Convinced of the serious needs of the Serbians, she returned to England in 1915 and organised a large hospital unit, and with the hearty co-operation of the Serbian military authorities she established a canvas hospital at Kragujevatz, the headquarters of the Serbian Army.

With great simplicity, and minimising as much as possible her own share in the work, Mrs. Stobart gave a graphic account of the great work done by the hospital. When the Serbian Army made its advance in September, 1915, Mrs. Stobart was appointed by the Serbian Army Medical Service to be commander of a Flying Hospital Column at the front, with the rank of major. It was then that she led her unit during the three months' retreat, when the Serbian Army was driven to the Adriatic coast by the combined forces of the Germans, Austrians and Bulgars. An artist has painted the scene, with Mrs. Stobart in the foreground as "The Lady of the Black Horse."

There have been few more poignant episodes in the world's history than this retreat, and Mrs. Stobart's first-hand experiences moved all hearts. Wherever possible she lightened the sad story with little human touches. Her admiration of the Serbians is unbounded. They are nature's gentlemen and the most charming people in the world.

His Excellency the Serbian Ambassador was present, and the lecturer was introduced by Sir Arthur Conan Doyle, who spoke in terms of the highest praise of Mrs. Stobart's work. Mrs. Stobart wore a number of decorations conferred on her for her war work.

L. C.

REMOVAL OF THE L.S.A. AND THE OFFICES OF "LIGHT."

—Attention is drawn to the announcement on page 594 of the removal of the headquarters of the London Spiritualist Alliance on the 17th inst., to 16, Queensberry Place, S.W.7. The editorial offices of LIGHT will be transferred to the same address at the same time. The L.S.A. Library will be closed from the 14th inst., until January 1st, 1926.

BRITTEN MEMORIAL "ALL LANCASHIRE" BAZAAR.—A Grand Bazaar was held on Friday and Saturday, 27th and 28th ulto, in the Milton Hall, Manchester, in aid of the establishment of a Spiritualist Library and Central Headquarters in memory of Mrs. Emma Hardinge Britten. Sir Arthur Conan Doyle opened the Bazaar on the first day, and the Duchess of Hamilton on the second. Lack of space prohibits a fuller report which we hope to present in our next issue.

"THE WEEKLY DISPATCH" series "When I am Dead" is likely to run for several months to come. The article next week will be by the Duchess of Hamilton, who is now an active worker in the Spiritualist movement. Amongst the long list of contributors to the discussion in future issues of the "Dispatch" we notice the names of several people who will be able to write with some knowledge of the subject, notably, Viscountess Grey of Fallodon, Lady Laura Troubridge, Dame Edith Lytton, Viscount Molesworth, and the Rev. Basil Bourchier.

I have never had any doubts about the genuineness of the mediumship of "Margery" (Mrs. Crandon), although in her case, as in others, individual sances may vary considerably in results. What particularly impressed me is the description given of "Walter," the control, his humour, his comradeship, his wonderful forbearance and abundant patience. He often sends his kind regards to Houdini, who has shown himself the bitter enemy of the medium. Mr. Edward H. Cotton, in his article in the "Christian Register," says, "The voice (of Walter) impresses harmony and love which 'Walter' assures us are the prevailing characteristics of the sphere in which he lives."

Reading these things I remember how frequently in converse with spirit communicators I have noted in them these same characteristics, this forgiving spirit, this reluctance to speak ill of anyone; and to me the description of "Walter" forms one more confirmation, if it were needed, of the life beyond and the perfecting of character which goes on there.

Mr. Podsnap, as recorded in "Our Mutual Friend," delivered himself strongly on the subject of the condition of the poor. I can imagine him using precisely the same language on the subject of Spiritualism, as thus: "I must decline to pursue this painful discussion. It is not pleasant to my feelings. It is repugnant to my feelings. I have said that I do not admit these things. . . Besides, the subject is a disagreeable one. . . I will go so far as to say that it is an odious one." Mr. Podsnap, as we remember, was in the habit at the end of these orations of flourishing his arm with a gesture which said "more expressively, than words, 'and I remove it from the face of the earth.'"

A whole legion of Podsnaps have been engaged during the last half-century in declining to pursue this painful discussion, refusing to admit these things, and waving them away. But they remain, and the Podsnaps depart.

I have heard it more than once objected that telepathy is a kind of atavistic survival in humanity of the "instinct" of the lower animals, a "vestige of our barbarous past"! Well, there is, of course, a sense in which this is true. But it may well be objected that in our plunge into intellectual and scientific materialism we have temporarily lost some things which belong to our natural state, and for the loss of which we are the poorer.

Let us drive this objection to a logical absurdity. Under an unnatural civilisation many of us have managed to lose our teeth, our hair, and our eyesight, or at any rate to have got them seriously impaired. Even the sense of smell has deteriorated. The healthy savage is vastly our superior in these respects. Can we seriously imagine that a century or so hence good eyesight, abundant hair and sound teeth will be regarded contemptuously as "survivals from a lower state" by our bald-headed, spectacled descendants, each equipped with a set of artificial teeth?

No; I rather look forward to a race that will be more refined, that will have lost much of its physical grossness, but will have "returned to Nature" sufficiently to make it independent of the mechanical contrivances designed to patch up defects for which not Nature but we ourselves are responsible. It is disease and not evolution that is accountable for the decay of our faculties before their time.

So with telepathy and psychic sensitiveness. They are "merely survivals from the past"—perhaps—but let us be thankful they have survived, and cherish them, for they may have immense uses in the future. They may be even more important than those bodily senses which have been brought almost to decay by unnatural conditions of life. A great preacher once said that industrialism and factory life were digging the grave of the physique of our race. If Spiritualism does not mean healthy bodies as well as developed minds and souls its message has been in vain.

An American Spiritualist contemporary, making a plea for the use of simple language, tells the story of Benjamin Franklin, who in his boyhood astonished his parents with the statement that he had just swallowed some acephalous molluscs! His father laid hold of him in great alarm and called for help, and in spite of his protests his mother poured half a gallon of warm water down his throat. He was then held upside down for the "poison" to run out. As soon as the boy could speak he explained that acephalous molluscs were only oysters; after which the senior Franklin took a strap and gave him a sound "larruping." It is said that after this Benjamin's language was singularly clear and explicit.

D. G.

REV. CHARLES TWEEDALE AT GROTRIAN HALL.

The Rev. Charles Tweedale, the well-known author of that fine book, "Man's Survival After Death," the third edition of which has just been published, conducted the Spiritualist Community services at the Grotrian Hall on Sunday last, morning and evening. He came from Yorkshire to speak at the evening service, but owing to the illness of the Rev. G. Vale Owen (who, we are glad to say, is now recovering after an attack of influenza), Mr. Tweedale also kindly delivered an address at the morning service.

Speaking in the morning on "That we should seek after the Lord if happily we might find Him," Mr. Tweedale said that this was the message which the little man of mean presence and halting speech (but with a great heart and fiery zeal), gave in that wonderful natural arena above the city of Athens, over a thousand years ago. His hearers, who numbered amongst them the greatest thinkers and teachers of the day, had never heard such a message; it was a revelation to them. They had their various gods; the city below was filled with their altars from which even now the smoke of the incense and sacrifices arose into the heavens; but their gods were gods of cruelty and vengeance, sometimes of low passions like themselves. This Paul preached to them of a God of love, a Father who cared for and called men to be His sons. He also preached to them of Jesus and the resurrection which demonstrated immortality and continuity of life such as they had never dreamed of, their ideas of a hereafter being a place of shadows and mists. God never permitted the words of a man burning with zeal to fall to the ground, and so the words of Paul bore fruit, as they did now, when spoken with conviction.

In the evening he spoke on the story of the angel releasing Peter from prison (Acts v. 19). The command of the angel ("Go stand and speak in the temple to the people all the words of this life") was a singular one. What did it mean? Certainly it was not instruction upon ordinary affairs of the present life. It had no reference to material things, but referred to the heavenly life, for which this life was a preparation. That was the glorious theme. The average man did not as a rule feel the necessity of thinking about spiritual things until there came a day when he began to realise that for him life's journey was drawing near its close. Then the eternal questions of Whence and Whither came more into his mind. But was he going to get any evidence about the life to come? The only way that revelation had ever come was by God's angel messengers, and one of their acts was the opening of the prison door for Peter.

He had been asked to give one or two of his own psychic experiences. Now it was important to remember that the value of the modern evidence which Spiritualists were receiving gave them back their Bible. In his own case he had been able to verify this very point of the angel opening the door.

Mr. Tweedale proceeded to narrate an extraordinary occurrence in his own house when a double locked door was burst open in the presence of three witnesses, details of which will be found in his book. "Now I maintain, he said, "that there you have an instance two thousand years after, which confirms Peter's testimony." He was prepared to support his own testimony on oath. Was it not reasonable to argue that similar effects proceeded from similar causes?

Earlier in the service, in giving replies to questions sent in, Mr. Tweedale gave an effective answer to the objection that some of the physical phenomena associated with Spiritualism were trivial and threw no light on the deeper problems of life. Subjective phenomena had an acknowledged place, and were valuable as an aid to religious conceptions.

If, however, they were not substantiated in some other way, might it not be said that they had no reality outside our own personality—in other words, that such spiritual manifestations were simply the operation of one's own subconscious mind, and that we were deluded? Sceptics summoned to their aid a battery of objections such as telepathy, and the existence of a cosmic reservoir, out of which the psychic could obtain information about anything in the world. Thus they sought to deprive us of any sure ground of evidence.

But when Spiritualists could bring forward objective evidence, when they saw the figure of one they recognised, felt it, heard it speak, and were given intimate, personal details of identity, when such a figure moved solid objects from one part of a room to another, the flimsy objections they heard were dissolved.

Mrs. St. Clair Stobart, who ably presided at the service, conducted the beautiful healing service, which is so prominent a feature of the Spiritualist Community. Those who appreciate this healing ministry are reminded of a similar service conducted by Miss Stead, every Thursday, at 5, Smith Square, from 6 p.m. to 7 p.m.

L. C.

NOTES ON NEW BOOKS.

"TALKS ON THE GREAT PYRAMID." By D. Davidson, M.C., M.I.Struct.E., No. 3. Pyramid Prophecy and Current Events. (Published by the Author at 47, Park Square, Leeds., 1s.)

Before reading this pamphlet I had read, or rather looked through, "The Great Pyramid: Its Divine Message," by D. Davidson, the author of the above, and H. Aldersmith, M.B., F.R.C.S. At both works I am full of admiration, yet I am puzzled. Many readers of LIGHT must have met members of a curious but interesting brotherhood called, I think, British Israelites. They tell us the British people are the lost tribes of Israel, and that all the hallows of Biblical days are to be found in Ireland. Some years ago they or some of their kinsfolk dug a great hole at Tara in a vain search for the Ark of the Covenant, and all that was effected was the destruction of part of the famous and sacred site, as the excavations were unscientifically done, and their excavators did not rise in the estimation of archaeologists. A pet amusement of theirs was adapting Biblical prophecy to present-day happenings. One could not but admire their ingenuity and enthusiasm. Many years before the war, one of these votaries made a prophecy which came true before my own eyes. He and his colonel were leaving the service together. One day, when consoling each other the British Israelite declared that they would both be back in khaki again and would take part in the biggest war the world had ever known—Armageddon, he called it. This prophecy came true and it makes one sit up and take notice, although perhaps with a somewhat lofty scorn.

In "The Great Pyramid," the fundamental chronological calculations make one's brain whirl; they are obviously the work of an expert who appears to be quite moderate and reasonable in his deductions and conclusions. The object of both works is to show that not only is Biblical prophecy to be correlated with current events, but that the Great Pyramid, in its structure, is a book in stone containing the record of these happenings and foreshadowing an important event. Perhaps it is the famous pillar of Enoch about which Masonic legend has some things to say.

In the books before me it is shown that the Great Pyramid was at once the book and the temple of the Egyptian Mysteries—a wisdom school that looked forward to a coming Messianic kingdom which in time is not far distant from us to-day. Incidentally it shows more or less satisfactorily that the Messianic wisdom of Egypt and Palestine were the same, and that this doctrine is witnessed to and confirmed by both pyramid and biblical prophecy. Pyramid prophecy shows that the Great Pyramid in its structure gives the precise day, month and year of the Birth and Passion of the Messiah, but that more than 5,000 years ago, not only were these dates calculated, but also the time of His return. It was this wisdom that was taught and was known not only to the Egyptian initiates, but to the initiates of all time, and is again revealed. These Pyramid Talks are worthy of consideration.

NEACH.

"THE VOW OF MICAH JORDAN." By Una L. Silberrad. (Hutchinson & Co., 7/6.)

This novel, which has no purely psychic motive, deals with the psychology of the hero, who makes a vow to live in the future for himself and his own interests alone. How he does not keep his vow at all is the chief interest of the book, while the heroine, boldly drawn, cannot fail to pique the imagination of the reader. The setting of the story is at a time long before aeroplanes and motor-cars were invented, when even to travel on foot brought daily adventures of sorts.

E. K. G.

"THE DREAM THAT HAPPENED." By May Edginton. (Hutchinson & Co., 6/-.)

A brightly-written book. The hero, with the doctor's verdict that he has but six months to live, cheerfully reckless, becomes involved in dangerous adventure mixed with unexpected romance. There is a satisfactory end to the story, which with plenty of excitement may yet be termed entirely wholesome.

E. K. G.

"LOVE LETTERS OF AN ANARCHIST." By Richard Hope. (Cecil Palmer, 7/6.)

This is a distinctly startling book. Its audacities of sentiment in regard to some of the deepest problems of life are likely to shock the conventional thinker. The chapters on "Immortality" and "Ethics" contain some strong thinking and show that the Anarchist in some respects, at least, is on the side of the angels.

NEW BOOKS RECEIVED.

"Practical Occultism." (Second Edition.) By J. J. Morse. (The "Two Worlds" Publishing Co., Ltd., 1/-.)
 "Love Letters of an Anarchist." By Richard Hope. (Cecil Palmer, 7/6.)

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—December 6th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. M. Clempson.
 Wednesday, December 9th, 8, Mr. Charles Glover Botham.

Croydon.—Harewood Hall, 96, High-street.—December 6th, 11, Mr. Percy Scholey; 6.30, Mr. J. Stewart.

Camberwell.—The Central Hall, High-street, Peckham.—December 6th, 11, service; 6.30, Mr. Ronald Brailey.
 Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—December 6th, 11, public circle; 6.30, Mr. Fruin. December 10th, 8, Mr. Coleman.

Peckham.—Lausanne-road.—December 6th, 7, Mrs. S. Podmore. Thursday, 8.15, Miss L. George.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—December 6th, 11, Mr. Snowdon Hall; 7, Mrs. Golden. Wednesday, December 9th, 8, Mrs. Frances Tyler, at 54, Whittington-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—December 6th, 7, Mrs. Ethel Smith. Thursday, December 10th, 8, Mrs. Anderson.

Central.—144, High Holborn, W.C.1.—December 4th, 7.30, Mr. C. G. Botham. December 6th, 7, Mr. T. Austin.

London District Council, 144, High Holborn, W.C.1.—December 7th, 8, Mr. J. Oakes, "Evolution and Spiritualism."

Richmond Free Church, Ormond-road.—December 6th, 7.30, Mrs. Worthington, trance address. December 9th, 7.30, address and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, London-road, Forest Hill, S.E.—December 6th, 6.30, Service, Holy Communion and Address. Healing Service, Wednesday, December 9th, 7 p.m.

POSTAL TUITION

Diploma Courses, Spiritualism, Healing & Mediumship.
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 Psychometry: MRS. FLORENCE KINGSTONE.
 Tuesday, December 8th, at 7.30 p.m.
 Clairvoyance: MR. W. A. MELTON.
 Thursday, December 10th, at 7.30 p.m.
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6.30 p.m.—*Speaker*, Rev. G. Vale Owen.

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 Address, Spirit-Descriptions and Messages.
 " " 3 p.m. Study Circle. Open to All.
 6.30 p.m. MR. E. NEST MEADS.
 Wednesday, December 9th, 7.30 p.m. MRS. E. EDEY.
 Address, Spirit-Descriptions and Messages.
 Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

Worthing Spiritualist Mission, Mansfield Hall, Liverpool Rd., Dec. 6, 11 & 6.30, Rev. G. Ward. Dec. 10, Mrs. Harvey.

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DAY CLUB

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