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.

There is not enough darkness in the world to extinguish the light of one small candle.—Laura Gerahty.

Robert Blatchford as Psychical Explorer.

We read always with especial interest any articles by Mr. Robert Blatchford dealing with those psychic facts of which he has lately made a study. A mature thinker with a long and wide experience of life, and a master of English, he impresses us with his ability and discernment even when handling questions that to old psychic students are not without difficulties. Writing lately in the "Sunday News" on clairvoyance, as displayed in hypnotic subjects, he speculates concerning that mysterious entity in each of us—the "sub mind"—which never sleeps, never rests, never forgets, and is never worn out. By its aid the clairvoyant sitting in his chair at home can follow the actions of people and the course of events a mile or thousands of miles away. Implicit in Mr. Blatchford's article is the question whether the soul or mind of the clairvoyant has to travel from the body to do these things. That is a question which, as we have stated before, will need a good deal of study. We reflect that the super-physical world is not a space-world, so that travel in any physical sense is ruled out. And yet there may be that which answers to our idea of travelling through space. But as our own conditions of space and time are transcended we are only baffled when we try to interpret the next world in the terms of physical life.

* * * *

Human Survival and its Investigation.

The "Outlook" has lately published a series of four articles on "Human Survival After Death," by A. Wyatt Tilby, who commenced with the following statement:—

> It is, of course, quite impossible for any candid observer to deny the existence of supernormal psychic phenomena; nor is the lesser assumption tenable that these things are confined to the ancient and ignorant.

We welcome this investigator because he appears to be sincere, honest and intellectually competent so far as his information goes. By his method of investigation he believes himself to be rid, "and well rid, of that bugbear of the psychologist, the visionary who sees what he wishes to see, the person whose desire fulfils itself." He is one of the comparatively few inquirers who are intellectually ready to study what is beginning to be known as the "psychological" state of mind. His limitations are suggested by the exclusion of "records obtained by automatic writing, mediums, and other artificial aids to abnormal information," because of the possibility of unconscious or deliberate fraud. Nevertheless Mr. Tilby's entry into the inquiry is of welcome significance.

* * * *

Swedenborg and Mediumship.

A Yorkshire paper has recently been giving space to some exceptionally long letters about Swedenborg and his teachings—his views of mediumship especially. One of the contributors writes:—

> The important point is that Swedenborg was not a medium and that mediumship is disorderly.

Seeing that the correspondent regards mediumship "as a form of demoniac possession" we know just where to place him, and it does not surprise us to find him writing about Mr. F. W. H. *Myres*. As regards Swedenborg and mediumship, it is to be remembered that the great seer of the eighteenth century graduated to the higher life in 1772, and that about a century later he was the appointed chief guide of the young seer of the nineteenth century, the greatest in history, who wrote the most remarkable works on mediumship that have ever been published. In the course of something like a hundred years (not to consider the vastly enhanced conditions of the world invisible) surely we should expect the famous Swede's knowledge to have become more extensive and accurate, particularly concerning mediumship.

"LIGHT": AN IMPORTANT ANNOUNCEMENT.

A New Series by Sir Arthur Conan Doyle.

We have much pleasure in announcing that a series of Psychic Studies from the pen of Sir Arthur Conan Doyle will commence in Light very shortly. As a great demand is expected, intending readers should give their orders for the paper to their newsagents or send their subscriptions to the publishers, Messrs. Hutchinson & Co., 34, Paternoster Row, E.C.4. It is expected that the series will commence in the issue of Light dated February 7th.

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HOUDINI AND THE MEDIUMSHIP OF "MARGERY."

The "Boston Herald" publishes a letter from Mr. Joseph Mayer under the heading "Trickery versus the Unexplained," from which we take the following extracts:—

It must be regretted that Houdini is throwing up a smoke screen which tends to becloud the whole issue and place the matter on a plane of personalities in place of one of unbiassed scientific research.

Those who took graduate work with me at Harvard during 1911-1913 and who roomed at Divinity Hall will undoubtedly remember the illusions and sleight-of-hand performances with which I used to amuse them between times in the common room. I know what can be done by trickery, illusion, and contortion. Houdini is undoubtedly correct when he says that all that Mrs. Crandon does can probably be duplicated by trick and mechanical illusion.

. . . . . .

Houdini has undoubtedly been endowed by nature in a peculiar way and has capitalised his endowments by becoming skilled in the various arts of trickery.

But it is one thing to say that psychic phenomena can be duplicated by trickery and quite another to say that, because they can be duplicated by trickery, they cannot possibly exist without trickery. Houdini may have spent forty years acquiring the art of mystery and deception through trickery, but he apparently has spent no time whatsoever examining into the possibility of psychic phenomena as such. He has no right, as he does, to link the two together, nor to assume that he is an authority in the one just because he is an adept at the other.

Take telepathy as an example. We are all familiar with vaudeville acts, in which a woman blindfolded on the stage "reads the minds" of her audience through her accomplice, who goes down the aisles. This is invariably done by trickery, sometimes quite ingeniously carried out (as the running of a metal strip down the aisles and the telegraphing of the question through of the accomplice tapping against the strip), but the usual procedure is for the accomplice to suggest the question to his blindfolded companion by means of previously memorised key words and phrases which he uses. But, just because telepathy can be faked, it does not by any means follow that there is no such thing as telepathy without trickery. As a matter of fact real telepathy has now been proven beyond the shadow of a doubt, though the mode of its operation still remains to be discovered. Similarly, slate-writing, table rapping, spirit manifestations of one kind and another can be manufactured by means of tricks and illusions. Not only Houdini, but many other tricksters can do this. But that has nothing to do with the central question of the "Margery" investigation, viz., can such things be produced without deliberate trickery, by some psychic or spiritual force as yet undiscovered and unharnessed by man?

. . . . . .

Houdini's challenge to duplicate by trickery every manifestation produced by Mrs. Crandon is entirely beside the point. Many another trickster can do that also. As for his statement that he can "explain" Mrs. Crandon's manifestations, it is quite obvious that all his explanations would amount to would be to show how the manifestations might be duplicated by trickery. Houdini simply considers trickery and psychic phenomena synonymous terms, which is sufficient to prove his absolute ignorance of the whole subject of psychic phenomena and his unwillingness to approach the present very important investigation with an open mind.

The "Boston Sunday Herald," of January 4th, gives an account of an exhibition by Houdini at the Symphony Hall, at which he had announced he would expose the tricks of Spiritualistic mediums, including those of the now famous "Margery." During the performance a man stood up in the audience and demanded the right to examine the apparatus then used by Houdini. It was designed as a replica of the bell-ringing box used by "Margery," although the magician made no claim for the thing other than magical illusion.

According to the "Herald's" account:—

Houdini started to hand over the box, then looked at the man in surprise. "Why, Dingwall!" he exclaimed.

Totally unknown to the entire audience, save for Houdini and three other members of the brotherhood of legerdemain who were there, the man seemed to be acting in a perfectly natural manner at such an exhibition. To the four, Houdini, Richard Davis, Walter Floyd and A. C. Wilbur, it was somewhat unusual.

After the performance Houdini declared that the man was Eric Dingwall, of London, England, a paid investigator of the Society for Psychical Research of Great Britain.

(Continued at the foot of next column.)

THE SHEKINAH LIGHT.

ADDRESS BY REV. G. VALE OWEN.

"Where is the Shekinah light on our altars to-day? Friends, I have seen the Shekinah light amongst us. I have seen the light and heard the angelic voice, but Christendom does not know. The Lord Christ is here again, not in the flesh, but in His spiritual presence and with His heavenly battalions on the earthly plane, and wonderful things are being wrought."

Such was the testimony of the REV. G. VALE OWEN, who on Sunday evening last, at the County Hall, under the auspices of the Spiritualist Community, addressed a large audience on the Shekinah Light.

In a discourse singularly eloquent and impressive he traced the story of the "shining power," which manifested to the holy men of Old Testament times, from the days of Moses. There were allusions to the manifestation of the burning bush and the pillar of fire—that luminous cloud which led the way of Israel through the desert at night. He showed how Moses, learned in all the wisdom of the Egyptians, was acquainted with the mystic flame, and how the Ark designed for its protection evolved in due time into Solomon's Temple with its inner shrine consecrated to the wondrous light, which marked the contact of spiritual forces with material conditions. But the faith of Israel waxed cold and the Light grew dim and at last faded entirely, so that when Jesus came it was no more than an old tradition. Doubtless the high priests—the Sanhedrim—would put the question by if asked why it no longer shone in the Temple. Probably it had at one time, but they were more civilised now; they were under Roman rule, less romantic and less superstitious.

In an impressive parallel he showed how to-day the same state of things had been reached. For Christ and the Apostles in their day the Shekinah light returned, but again it had passed and the Church of to-day knew it no more. The explanation was much the same, if the modern High Priests were asked why. These were old traditions—those days were past. We were more civilised. But we should remember what happened in the past. The Temple was destroyed and Israel—once the chosen people of the Lord—were scattered. Let us take warning and work for the redemption of the world. The night cometh when no man can work.

MRS. HEWAT MCKENZIE presided, and in some preliminary remarks ably set out the aims of the Spiritualist Community. A highly trained choir assisted in the musical portion of the service, and a short period was set apart for healing ministry on behalf of sick persons who had appealed for the prayers of the congregation.

AN ARTIST'S MESSAGES FROM THE WORLD UNSEEN.

Miss Violet Burton's many friends will read with interest the messages from her father in her book, "An Artist in the Great Beyond" (Hutchinson and Co., 4/6), where through her mediumship this distinguished former Royal Academician describes aspects of life beyond the veil.

His desire, he tells us, is to open the eyes of people to a true conception of what awaits them. Like another communicator (in the book "The Progression of Marmaduke") he speaks at the outset of the realisation of "the change of values" that comes in the new state. There is matter for serious weighing in his confession, "As you count time, it took six years to overcome the habits of thought born of earthly actions."

Service, as we learn from many other sources, is what is expected of us in the Beyond, and we have an instructive account of Mr. Burton's efforts to further the spiritual development of Tom, who had been an engine driver in the early part of the Great War. His young wife had died some years before, but he had not seen or heard of her since his arrival. It appears that owing to a partial understanding of his narrow life on earth, the thought of meeting her cast so great a gloom of fear over him, that she was unable to make her presence known to him, nor would he trust any message she sent him. The messages given are of a high spiritual character, and confirm in many points those from other sources.

In an explanatory note we are given some welcome particulars of the art career of Mr. William Shakespeare Burton, who, in 1851, was awarded the Royal Academy Gold Medal for Historical Painting. In 1856 his picture, the "Wounded Cavalier," was hung on the line.

L. C.

(Continued from previous column.)

As soon as he recovered from his astonishment at Dingwall's challenge he publicly denounced him to the audience, charging him with unethical conduct. He made no explanation of his ire other than to assert his belief that his fellow magician was in league with the Philistines. "He," said Houdini, eyeing Dingwall, "is not playing cricket."

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MR. SAMUEL PEPYS AT A SEANCE.

[This is a contributor's idea of how the famous diarist might have recorded his impressions had he encountered Spiritualism in his own day.]

January 8th.—To-day all the talk is about a woman at Chelsea, a mediumne who can converse with the Deade and other deviltries, though whether this is truly so, or merely a cunning device, I do not know, but Major Pettingell who did meet me by Bishop's Gate to-day says he hath seen the Mediumne and she is a mighty fine woman. He tells me she belongs to the Spiritualists, and they claim that when a man dies he continues to live in another and better sphere of existence and can converse with his loved ones on Earth, and other devilish contrivances. Whereat I am mightily curious to see this woman, and the Major hath promised to take me to her, but I did enjoin him that my wife shall not know.

January 9th.—To-day I rose early, having business to do with Major Pettingell in the morning, afterwards to go with him to the woman of Chelsea, and was much put to it to decide whether to wear my second-best suit in the morning, and then change to my best suit for meeting the Mediumne, or wear my best suit all through, but not knowing what I shall be called upon for at the Mediumne's, I judged it better to wear my second-best suit with the grogram breeches and the red coat (which is worn under the left elbow, but none to notice if I keep my arm down). But, Lord! I had as well worn my third best suit, for the Mediumne was but a homely body, and not well-dressed. She told me that I should become very famous by reason of my writings, but as I have made no writings, nor have any mind to, I perceive she is a monstrous Liar. She told me that I was surrounded by a bright light called an aura, whereat I asked her if Major Pettingell had an aura, too, and she said yes, but mine was brighter than his. She did ask me who "Nellie" was, upon which I denied that I knew this name, but she said that a woman named Nellie had occupied my thoughts at this time, which did make me vastly uncomfortable, though how she knew about Nellie, unless the Major had told her, I cannot tell.

Mightly pleased that my aura is brighter than Major Pettingell's. For which, God forgive me.

January 12th.—This morning the Major did come to my house to propose that I go with him to the Mediumne's next Thursday, where she will hold a Circle, and on my asking what manner of thing is this, he tells me a party of folks do sit in a ring round a table, and can converse with the Deade. Whereat I am put into a sweat with fear. And I asked the Major how comes it that the Justices do not take steps to prevent such wicked doings, and he replied that several Noblemen do frequent these Circles, though they would not have it known, so the Justices must wink at it and take no action if so be it is done in a quiet and circumspekt manner, and that My Lord B. and My Lady C. would assuredly be at the place on Thursday. Upon hearing this I am mightily eased, and am determined to go, tho' my heart misgives me. I did ask the Major to say no word of this to my wife as it would put her in a fright, she being a timid woman; tho, Lord! I am in no better case myself. He tells me the Mediumne doth give her service free so I shall be put to no charges in the matter, this to my great content.

January 15th.—To-day Major Pettingell did call bringing his servant, W. Popham, and says he has come to carry me to the Circle and, on my asking if W. Popham is to go too and sit at the Circle with Noblemen and Gentlemen, he says, yes, and that W. Popham is a Spiritualist. I protested that I liked not the idea of sitting with a servant, but the Major, upon this, gets in a great rage and says that W. Popham is an old and brave soldier, and if he is good enough for My Lord he is good enough for me, this with an oath most unseemly.

To Chelsea, where assembled a small company of which there were the Mediumne, Major Pettingell, W. Popham, My Lord B., Lady Frumpington, with her Aunt the Dowager, and a pretty dark-haired wench, who they called Sophie, but I did not hear her other name. Presently they say we must sit in a ring, a gentleman next a lady, so I sate by the side of Sophie, for I told her she might hold my hand if she were frightened, but she says if any person is frightened it is me and that I have become as white as a kerchief and look a pretty sight. Which did mortify me, so I could not speak for some minutes, until I remembered that I had on my best suit, which I know becomes me vastly, which reflection did greatly cheer me and I had like to be in a good humour, but that the Mediumne says I must change my seat with W. Popham and he must sit by Sophie, as it seems this brought better conditions. And what with being vexed to have to give up my seat by Sophie, and being vastly feared at what was to come, I was in a pretty state. And presently the table moved and performed the strangest Anticks, and they spelled out Messages, but Lord! I could scarce make head nor tale

(*Continued at foot of next column.*)

MY MOST STARTLING EXPERIENCE.

By Leigh Hunt.

It was shared in by eight others, and occurred at a séance held in the West End of London. A son of the occupier had been talking for some minutes about his work in the spirit world, when he suddenly said, "Now, father, I'll try and give you an unusual proof of our power to-night." The musical box, lying on the table, was then heard moving as if it were being dragged along, but stopped when close to the boy's father. The lid was apparently lifted, and the teeth which strike the barrel when playing were so manipulated that a favourite tune of the spirit-son's was played (the waltz "Estudiantina"). *This tune was not one of those recorded on the box*, and it was played in the dark! When everyone present had recognised the piece—tune and time—quite correctly, the lid of the box shut with a bang and the words, "There, father, I must stop now," were spoken in the direct voice; and the séance was shortly concluded.

This incident was the more remarkable as the length of the barrel of the musical box is only four and a-quarter inches, and the "teeth" touching it are *forty-two* in number. My fingers are not unusually clumsy, but when in full light I tried to do what was done at this séance in the dark, I failed utterly, and nearly rendered the musical box useless. That box is still one of my most prized possessions; it has been used at numberless séances and continues to grind out its six old tunes, but never again have we had any manifestation similar to the one here recorded.

THE REV. G. VALE OWEN'S TRAVEL BOOK.

"On Tour in U.S.A.," by Rev. G. Vale Owen (Hutchinson and Co., price 4/6 net) is a record of Mr. Owen's tour in America, compiled from his abundance of notes jotted down during his journeys, very pleasant to read, and profitable. His subjects are so numerous and varied that it would be impossible in an ordinary book-notice to indicate their interest. In his first paragraph he says:—

> What a multitude of things we forget! What happened yesterday is past, and, for the most part, forgotten. Whether for ever we know not, but hope so—at least most of it. There are thoughts that come to me as I scan the pages of my diary. Here are things which leap at me out of the pitiless past, regardless of any inclination on my part to own them. But what astonishes me more than all else is that had I not jotted these items down at the time, I should not have remembered one hundredth of them.

Mr. Vale Owen's readers will be thankful that the notes were made "on the spot," and preserved, thus enabling him to write a particularly live book, its paragraphs like newly-minted coins. Here is one:—

> Talking about flags, I noticed a difference between America and the Old Country. When we have a great street procession we decorate the route of progress with flags of many designs. On occasion, in our churches and public halls, when anything out of the ordinary is afoot, there are added sometimes flags of different regiments. But in the U.S.A. there is only one flag displayed—the Stars and Stripes.

W. B. P.

As by Fire.—One night, I wandered freely on the spirit plane—"It is cold here," I murmured, "very chill." It was suggested to me that I should light a fire. To will was to do. The blaze was, indeed, bright and grateful. All seemed well. But presently it sprang up—threw out dangerous sparks until the whole threatened to become a mighty conflagration. In deadly alarm, I strove to flee, but then a mighty whirlwind came to hurl me into what was now a great and terrible furnace. "Who will quench the fire that folly has made?" I cried in anguish. Suddenly my sobs ceased, and upon the stillness that succeeded broke a low, sweet laugh. A soft, pretty hand against my cheek, felt solid to the spirit sense of touch—it was soon withdrawn, that I might learn to stand alone. The fire signified a great temptation of the past.—From "Personal Psychic Experiences," by Maud M. Russell.

(*Continued from previous column.*)

of the business, being as I was in a great to-do at the strangeness of it all. But of this I am well assured, the Messages do come from the Devil; for they all spoke to the effect that the Dead are still alive, and they can come to us and speak words of comfort and love if we will seek them, and suchlike horrid blasphemies, all of which did put me in a taking, and I went home greatly troubled.

D. N. G.

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LETTERS TO THE EDITOR.

PSYCHIC PHOTOGRAPHY.

SIR,—Of Mr. Harry Price's recent article on this subject it is observable that a large proportion is devoted to elaborate formulæ connected with size of aperture, time of exposure, and so forth. This parade of knowledge, which, by the way, is called into question by another expert (!), essential as it may be for normal photography, has no bearing upon the subject under discussion. Light, time and aperture are not essential, nor indeed is a camera always needed. "Extras," and recognisable ones, are obtained by exposure in the dark, and without the aid of a camera. The mistake Mr. Price makes is applying the laws of normal photography to supernormal work, and ignoring the operation of laws of which he is obviously quite ignorant.

I hold no brief for fraudulent mediums, but when an attack, and an unfair one, is made upon those who have on hundreds of occasions demonstrated in the most undeniable fashion both the existence of these little known laws and the genuineness of the medium concerned, it would be cowardly for those who have been satisfied to remain silent. It is their duty to give testimony.

I may pass over the large space occupied by Mr. Price in his ponderous attempts at humour, which have as little resemblance to real humour as a circus elephant's clumsy dancing has to graceful ballet-dancing. His arguments to disprove the possibility of obtaining these "extras" remind one of the story of the "stuffed owl" in that old-time recitation, "The Barber Went on Shaving." In that classic tale, it will be remembered, it was clearly shown by the barber's customer that an owl in a cage in the shop could not by any possibility be a real owl, until the bird itself suddenly discomfited the critic by shifting about on its perch.

The suggestion of fraud on the part of Mrs. Deane is without the slightest real ground. On many occasions I have taken entire strangers to Mrs. Deane, and they have obtained recognisable "extras," and on several occasions spirits have said at a direct voice sitting, "I will try to give you my picture," and have done so. Mrs. Roberts Johnson obtained a capital likeness of her father, and neither Mr. Price, nor anyone else, has any right to dispute a likeness accepted by those concerned, as he does in the case of Dr. Cushman, who obtained his daughter at an unrehearsed sitting. And it matters little whether Mrs. Deane has the plates beforehand, or if they are placed by a sitter in the camera direct from his pocket, or even exposed without a camera at all, the recognisable "extras" still appear.

No one disputes the ease with which "faked" pictures can be produced, yet the ingenious Mr. Marriott, with all his conjuring skill, when offered £20 by me in a public hall some years ago, if he could produce, under the same conditions, what Mr. Hope and Mrs. Deane are repeatedly doing, refused the challenge. It is true that *from the platform* he accepted but when the audience had gone he backed out. A conjurer's trick.

Mr. Price refers to the discreditable show made by the three members of the Magic Circle in May, 1922, who set out with the determination of trapping Mrs. Deane. They had no scruple in telling the medium falsehoods, on the specious plea that it would keep her quiet, and showed their special qualifications for the task by bungling the plates, marking one by mistake on the glass side (which, of course, could not be seen), and confusing a pair of folded shiny leather cuff covers for a plate holder. The only "exposure" was of their disgraceful method of work.

Mr. Price implies that Mrs. Deane's Red Indian was taken from a publication of October, 1920, and is surprised to note the spirit shows himself with feathers and war paint. Did Mr. Price expect wings as well? But as this Indian manifested years before the picture in question appeared, and Red Indians in war paint look much alike, he must think of some other hypothesis.

From what I have been told at direct voice sittings, investigators of psychic pictures have experimented on wrong lines. In the first place spirits cannot be photographed; that is impossible. What happens is this. There is a record in the spheres not only of every word and deed of our lives, from birth to death, but of our appearance at any given moment. These records are consulted by the spirits and they impress upon the plate a picture of themselves, selecting whatever period they think would be most evidential. In an instance I knew of, a girl of sixteen appeared as a child of three on the plate, and told us afterwards we were to look in a certain place for the counterpart. We did so, and every detail, to the bow on the hair, was found on an old photo of the child. Mrs. Deane knew nothing of this, of course. I have seen an extra appear quite suddenly on a plate after the sitter and furniture were fully developed, and I had given up hope of any "extra," just as though it had that moment been impressed.

Mr. Price winds up in what he calls a "deadly serious vein." Instead of blethering about the "spirit photo merry-go-round" he should have taken the dignified rebuke of Sir Oliver Lodge to heart, and tried to realise there are more things in heaven and earth than are dreamt of in his philosophy.—Yours etc.,

Surbiton. R. H. SAUNDERS.

SIR,—I have noticed, with interest, some of the correspondence *re* psychic photography, and should like to give you an instance of the same.

A friend of mine, an Anglican Sister of Mercy, in a Midland town, told me the following true story. She, of course, would be thoroughly opposed to Spiritualism, but vouched for the truth of this story. One of the Mission Sisters of her community was visiting in her district. A death occurred, and the relatives, before the funeral *cortège* left the house (and indeed while it was just about to start—the hearse and coach being in the road) decided to have the funeral procession photographed. In due course of time they asked for the negative, but were refused it; again they demanded the same, and very reluctantly the photographer at last sent it, when to their surprise they noticed that looking out of the window as if at the procession, was the figure of the deceased man himself.

I send you this true story to publish in LIGHT if you so wish to do.—Yours, etc.,

R. TWIGG.

S. Bernard,
Blenheim Avenue, Southampton.

TELEPATHY AND THOUGHT TRANSFERENCE.

SIR,—I have been following the correspondence that has been going on in the "Times" about "Thought Transference," and have been specially interested in what is said in the leading article on the subject in the issue of LIGHT of the 10th inst.

It seems to me rather remarkable that certain scientific men should still be engaged in considering the method by which thought is transferred, when in a booklet published about eighteen years ago, by the Zancigs, entitled "Two Minds with a Single Thought," this method has been clearly and concisely explained. If anyone wishes to be enlightened on the subject a reference is suggested to this very interesting booklet which was published in 1907 by Messrs. P. Naumann, of 67 to 71, Pentonville-road, N., at I think 1/- or 1/6. As far back as in 1908, after having perused this small book, I made experiments with a friend (who happened then to be staying with me) in thought transference under instructions given in it, and at the very first sitting was successful. Being busy men in official harness, we were unable to continue the experiments.

Practical experience goes to show that no physical transmission across space takes place. The process is purely psychical, as very correctly assumed by Sir William Barrett.—Yours, etc.

G. M. R.

*** The book to which our correspondent evidently refers is entitled "Two Minds with but a Single Thought," and published at 1s., by the firm named.

"THE CHURCH AWAITS REVIVAL."

SIR,—It is difficult to say anything disobliging about an institution without arousing its officers in its defence, and to that result no reasonable man could well object. It was expressly said that the Church's activities were greater than ever and its preachers more earnest, but it seemed to me that the world has reached a point (for better or worse) when the steady re-statement of its doctrines is not so effective as it was in the age of faith, as it is called. Broadly, the attitude seems to be that people know what is right and wrong as (more or less) they always have done, and that no proofs can be given of anything after this life, so they see no relation between the mere knowledge of good and evil and any possible results. In the earlier times, yes; you went to Heaven if good, and to Hell if not. No one had a doubt of it. I should, indeed, be sorry if your correspondents thought I had a bad feeling against the Church, and I have taken your paper in long enough to know their valuable contributions to Spiritualism.—Yours, etc.,

E. HARVEY.

Bromborough, Cheshire.

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SIR. ARTHUR CONAN DOYLE'S PSYCHIC BOOKSHOP AND LIBRARY.

SIR,—It has long seemed to me that one of the weak points in our psychic movement is the complete disconnection between our splendid literature and the man in the street. He is as a rule absolutely unaware of its existence. In an endeavour to get past this difficulty I am engaged in starting a psychic bookshop and library in one of the most central positions in London. It is in Abbey House in Victoria-street, opposite to Dean's Yard, and within a stone's throw of Westminster Abbey. I would ask the support of all psychic students for this venture, so far as it can be given without encroaching upon the trade in psychic books already done by the London Spiritualist Alliance, or by the office of the "Two Worlds." I wish to open up new fields, not to encroach upon the old ones. Nothing but psychic books will be sold, and a large stock kept in hand, while every effort will be made to meet the wants of customers. Should any reader have duplicates which he could spare for the library he would do me a service if, after the beginning of February, he would send them to the manager at the address given.—Yours, etc.,

ARTHUR CONAN DOYLE.

January 16th.

THE "MARGERY" CASE.

The "Scientific American" investigation with "Margery" has revealed no more curious point than the mental attitudes of the members of this Committee of Investigation.

Chosen as experts in various directions, the first peculiarity that strikes the reader is the fact that no Spiritualist expert was included in this committee. It is usual in investigations of a particular subject, to choose at least one, if not more persons who have special knowledge of the subject, and who have made it a sympathetic study, and are therefore more or less capable of advising their colleagues on the laws and methods appertaining to the subject, in as far as these have been ascertained.

Apparently the method used in forming the committee was to choose critics only, independently of their special experience or amount of previous investigation, the principal qualification being that they had expressed doubt as to the actuality of supernormal powers, especially of a supramundane nature. It would be unjust to say that all the committee were inimical, but that there was a tendency in this direction is evident. But acknowledged belief was an obstacle to membership, even to the degree that when two of the members, influenced by results, expressed their conversion to the reality of the phenomena, they were apparently considered untrustworthy investigators, with the result that they had to withdraw from further tests.

As for the remainder, each one mistrusts the others, in that they give little or no weight to their observation and degree of control of the limbs of the medium. Each one is only willing to testify to, and accept as authentic, the part taken by himself.

One member markedly and openly distrusted the remainder, making his own independent reports, and introduced tests which the others were not permitted fully to investigate. It is obvious that this member, judged from his own attitude, has no logical claim that the rest of the committee, and incidentally the general public, should place implicit trust in him. Rather the opposite, as he expressed an *a priori* opinion that all the phenomena would be fraudulent; what more natural than a desire to ensure their fraudulency, to save his own face?

What satisfactory result can be expected from such a combination? Even if the unexpected happened, and, one by one, the members of this committee became convinced; this would, *ipso facto*, be considered to render them unfit to take further part, and the result would be that it would resolve itself into a committee of one, who had already given his verdict before the commencement of the sittings, and who had no intention to believe, even though he may know it to be fact.

In the meantime, the world, as far as it is not interested only in its own affairs, awaits a verdict, and the names of the investigators are of sufficient value to give considerable weight to that verdict.

It is hoped that those, who may admit conviction, or even partial conviction, will insist on issuing a public verdict, whether it is issued under the auspices of the "Scientific American" or in the columns of the daily Press.

LIEUTENANT-COLONEL.

CURRENT ITEMS.

We learn with regret that Miss Florence Morse, of Manchester, the well-known clairvoyant and speaker, daughter of the late Mr. J. J. Morse, has been taken ill, and it may be some time before she will be sufficiently recovered to resume her work.

* * * *

Mr. H. E. Hunt's address before the Birmingham Society for Psychical Research on the 7th inst. was the subject of a report in the "Birmingham Express" of the 8th. Mr. Hunt dealt with the proofs which show that every individual has two bodies, each of different vibrations, and that these bodies might be said to be each living in a different world. He stated that dreams were constantly providing evidence of the duality of body.

* * * *

The Wolverhampton "Express and Star" gives a very full report of the address delivered at Walsall by the Rev. G. Vale Owen on Sunday, 11th inst. Councillor J. Venables, President of the Walsall Spiritualist Church, presided. Mr. Vale Owen is stated to have said that as the world is now unified, this is the reason for the great wave of spirituality going over it irresistibly. There is to be great trouble in a few years for the human race, and it has already begun. We should be prepared and strong to do the work.

* * * *

The Wimbledon Spiritualist Mission reports as a result of its "£400 Building Fund Appeal" that it has promises of loans of £233, and of gifts of £215 12s. 6d., making a total of £448 12s. 6d. They have thereby secured the generous gift of £250 which was promised conditionally upon their raising £400 by the 1st of December. The total of £700 was subscribed in two months. It will be remembered that Mr. R. A. Bush, of Morden, Surrey, is the President of the Mission, the Secretary being Mr. Douglas E. Dodd, of 9a, Kingston-road, Wimbledon, S.W.19, and the Hon. Organising Secretary, Mr. E. D. Newbegin, of 53, Gap-road, Wimbledon, S.W.19.

* * * *

Mr. Harry Price returned from Denmark on Tuesday, 13th inst., and we learn that he had a remarkably successful tour, being received everywhere with the greatest hospitality and his arrival being signalised by the leading papers, who gave interviews and portraits. Mr. Price reports that the interest in Spiritualism and Psychical Research in Denmark and in other Scandinavian countries is not only intense, but deep and discriminating. Everywhere his lectures drew crowded audiences, and he found the interest in the subject a highly intelligent one. He reports that several of the more scientific investigators are carrying on experiments with elaborate apparatus and obtaining highly evidential results.

* * * *

The "Daily Express" tells of a new form of the colour cure which is used in connection with the Coué system. Dr. Coué recommended as a stimulant to concentration the use of a string with twenty knots tied in it. The method was to hold fast to a knot and utter the famous formula, "Every day and in every way, etc.," and repeat it with each of the other nineteen knots in succession. The knots, it seems, are now replaced by coloured beads; the theory being that as the formula is repeated the colour of the bead held at the moment will influence the mind and impress the patient with its particular psychical attribute. Thus, to give some instances, violet is held to indicate religious feeling; yellow, intellectuality; and red, passion.

AT THE WITCHING HOUR.—The night settles down into stillness, not a breath or stir in the long hush—like the "rest" in a grand musical theme that gives pause and expectancy for what is to follow—sweeter harmonies, or discords, all part of the theme as yet unsung. Skies grey, unmoving, like a vast slate unwritten upon, or like a painted canvas dark and opaque, give the illusion that the world stands still—some mighty wizard of a mightier planet lifts his wand and ours stands still. And while the world stands still what realisations fill the heart and mind of one silent watcher of the night! Thoughts, unshaped into words, feelings mystical and scarce to be defined—joy? Yes, maybe, if the complete absence of sorrow and regret be joy. Peace? Yes, peace mingled with a subdued wonder, something of awe yet without fear. Translated, the sensations of the watcher might read something like this: I am nothing, less than nothing, in this vast world of ours, and yet I am something, too, in the whole universe, I *belong* to it. Whence came the planets thence came I; so shall my life be ordered, neither fearing nor faltering, knowing that it and all the planets are the manifestations of One Great Plan. A fleck of light, like a rent in the robe of night, tiny clouds like tufts of swans-down ornament the robe, the skies move, the wizard has dropped his wand—the world once more goes round and round and round.—E. K. G.

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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.

SPIRITUAL HEALING.

The letter on this subject from Dr. Lindsay Johnson, of Durban, published in our last issue (p. 28) revives a question on which we had prepared some comments that at the time we were unable to use. The newspaper discussion finished some time ago, but spiritual healing is still a matter of wide public interest. So we may revert to our notes of what we intended to say, when the discussion was still in progress, taking advantage of the occasion provided by Dr. Lindsay Johnson's excellent letter.

There is no doubt about it, healing of body or of mind by the power of the spirit is rapidly becoming a subject of common knowledge, and is on the way to be a common practice. Those who, with some eminent Churchmen, are of opinion that all healing should be left to the "regular" medical practitioners to do, alike with others who contend that spiritual methods alone accomplish cures of the bodily and mental ills to which we have become heirs, resemble the knights who quarrelled over the question whether a certain shield was of gold or silver, not perceiving that it was both. Spirit and body act and react upon one another, the normal progressive relation of the two being spirit as positive and body as negative. This has been for ages recognised by the medical faculty and dimly expressed in the phrase, *vis medicatrix naturæ*. A human being is a composite of spirit, soul, and body —spirit positive, soul passive, body negative. Hence the true positive treatment of disease, the highest form of therapeutics, is directly of the spirit, through the soul to the body.

Dean Inge, whose greatness as a thinker we hailed with pleasure long before there was any public recognition of it, stultified himself astonishingly in an article on the subject some little time ago. In this case the "Morning Post" was to him not a vehicle of his erudition and right thinking, but merely a means of unconsciously expressing his incredible ignorance and inexperience. He did not write, as he is wont to do, out of an exceptional knowledge, but out of the fulness of a remarkable ignorance. He can afford to be criticised frankly, but not to become too soon "a back number" in the journal of life.

Intelligent, informed and fearless readers of the "Morning Post," and of other newspapers, have dealt justly and gently with Deans and Bishops in the discussion. One of the correspondents (we think in the "Daily Graphic") admirably put the case for Spiritualism, as against the Bishop of Southwark's unintended materialism, in respect of "faith healing." He asked whether Dr. Garbett believed the Scriptural accounts of Christ's healing of disease, whether he would suggest that the cleansing of the lepers, etc., was due to "mass suggestion," and did Jesus commission His disciples to heal the sick?

Another letter in the "Morning Post," much longer, dispassionate and well-reasoned, took the Dean and the Church severely to task for their discreditable unbelief; observing that it is not the latter but the laity that have (through much ridicule and persecution) brought the impressive "phenomena" of our day to light as varied expressions of co-operation of the spirit and faith. The Dean is skating on very thin ice when he says: "It is as easy to imagine oneself cured as ill." We cannot here touch upon the nature and power of imagination, nor even hint at its limitations; but we may suggest to the good Dean, whom we hold in high intellectual regard, that he may be in danger of plunging through the thin black ice of error into the cold and deep water of unsought and unwelcome truth.

"HOW CAN THE BLIND SEE?"

(AN OLD FABLE IN LIGHTER VEIN).

Blind fools mundane matters discussed,
Grave problems they solved with a "must."
"The world must be square," said one brother,
"Of course, like my chair," said another.

"The grass must be red," quoth a third,
"And stars drop like lead, I have heard,
That's why the folks carry umbrellas
To shield and protect them from 'stellas.'"

"It's always quite dark," said the fourth,
The fifth said, "The sky is the north";
Content became turmoil terrific
When one cried, "How unscientific!"

This last man recovered his sight,
Found day was not dark like the night;
The sun shines when misty cloud passes—
Saw green was the colour of grasses.

He proved the survival of life,
That joy succeeds struggle and strife,
That death is but change of condition,
A morphogenetic transition.

He hastened at once to his friends,
But truth unperceived, oft offends,
For they, like the psalmist's deaf adder,
Refused to be charmed or made gladder.

"Dear Brothers, we're wrong, I have found
The world is not square, it is round;
I've *seen* men above the clouds flying,
I've solved e'en the mystery of dying.

"I've heard choirs invisible sing,
Their musical messages bring,
From wireless American stations,
Conveyed by ethereal vibrations."

He told other facts he had learned,
And why he had quickly returned
To bring the glad tidings to cheer them,
But they would not listen nor hear them.

At first, they looked grave, these blind men,
And talked of a "keeper," but when
He spoke of the glad life hereafter,
His brotherly chums roared with laughter.

He sought out a friend with clear sight,
Who'd long known the Truth and the Light.
"Did ever you see such unkindness,
Such dulness, such obstinate blindness?"

His friend said, "'Twould cause more surprise,
If people could see without eyes:
First give these poor blind fools their vision,
They'll then cease to scoff in derision."

H. H.

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SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

The "Glasgow News" prints the following account of disregarded dream-warnings as an offset to one in which a disaster was averted by due attention to the warning.

A Scottish family had a poodle named Fanti. One morning a daughter of the house came down to breakfast and told her brother she had dreamed that Fanti had gone mad and bitten them. The brother, astonished, declared that he had dreamed the very same thing. "Better not tell mother," they agreed. But next minute the mother entered the room and said, "Where is Fanti? I dreamed that he went mad and bit."

During the morning two other daughters, who had been away from home, returned, and immediately made inquiry for the dog, stating that they had dreamt he went mad and bit them. Despite the multiple warning nothing was done to Fanti—and nothing happened to him. He lived to a good old age without ever showing a symptom of madness!

* * * *

The same newspaper gives a very appreciative notice of "An Investigation into Psychic Phenomena," by Mr. J. Arthur Findlay, Vice-President of the Glasgow Society for Psychical Research, the pamphlet which contains the paper read by Mr. Findlay some time ago before the London Spiritualist Alliance:—

Sir Wm. Barrett, in a preface, says, "Few commercial men are more esteemed for their integrity and sound common sense than Mr. Findlay, and few men are less likely to be deceived by impostors or charlatans. It needs no little moral courage for a citizen to jeopardise his position by openly proclaiming his belief in the amazing psychical phenomena he describes."

Of the Glasgow medium, Sloan, the "Glasgow News" says:—

Sloan's manifestations as described with scientific precision and excellent literary style, were certainly surprising enough. He is, it appears, a middle-aged man who has brought up a large family in one of Glasgow's working-class districts; an exceptionally good tradesman, and he has never once taken any payment for his mediumistic services.

* * * *

The "Daily News" lately gave the following story concerning an experiment in psychometry by Lord Swansea:—

At a reception at which he was present a woman clairvoyant was asked to "sense" some object then in the room. Nothing seemed potent to awaken her psychic powers, however, until Lord Swansea offered a strange antique ring which he was wearing.

Having passed into a trance, the woman, with the ring in her hand, proceeded to tell its history from the time of its completion by a craftsman in ancient days, describing its passing from one owner to another.

"I see a crowd of rough-looking people round a scaffold," she said. "On the scaffold stands a man, in his shirt. He is pale; beside him stands a priest." Here she showed signs of distress, continuing: "The pale man takes off his ring—it is the ring I now hold—and hands it to the priest."

At this point the clairvoyant was so overcome that she was unable to continue. Lord Swansea then astonished the other guests by declaring that the ring had, in fact, belonged to the ill-fated Louis XVI., and had been handed by him to the Abbé Edgeworth, who attended him at his execution.

* * * *

The "Yorkshire Post" recently had a long communication under the title "From Soul to Soul," giving an account of Sir William Barrett's views on Professor Gilbert Murray's recent experiments. Our readers are familiar with Sir William's interpretation of this phenomenon as "a case of transfusion of ideas from soul to soul, not a transference across material space." The "Post" also reports opinions on the subject held by the President of the Leeds Theosophical Society, who records as "a curious fact" his observation that "women are considerably better than men as recipients, while the reverse is true of transmitting." But as men typically are positive, and women typically are negative, this fact is hardly a curious one.

* * * *

The "Yorkshire Observer," we note, has been keeping step with the "Post" in a two-column article entitled, "Beyond the Veil: How the Shadow of the Fear of Death is being Removed." The author of the article thinks that the death of the fear of death is the most wonderful feature of our wonderful age.

* * * *

The "Christian," referring to Sir Arthur Conan Doyle's warning message given at the second of the Spiritualist Community Services at the Old County Hall, remarks on the fact that "in the 'Christian' about two years ago, it was stated that Mr. Panton had told of an 'Indian initiate' who, in 1911, said to an English Brigadier-General, that a great war would break out in the first week of August, 1914, and further, in December 1919, told the same Brigadier-General that in 1927 another war would break out, to which the last would be only child's play." Remarking on the numerous signs of social decadence—the love of pleasure, lawlessness, immorality, disregard of God and His day—the journal observes that nevertheless "there is a great spiritual work going on, with Revival in Russia and many parts of the world. God is preparing a people for Himself."

* * * *

The "Bristol Evening News" of the 8th inst. published a letter from a correspondent who claims to be in a position positively to assert in the face of all critics that animals survive after death, and narrates the following instance of psychic proof:—

I am in a position to positively assert, in the face of all critics, that animals survive after death, the same as human beings; but to what end is not for me to say. The greatest test I experienced recently. I was attending a séance, at which there was not a sitter present that knew I once possessed a dog that I had an exceptional love for, it having been my dead boy's closest companion. During the séance, I was at a loss to account for a continual pawing and scratching on my knees. A little later, my son, who was talking to me from the spirit side of life while in the middle of a sentence, suddenly broke off, and ejaculated: "That's 'Paddy,' mother, I specially brought him that you might know he lives." My son's hands were stroking my face, and the dog, whose name was "Paddy," was pawing my hands in the wildest excitement—the materialised paws and claws of a dog!

The animal had been "dead" five years, and the whole incident was unthought of and unexpected.

* * * *

In the course of a letter in the "Leicester Mail," of the 10th January, Mr. Robert James Lees, the well-known medium and author, wrote:—

The salvation of the world is that in which we are all the more or less interested, if we have so much as a ray of the mind of Christ in us. It is not this that is in dispute, but the means by which we are to reach it. I say that in my pursuit of this quest I have found nothing which so appeals to me, nothing that so expresses the love of God, nothing that influences my life so strongly as that which I am teaching under the banner of Spiritualism.

* * * *

The "English Mechanic," of January 9th, contains a letter by Mr. Cubitt-Smith under the head of "Spirit Photographs." We take the following extracts:—

I took my own camera, lens and plateholder to a medium. The packet of plates had not been opened since I had bought them. I arranged my own background, put two plates in the holder, focussed the camera, and released the shutter with a string. The developing, fixing and washing of the plates was also done by me. The medium was only present in the room, he touched nothing. The photograph was taken in ordinary daylight, exposure 5 seconds, Imperial Special Rapid Plate. Half across my own face is the spirit photograph of my "dead" wife!

Mr. Cubitt-Smith adds that after this had happened he told an unbiassed enquirer of all the precautions he had taken. The enquirer's reply was that he could not think how it was done, but he (Mr. Cubitt-Smith) must have been tricked somehow. For this reason Mr. Cubitt-Smith takes up the attitude that it is best for all honestly unbiassed investigators themselves to obtain the proofs they require. He adds that he is not a member of any Spiritualistic society but merely an earnest investigator.

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FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

IV.—HELENE SMITH AND HER PAINTINGS.

Readers of Professor Flournoy's "From India to the Planet Mars" will not feel that they need much introduction to the medium who formed the subject of that very interesting study. Hélène Smith, as she is named there, lives for us as realistically as any of our own, and no doubt many will wish to know something of her career after she discontinued her sittings with the famous investigator. He himself was able to add little of importance in his succeeding volume in the Swiss "Archives," published in 1902, because Hélène had become "profoundly irritated against science and scientists," partly by reason of the ignorant and flippant way in which the Press had received the account of her mediumship, and partly because she realised a little from the outside that her claims were capable of more than one interpretation. As Prof. Schiller says, with whimsical sympathy, it is ever so much more flattering to be regarded as a Hindu princess, an ex-Queen of France, the recipient of communications from the departed or from other denizens of the solar system, than to be merely "a case of somnambulism with glossolaly"! It was just at this crisis that a reader of the Professor's book, who happened to be a wealthy American lady and a convinced Spiritualist, came to see Hélène, and was moved to endow her with sufficient private means to allow of her continuing her "development" in peace and privacy.

It will be remembered that Hélène had often produced drawings to illustrate her descriptions of Martian houses, men and animals, and even in her childhood embroidery designs of an unusual kind. This bent, whether native or imposed by her mediumship, now became much more pronounced. She painted a series of pictures, all of sacred subjects, and roughly requiring about a year each to complete. The work was not daily and continuous, but taken up at irregular dates, as the afflatus came upon her. A certain amount of public interest accompanied the beginning and ending of each one, as of the Christ, the Holy Virgin, and the twelve Apostles. A certain M. Lemaître described them in the "Archives," and Fleury discussed their æsthetic value later in the same volume in 1907. L. Florentin, writing in "La Suisse," a paper published in Geneva, constituted himself an announcer, and from his articles we learn much of the subject-matter and methods employed. In 1913 it seemed as though the series were to be appropriately concluded with a picture of Hélène and her angel. Both were shown as standing upon a symbolically "Narrow Way" of rugged and thorny character, but leading upwards to a far-off rosy dawn. Both are clad in white robes, and hold stems of flowering lilies, but the Angel has a misty radiance about him, and his look is not at his charge but at "the Beyond which man cannot see."

This was not, however, to be the final tableau. Early in 1912 Hélène had an intimation that a picture of Judas was to be painted. This distressed her, but a further revelation comforted her, to the effect that the "man of Kerioth" was not as she had thought. When completed, about fifteen months later, the figure of the unhappy disciple was seen to be seated on a rock, under a spreading olive tree, tears on his cheeks, an empty purse by him, the cord of a small sack or bag held dispiritedly in his hand. The colouring was sombre. But as though to redeem the lonely sorrowfulness, his dog is there, looking up with pathetic wistfulness into his face. What a human touch!

The composition of these pictures is not exceptional. The interest really centres on the curious mode of their production, which is said to be "disconcerting." Hélène had up till now been complained of for her refusal to sell her work, or allow any photographic reproduction of it, or let anyone be present when she painted, so that all accounts rested on her description; what she chose to say was the sum total of data for study of her. But with the "Judas" she permitted photographs to be made as the picture progressed, and then a very curious thing was discovered. The design was put together exactly as one might put a puzzle, not with an outline of the central object and afterwards the background, but this was put in first, complete in itself. Then in the blue, empty sky above it, appeared an eye, part of the neck, and so on. The figure was first represented as nude; then with a shirt, finally with a tunic; the head was bald, the face clean shaven, but later, hair that fell to the shoulders and a beard were added. So with the feet. Sandals of minute execution were obliterated by a rough skin, bound on by a cloth; but finally the feet were bare. It is a great pity that the outbreak of the war stopped the record, and probably the mediumship also, just when more elaborate preparations were being made to investigate the rationale of it, for this is the last, as far as I am aware, of our news.

RAYS AND REFLECTIONS.

Some time ago I referred to the power of music as an agent in healing and to the fact that an inventor had constructed an organ upon which the patient was laid while the organist played medicinally. Dickens has, in a way, anticipated the idea, for in his "Christmas Stories" in the tale "Going Into Society" I find a curious parallel.

* * * *

Toby Magsman, the showman, is telling the story of his dwarf, Mr. "Chops," and in the course of his reminiscences he tells how "Chops" occasionally sat on a barrel organ and had the handle turned. It was a cure for low spirits:—

> Arter the wibration had run through him a little time, he would screech out, "Toby, I feel my property coming—grind away! I'm countin' my guineas by thousands, Toby—grind away! Toby, I shall be a man of fortun'" . . . Such is the influence of music on a poetic mind.

Dickens knew! I have quoted him before on telepathy—although he did not know it by that name—on psychometry, on premonition and other matters. He knew the facts although in his days psychic science was unborn.

* * * *

Critics of Spiritualism do not usually contrive to be witty, but in the "Daily News" recently "C. J. A." has a distinctly neat joke. He says: "According to a Spiritualist writer, many people see the ghosts of dogs, but he fails to quote the best-known instance of such an apparition—that of the Great Dane in Hamlet."

* * * *

From Eleanor Gray I receive a little poetical tribute addressed to LIGHT, which, with a becoming blush of modesty, I print here:—

God bless you, Pioneer!
Be of good cheer!
Strengthen your hands. Your faith
That life, not death
Awaits us. Give to men,
With voice and pen,
New vision, that they see
Themselves set free
From bondage of the flesh,
To strive afresh
To the Heaven of their desire
Instinct with fire
Of God. O Pioneer,
Be of good cheer!

* * * *

I take the following amusing little anecdote from the Rev. G. Vale Owen's recent book, "On Tour in U.S.A.":—

> There was a coloured waiter who had the bump of acquisitiveness abnormally developed. One day he had been more enterprising than usual in his operations. His employer reprimanded him severely, and reminded him that thieves eventually found themselves in hell. To which the black replied: "Yes, sar; very bad, sar. But, sar, I will be just as glad to serve you in hell as here, sar."

* * * *

From the same book I cull also the following droll story:—

> The Roman Catholic Archbishop Ryan of Philadelphia was once on a visit to the Coast, as the Eastern Americans call the States of the extreme West along the Pacific verge. Here he met a roystering Californian, who slapped him on the back, and, looking into his face intently, enquired, "Where in hell have I met you before?" The face of the prelate was thoughtful, and his voice subdued, as he replied, "Eh—I don't quite remember. Eh—what part of hell do *you* come from?"

* * * *

A correspondent of the "Evening News" tells how he has trained his dog to call him at 7.30 every morning. The dog is remarkably punctual and the question is how the dog can possibly know the time. I pass over with fitting contempt the suggestion from a flippant visitor that the dog is a "watch" dog. It seems to me that the explanation lies in the subconscious mind—the "sub mind" as Robert Blatchford terms it. Students of hypnotism know the marvellous things which are done by hypnotised subjects in the matter of exact time measurement. And as the lower animals are in nearer touch with the subconscious region than is man, the wonder is perhaps diminished in the case of the dog.

D. G.

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PSYCHICAL RESEARCH IN NORTHERN EUROPE.

BY HARRY PRICE.

It speaks volumes for the interest shown in matters psychic by our good friends the Danes that they were able to stage in Copenhagen the most important "exhibition of objects of psychic interest" (*Psykisk Udstilling*) ever promoted.

The Exhibition, which opened on January 10th, in the hall of the Metz Thesalon, Östergade, was organised by the Copenhagen *Psykisk Oplysningsforening* (Society for the Promotion of Psychic Knowledge), the President and moving spirit of which is Mr. J. S. Jensen, so well known in psychic circles all over Europe. Sir A. Conan Doyle was Honorary President of the Exhibition.

The Danish *Selskabet for Psykisk Forskning* (Danish S.P.R.) took a benevolent interest in the project and all helped to make the Exhibition—which lasted ten days—a splendid piece of psychical accomplishment and a most gratifying success, which called forth unqualified admiration from the thousands who visited it.

The *Psykisk Oplysningsforening* is not a Spiritualistic society, though, I believe, many of its members are Spiritualists; and Mr. Jensen himself accepts the spirit hypothesis. The Society was formed to spread the knowledge gained by research workers in the psychic field, and its policy is a strictly non-committal one. The members recognise the soundness of the contention that the manifestations they witness are compatible with the claims of the Spiritualists, and they try hard not to be connected with dubious phenomena. Like ourselves, they find psychical research a fascinating field for differences of opinion, and the laws governing the phenomena a bottomless sea of speculation. Unlike us, they seem little agitated by useless disputes concerning the few mediums they have at their disposal. I must qualify this statement so far as it concerns Einar Neilsen, who lives in Copenhagen.

It was a happy circumstance for me that I was invited to represent British Psychical Research at the Exhibition, and I looked forward with the greatest interest to my visit to the Danish capital. It was not a particularly pleasant journey, and I found, with Scott's "Last Minstrel," that "the way was long, the wind was cold," but I feel amply rewarded for my effort in braving the elements. I broke my journey at Hamburg in order to ascertain if any psychics were available, and to see if one of them could be induced to accompany me to England.

It is some years since I was in Hamburg, and the place seems more cosmopolitan than ever, psychic matters creating little interest there. Most material-looking cut-throats from every country between the Unter den Linden and the Nevsky Prospekt could be seen sipping their Russian tea on the Binnen-Alster, though they would have looked—and felt—much more at home in a vodka bar at Minsk. These, with the Armenians and the Portuguese, the Argentines and the Greeks, looked as if they had just stepped out of the pages of a novel by Mr. Oppenheim or William Le Queux.

FRAU LIEBERMANN.

I enquired at the main station for the addresses of any professional mediums, and after some consultation with the staff, I discovered that a "circle for psychometry" was being held that evening in a house near the Schuhmacherstrasse, in the suburb of Altona. I found my way to the place, and the magic pass-word, LIGHT, gained me admittance to the company. I needed no further introduction. The medium was a Frau Liebermann and about thirty persons were present.

After a short address by the leader of the circle, and the singing of some hymns, the medium went under control, and those present were invited to hand up articles.

I passed up my large penknife, and the following psychometrical description was given of its "history": (1) It was a German knife bought in France; (2) it had been used by a lady, "very psychic, a widow of a doctor"; (3) it had been repaired "under sad circumstances"; (4) it had undergone some curious change which the medium could not describe.

And now for the facts. The knife is a heavy one, weighing three and a half ounces (not an instrument likely to be "used by a lady"), and was purchased by me in Berlin over two years ago. It then had mother-of-pearl sides. I used it in my experiments with Frau Silbert, of Gratz, and "Dr. Nell" (her "control") was then supposed to have passed it, by psychic means, through a deal table-top, an inch thick. If it did *not* pass through the table, it certainly appeared to, and the illusion was perfect—and I was helping to control the medium. Lastly, I had new ivory sides put to the knife about a month ago when I was in Paris.

So the medium was right in stating it was a German knife, but this may have been a guess, though there was nothing to indicate its origin. The French connection could not have been a guess. It has never been "used by a lady" in the ordinary sense of the words; but the "lady, very psychic," might represent Frau Silbert, and, without a violent strain on one's imagination, the "widow of a doctor" might be read as "the widow *and* the doctor —*i.e.*, Frau Silbert and her "control," "Dr. Nell." The "curious change" may be taken as a reference to the metamorphosis it must have gone through *if* it penetrated that inch of deal. The "sad circumstances" I cannot place, except that it was on a very wet day in Paris, when I took the knife to be repaired! So actually a portion of the knife was "bought in France." Altogether, a very interesting evening.

* * * * *

I arrived in Copenhagen on Wednesday evening, January 7th, and was met at the station by Mr. Adolph Jensen, Vice-President of the Society, and a Press representative. Quarters in a leading hotel had been reserved for me and various entertainments were arranged for my amusement. Thursday was devoted to discussing with an army of reporters, Press artists, and photographers, the latest news—and scandal!—concerning British Spiritualism and Psychical Research. For days afterwards the principal papers devoted columns to the subject.

PROFESSOR CHR. WINTHER.

On the Friday evening I gave my first lantern lecture under the auspices of the Danish S.P.R., the Chairman being the President of the Society, Dr. Chr. Winther, Professor of Photographic Chemistry, and applied Optics at the Royal Technical College, Copenhagen. My subject was, Stella C. and her phenomena, and it attracted a large audience. Dr. P. Borberg, kindly translated. After the lecture I was hurried away to a séance with Einar Neilsen —whom I helped to control—and although we sat till nearly three in the morning, the results were entirely negative. I was offered further sittings with this medium, but could not stay for them.

Professor Chr. Winther is a scientist of considerable eminence, and possesses a mind of penetrating keenness. His splendid laboratory in Copenhagen is equipped for every form of scientific investigation. For some year or so he has been experimenting with a medium named Anna Rasmussen, with whom he has had about one hundred and twenty sittings. He has succeeded in measuring the psychic forces photometrically by means of pendulums having at their free ends pencils of light. It is interesting to record that he has proved that a lowering of the temperature in the vicinity of the medium takes place during the psychic emanations, thus confirming our Stella C. experiments. The Professor kindly took me to lunch at the famous Wivel's Restaurant, and I afterwards spent an afternoon in his laboratory—an experience alone worth the journey to Copenhagen.

AN AMAZING EXHIBITION.

There is only one word that will adequately describe the *Psykisk Udstilling*, and that is "amazing." The Exhibition opened on the Saturday, when some thousands of objects of psychic interest were artistically staged on portable stands, so that the Exhibition can be transported *en bloc* to fresh sites. Mr. Jensen suggests we should have it in London. He has been fifteen years collecting the objects, which were augmented by exhibits from other countries. The English S.P.R. loaned a number of articles including an album of the original Crawford and Fournier D'Albe photographs of the Goligher phenomena. There were also autograph letters, books, photographs, apports, pictures, automatic scripts, records of scientific experiments, and hundreds of other articles illustrating the literature, history, development *and frauds* of Spiritualism and psychical research from the period of the Fox Sisters to that of "Margery." A photograph of Eldred's mechanical chair (in which he secreted his wigs, chiffons, phosphorus, and other "properties") had the place of honour in a collection of similar photographs. There were also pictures of Mr. Marriott in three positions. A small library of anti-spiritualistic books completed this section. These "black babies," as they were called, served the same useful purpose as the "awful example" at a temperance meeting.

Psychic photography was represented to an extraordinary degree. Sir Arthur sent the Garscadden Collection, and representative "Spirit" pictures by Mumler, Boursnell, Buguet, Hudson, Vearncombe, Hope, Mrs. Deane, Mrs. Grant, etc., were on view. Pictures of Crookes' experiments with Florence Cook created great interest. J. Husmer sent his vast collection of extraordinary coloured trance drawings, which were the wonder of all beholders.

MADAME D'ESPERANCE.

When Madame d'Espérance was released from the German prison, in which she had been incarcerated during the war, she found a haven of refuge in Copenhagen, where she was befriended by Mr. Jensen and his wife. Her death took place, I believe, at Mr. Jensen's house, and all her papers, letters, MSS., "apports," etc., eventually passed into the possession of Mr. Jensen, who included them in the Exhibition. Intensely human and interesting are these records of a famous psychic.

Lectures or talks were given in the Exhibition each evening, the hall proving too small for the crowds who

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flocked to hear about Willy Schneider, concerning whom I lectured on the 11th inst., Mr. Jensen translating. My third lantern lecture, "Facts, Frauds and Fallacies of Psychical Research," was given under the auspices of the "Politiken" (the Copenhagen "Daily Mail") in their own large concert hall (which frequently echoed to the eloquence of Mr. Shaw Desmond during the war), and was given again by Mr. Jensen after my departure.

* * * * *

It is amazing the number of persons one meets who have had weird psychic experiences. I travelled from Lille to Brussels with Count Guy de Diesbach (who has the Chateau de Goyet, near Faulx, Belgium), and he related to me a curious incident which befall his father, who owned a mediæval castle on the shores of one of the Swiss lakes.

THE "PSYCHIC" CLOCK.

The count's father had shut up the castle (which was furnished), and, having a chance of letting it, decided to spend a night alone in the place in order to make a rough inventory of the furniture, etc. About midnight he prepared for bed and had just undressed when the clock in the great hall chimed eleven. Amazed, he ran to the clock, which had not been wound for months, and examined the "movement." But the weights were right down and the works were motionless. Rather frightened, he demanded of the "intruder," if he be not mortal, to repeat the manifestation. Immediately *the clock again struck eleven.* The owner, now thoroughly scared, hurriedly dressed and spent the night in a neighbouring village.

On the same evening that the count related the above curious experience, I had dinner with an attaché at the Embassy at Brussels. He had just returned from his Christmas leave, which he spent at his godfather's place in Wiltshire. One night, when he was about to retire to rest, and when walking down a dimly-lighted passage which led to his room, he suddenly became aware that there were *two* shadows in front of him—his own and another. Having heard no one ascend the stairs behind him, he turned round and saw a tall, black mass, like a rough-hewn statue carved from black marble. The apparition remained motionless for about twenty seconds, and then vanished. That the spectre was an objective one is proved by the fact that my friend *first* saw its shadow. Particulars of a haunted house near Birmingham (related to me in Hamburg!) concluded my psychic experiences *en route.*

I cannot close this article without recording my deep gratitude for the amazing hospitality extended to me during my stay, which was altogether delightful. The good burghers of Copenhagen vied with one another in entertaining me. From the moment of my arrival to the time when a beautiful bouquet of lilies-of-the-valley was presented to me on the departure platform of the Boulevardbane, I lived literally *en prince.* And on all sides I was asked, "*Men naar ses vi nu igen?*" ("But when shall we see each other again?") To which question I fervently answered, "Soon, I hope!"

(*Continued from previous column.*)

manner, with a faculty of prevision, of which he had numberless proofs; one of the most remarkable of which was that on returning home on the day in which his daughter had succeeded in delivering him from the hands of the wretches who were conducting him to the scaffold, instead of partaking the joy of his surrounding family, he declared that in three days he would be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of September, 1792, at the age of 72.'

"In reference to the above narrative, M. Cazotte, Junr., would not undertake to affirm that the relation of La Harpe was exact in all its *expressions*, but had not the smallest doubt as to the reality of the *facts.*

"I ought to add, that a friend of Vicq d'Azir, an inhabitant of Rennes, told me that that celebrated physician, having travelled into Brittany some years before the revolution, had related to him, before his family, the prophecy of Cazotte. It seemed that, notwithstanding his scepticism, Vicq. d'Azir was uneasy about this prediction.

"Letter on this subject addressed to M. Mialle by M. le Baron Delamothe Langon:—

" 'You inquire of me, my dear friend, what I know concerning the famous prediction of Cazotte mentioned by La Harpe. I have only on this subject to assure you *upon my honour*, that I have heard Madame de Beauharnais many times assert that she was present at this very singular fact. She related it always in the same way, and with the accent of truth; her evidence is fully corroborated by that of La Harpe. She spoke thus, before all the persons of the society in which she moved, many of whom still live, and could equally attest this assertion.

" 'You may make what you please of this communication.

" 'Adieu, my good old friend. I remain with inviolable attachment, yours,

" 'Baron Delamothe Langon.

" 'Paris, Dec., 1833.' "

—"La Harpe: Posthumous Memoirs," Paris, 1806, vol. 1, p. 62.

THE FAMOUS PROPHECY OF M. CAZOTTE.

(*Continued from page* 33.)

THE DOOM OF WOMEN.

" 'Here are some astonishing miracles' (and this time it was myself who spoke), 'but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.'

"Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted; if *we* shall perish only when La Harpe shall be a Christian, we are immortal.'

" 'And as for that,' then observed Madame la Duchesse de Gramont, 'we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little, but it is a received maxim that they take no notice of us and of our sex.' 'Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing on that subject: but what I do know is that you, Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you in the cart of the executioner, and with your hands tied behind your backs.' 'Ah! I hope that in that case, I shall have a carriage hung in black.' 'No, madame; higher ladies than yourself will go like you in the common cart, with their hands tied behind them.' 'Higher ladies! what, the princesses of the blood?' 'Still more exalted personages.' Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering: they began to feel that the joke was become too serious. Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying, in a careless tone, '*You see that he will not leave me even a confessor.*' 'No, madame, you will not have one, neither you nor anyone besides. The last victim to whom this favour will be afforded will be . . .' He stopped for a moment. 'Well, who then will be the happy mortal to whom this prerogative will be given?' ''Tis the only one he will have then retained—and that will be the King of France.'

"The master of the house rose hastily, and everyone with him. He walked up to M. Cazotte, and addressed him with a tone of deep emotion: 'My dear Monsieur Cazotte, this mournful joke has lasted long enough. You carry it too far—even so far as to derogate from the society in which you are, and from your own character.' Cazotte answered not a word, and was preparing to leave, when Madame de Grammont, who always sought to dissipate serious thought, and to restore the lost gaiety of the party, approached him, saying, 'Monsieur the prophet, who has foretold us of our good fortune, you have told us nothing of your own.' He remained silent for some time, with downcast eyes. 'Madame, have you ever read the Siege of Jerusalem, in Josephus?' 'Yes, who has not read that? But answer as if I had never read it.' 'Well, then, Madame, during the siege, a man, for seven days in succession, went round the ramparts of the city, in sight of the besiegers and besieged, crying unceasingly, with an ominous and thundering voice, *Woe to Jerusalem;* and the seventh time he cried, *Woe to Jerusalem, woe to myself*—and at that moment an enormous stone, projected from one of the machines of the besieging army, struck him, and destroyed him.'

"And, after this reply, M. Cazotte made his bow and retired.

PROVING THE PROPHECY.

"When, for the first time, I read this astonishing prediction, I thought it was only a fiction of La Harpe's, and that that celebrated critic wished to depict the astonishment which would have seized persons distinguished for their rank, their talents, and their fortune, if, several years before the revolution, one could have brought before them the causes which were preparing, and the frightful consequences which would follow. The inquiries which I have since made, and the information I have gained, have induced me to change my opinion. M. le comte A. de Montesquieu, having assured me that Madame de Genlis had repeatedly told him that she had often heard this prediction related by M. de La Harpe, I begged him to have the goodness to solicit from that lady more ample details. This is her reply:—

" 'I think I have somewhere placed, among my *souvenirs*, the anecdote of M. Cazotte, but I am not sure. I have heard it related a hundred times by M. de La Harpe, before the revolution, and always in the same form as I have met with it in print. This is all that I can say, or certify, or authenticate by my signature.

—Comtesse de Genlis.'

" 'I have also seen the son of M. Cazotte, who assured me that his father was gifted, in a most remarkable

(*Continued at foot of preceding column.*)

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NEW BOOKS RECEIVED.

"The Original Christianity." By E. Francis Udny, M.A. Edson (Printers), Ltd., 15a, Springdale Road, London, N. 16. (Boards, 4/-. Limp Cover, 3/-.)

"The Psychology of the Poet Shelley." By Edward Carpenter and George Barnefield. George Allen and Unwin, Ltd. (4/6 net.)

"Symbolism of the Three Degrees." By Oliver Day Street. George Allen and Unwin, Ltd. (8/6 net.)

REV. G. VALE OWEN'S LECTURE TOUR, 1925.

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
,, 25	Chiswick.	—	Mr. R. B. Hawthorn, 29, Althorp Road, S.W.17.
,, 28	Eltham.	Public Hall, Elm Terrace, Eltham.	Mr. P. P. Buxton, 38, Phineas Rett Road, Well Hall, Eltham, S.E.

THE QUEEN'S HALL MEETING.—We go to press too early to include in this issue a report of the meeting at Queen's Hall on 20th inst., but we hope to publish a special account of it in our next issue.

MRS. HESTER TRAVERS-SMITH.—We are asked to state that to avoid confusion, Mrs. Hester Travers Smith will henceforth be known as Mrs. Hester Dowden.

OBITUARY.—As we go to press we are informed of the decease of Mrs. Annie E. Pellett, of Lausanne Hall and St. Luke's Church, Forest Hill, who passed away on the 9th inst. The funeral service (at Ladywell) was conducted by the Rev. J. W. Potter.

THE many friends of Mr. and Mrs. George Franklin will be glad to hear that they are well and happy in their new home in Ontario. Their daughter and her husband, Mr. Whitaker, are with them, and the appearance of a fine baby boy on the 30th ult. brought them many congratulations from the Old Country. We are glad to hear that Mrs. Whitaker, after serious illness, is rapidly recovering. We congratulate Mrs. Whitaker, and join with their friends in best wishes to her and her husband, and to Mr. and Mrs. Franklin, whose fine work for Spiritualism, as members of the Marylebone Association, is remembered with appreciation.

THE APPARITION OF MR. BOOTY.—Mrs. F. E. Leaning writes: "I am glad Lady Malmesbury has herself put a variant of the Booty story on record in print. The Judge's name is sometimes given as Wright, and sometimes as Herbert. These, as well as Parker (1709) were the names of Judges associated with the Lord Chief Justice in the Court of King's Bench in James II.'s reign, as I noticed when (with the help of a learned man at the British Museum) I examined the whole of the records myself, searching for authentication of Booty's case. The oldest version in print that I know of so far is dated a hundred years later than the supposed event, and bears no date itself, or the name of any judge."

NEW BOOKS at DISCOUNT PRICES.

"On Tour in U.S.A." Rev. Vale Owen, 3s. 6d. "Paul and Albert," 3s. 6d. "An Artist in the Beyond," Vale Owen, 3s. 6d. "The Witness," Jessie Platts, 4s. "The Case of Lester Coltman," Lillian Walbrook, 3s. 6d. "God's Wonderland," Effie Watts, 2s. 9d. "Spiritualism, History and Phenomena," J. A. Hill (Pub. 7s. 6d.), 4s. 6d. "Silhouettes of Spirit Life," Amicus, 1s. 6d. "Human Personality," F. W. H. Myers, 6s. "Spiritism and Psychology," Prof. Flournoy (Pub. $2), 6s. "Occultism and Modern Science," Prof. Osterreick, 5s. Others new and secondhand. List, stamp. Also few left half price. "Vital Message," 2s. 6d.; "New Revelation," 1s. 3d. by Conan Doyle. All books postage 3d. each.—T. Smallwood, 77, Oxley Street, London, S.E. 1.

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Each price 4s. cloth, postage 3d.; 3s. limp cover, postage 2d.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—January 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. R. Symons. Wednesday, January 28th, 8, Mrs. Brownjohn.

Croydon.—Harewood Hall, 96, High-street.—January 25th, 11, Mr. Percy Scholey; 6.30, Mr. Harold Carpenter.

Camberwell.—The Central Hall, High-street, Peckham.—January 25th, 11, Circle; 6.30, Miss F. M. Russell. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—January 25th, 7, ——. 29th, 8, ——.

Shepherd's Bush.—73, Becklow-road.—January 25th, 11, public circle; 7, Mr. W. M. ——. Thursday, January 29th, 8, Mrs. Brownjohn.

Peckham.—Lausanne-road.—January 25th, 7, Mrs. A. Beaumont Sigall. Thursday, 8.15, Mrs. E. Clements.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—January 25th, 11, Mrs. Golden; 7, Mrs. S. D. Kent. Wednesday, January 28th, 3, Miss Jessie McKay.

Central.—65-66, *Chancery-lane, W.C.2 (Holborn end).*—January 23rd, 7.30, Mrs. Charnley. January 25th, 7, Mr. T. W. Ella.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. January 25th, 6.30, service, Holy Communion and Address. Healing Service, Wed., January 28th, 7 p.m.

A PSYCHIC BOOKSHOP.—Sir Arthur Conan Doyle has carried out a cherished scheme of his own by establishing a Psychic Bookshop and Library at Abbey House, Victoria Street (opposite Dean's Yard and close to Westminster Abbey). The Bookshop will be devoted entirely to the sale of Spiritualistic literature and its success will depend upon students of psychic matters turning to it for the books which they need. A large stock will be kept and all requirements carefully met. Sir Arthur appeals for contributions of old psychic books or duplicate copies for use in the new library. We learn that the premises should be ready early in February and that letters should be addressed to Mr. Monier-Williams, Psychic Bookshop, Abbey House, Victoria Street, S.W.

MODERN PSYCHIC KNOWLEDGE AS A SUPPORT TO FAITH.—For me, the results of modern psychic enquiry support and explain the Christian record, and give an added significance to Christ's words "The Kingdom of God is within you." For the powers within us which the Saviour came to help us develop for God's glory include those which link us to the spirit world which lies around us—just, and only just, out of sight. Absorbed, as so many people are, in material things, those powers have remained unused, and, indeed, unsuspected, despite the fact that the records of the life of Christ and of many of His greatest followers since have abounded in striking proofs of the existence and close connection between us and it of a world of spirit life and activity.—From "New Light on Old Paths," by REV. A. F. WEBLING, A.K.C.

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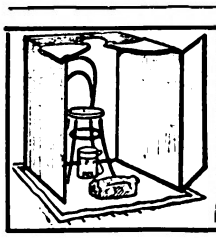
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Mrs. E. A. Cannock.

Tuesday, Jan. 27th, at 3.15 p.m.

Clairvoyance, Public Demonstration. Members free. Non-Members, 2/-.

Mr. C. Glover Botham.

Wednesday, Jan. 28th.

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

Leader: **Mrs. Ogilvie.**

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

Mrs. Florence Kingstone.

Thursday, Jan. 29th, at 7 p.m.

Discussion Class. "Dreaming True."

Leader: **Mrs. E. M. Taylor.**

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The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

THE MEMORIAL ENDOWMENT FUND.

This fund which is now re-opened was started in order to acquire for the Alliance a commodious headquarters which should also stand as a memorial to the departed relatives and friends of the contributors, and it was proposed that a room in the house should be dedicated to this purpose, where photographs of the departed might be displayed.

All who realise the need of the day, and who are in sympathy with the L.S.A. in its desire to meet that need, are asked to subscribe.

Donations should be forwarded to the Hon. Treasurer, The Viscountess Molesworth, "Shalimar," Chertsey Lane, Staines, Middlesex.

BAZAAR and FETE.

At CAXTON HALL, WESTMINSTER, Wednesday and Thursday, May 20th and 21st, 1925 (in aid of the above).

All persons believing in and desirous of helping the work of the L.S.A. are asked to support this effort in any way convenient to them.

Tickets (including tax): Day, 1/2; Season, 1/10.

All communications to be addressed to the General Secretary.

BOOKS THAT WILL HELP YOU

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

Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free 3/6. (242.)

A Guide to Mediumship.—By E. W. & M. H. Wallis. Cloth, Post Free, 7/- (1490).

Automatic Speaking and Writing: A Study.—By Edward T. Bennett. Post Free, 1/9. (1858).

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

Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

The Wanderings of a Spiritualist.—By Sir Arthur Conan Doyle. Cloth, Post Free, 6/6. (3056).

Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10. (906).

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