

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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As it was once remarked on the question of a medium delivering spirit messages, we frequently trust our letters and telegrams to persons into whose morality we do not find it necessary to make any enquiry.

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VITALISM RESTATED.

An article (the second on the subject) under this heading in the "Spectator," by C. E. M. Joad, deals particularly with the life force. Unfortunately the article begins with a concept that we cannot but regard as a fundamental fallacy. Mr. Joad says:—

The view of the Universe which I wish to present rests upon the basis of a fundamental dualism of mind and matter. Whether this dualism is one of substance, or whether, as is more probable, both mind and matter are different forms of the arrangement of the same fundamental substance, is a question into which I have not space to enter. It will be sufficient to say here that, for the reasons given in my last article, it does not seem to be possible to explain the facts of existence on the assumption that the Universe is the expression of one thing and one thing only.

If the Universe be a "fundamental dualism" it should not be called a Universe—i.e., an infinite unity. For a dualism is not a unity. But, as the author of the article well says, "it does not seem to be possible to explain the facts of existence on the assumption that the Universe is the expression of one thing and one thing only." Were the Universe strictly homogeneous ("one thing only") it would be static, not dynamic as we know it indubitably is. To be a unity of any kind there must be more than a unit. The term Universe implies a plurality in essential harmony; therefore the Universe is of necessity a Dual-Unity—as we have before tried to show. Clear thinking on such a theme is not possible without a sound terminology; hence the differentiation of duality from dualism. Mr. Joad conceives "in the first instance the Universe was purely material." In that case it could not have changed progressively. For motion of any kind requires some sort of difference. Not until thinkers see clearly that the Universe is equally spiritual and material (the principle of polarity determining their permutations) can a system of true philosophical thought be elaborated.

PRESENTIMENTS.

If the celestials daily fly
With messages on missions high,
And float, our masts and turrets nigh,
Conversing on Heaven's great intents;

What wonder hints of coming things
Whereto man's hope and yearning clings,
Should drop like feathers from their wings
And give us vague presentiments?

—JEAN INGELOW.

NOTES BY THE WAY.

I AM fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the Sun, which, to our eyes seems to set in night; but has in reality only gone to diffuse its light elsewhere.—GOETHE.

"SPIRITUAL HEALING."

In the course of an article on "Spiritual Healing" by the Bishop of Durham in the current issue of the "Hibbert Journal," he writes:—

It has often been noted that of all English Sovereigns the one who was most conspicuous as a "spiritual healer" was Charles II., who might, perhaps, not unfairly be regarded as morally one of the worst.

The Bishop confesses to a difficulty in believing "that special interventions of Divine Power should thus be dissociated from congruous moral conditions." But he should remember that the function of the Sovereign as a healer was the cure of physical disorders rather than of spiritual maladies. It is quite conceivable that the Stuarts may have possessed some psychic healing power, for they had a remarkable magnetic quality, one which has operated to keep their memory green for centuries and to make at least some of their more conspicuous members objects of romantic interest and even, as in the case of Charles I., veneration. Of course the term "spiritual healer" may be used in a quite misleading sense. A good deal of so-called spiritual healing consists in the transference of a healthy physical emanation or quality—we call it magnetism for want of a better term—from one person to another, and in this way a man of doubtful moral nature who possesses a super-abundance of vital force may be of great help to a person of saintly life who is deficient in this life-force. Of course it is infinitely to be preferred that the healer should be a man of pure life and sound in body, mind and soul, but it is rather a counsel of perfection. In this imperfect world we are not always able to be fastidious in these matters. A medical man may be very skilful and a past-master in the treatment of disease, and yet not be all that we might wish as regards his private character.

THE EDDY BROTHERS, THE HOLMES, AND THE AMERICAN KATIE KING.

BY SIR ARTHUR CONAN DOYLE.

(Continued from page 171.)

One culminating fact remains. At the very hour that the bogus séance was being held at which Mrs. White was showing how Katie King was impersonated, the Holmes held a real séance, attended by twenty people, at which Katie appeared the same as ever. Colonel Olcott collected several affidavits from those who were present on this occasion, and there can be no doubt about the fact. That of Dr. Adolphus Fellger is short and may be given in full. He says under oath that "he has seen the spirit known as Katie King perhaps eighty times, is perfectly familiar with her features and cannot mistake as to the identity of the Katie King who appeared upon the evening of December 5th, for while the said spirit scarcely ever appeared of the same exact height or features two evenings in succession, her voice was always the same, and the expression of her eyes, and the topics of her conversation enabled him to be still more certain of her being the same person." This Fellger was a well-known and highly respected Philadelphia physician, whose simple word, says Olcott, would outweigh "a score of affidavits of your Eliza Whites."

It was also clearly shown that Katie King appeared constantly when Mrs. Holmes was at Blissfield, and Mrs. White was in Philadelphia, and that Mrs. Holmes had written to Mrs. White describing these successful appearances, which seems a final proof that the latter was not a confederate.

By this time one must admit that Mrs. White's anonymous confession is shot through and through with so many holes that it is in a sinking condition. But there is one part which, it seems to the author, will still float. That is the question of the photograph. It was asserted by the Holmes in an interview with General Lippitt—whose word is a solid patch in this general quagmire—that Eliza White was hired by Dr. Child to pose in a photograph as Katie King. Child seems to have played a dubious part all through this business, making affirmations at different times which were quite contradictory, and having apparently some pecuniary interest in the matter. One is inclined, therefore, to look seriously into this charge, and to believe that the Holmes may have been party to the fraud. Granting that the Katie King image was real, they may well have doubted whether it could be photographed, since dim light was necessary for its production. On the other hand, there was clearly a source of revenue if photographs at half-dollar each could be sold to the numerous sitters. Colonel Olcott, in his book, produces a photograph of Mrs. White alongside of the one which was supposed to be Katie King, and claims that there is no resemblance. It is clear, however, that the photographer would be asked to touch up the negative so as to conceal the resemblance, otherwise the fraud would be obvious. The author has the impression, though not the certainty, that the two faces are the same with just such changes as manipulation would produce. Therefore, he thinks that the photograph may well be a fraud, but that this by no means corroborates the rest of Mrs. White's narrative, though it would shake our faith in the character of Mr. and Mrs. Holmes as well as of Dr. Child. But the character of a physical medium has really only an indirect bearing upon the question of the reality of their psychic powers, which should be tested upon their own merits whether the individual be saint or sinner.

Colonel Olcott's wise condition was that as the

evidence was so conflicting he would put it all to one side and test the mediums in his own way without reference to what was past. This he did in a very convincing way, and it is impossible for anyone who reads his investigation ("People of the Other World," p. 460 and onwards) to deny that he took every possible precaution against fraud. The cabinet was netted at the sides so that no one could enter as Mrs. White claimed to have done. Mrs. Holmes was herself put into a bag which tied round her neck, and, as her husband was away, she was confined to her own resources. Under these circumstances numerous heads were formed, some of which were semi-materialised, presenting a somewhat terrible appearance. This may have been done as a test, or it may have been that the long contention had impaired the powers of the medium. The faces were made to appear at a level which the medium could in no case have reached. Dale Owen was present at this demonstration and must have already begun to regret his premature declaration. Further séances with similar results were then held in Olcott's own rooms, so as to preclude the possibility of some ingenious mechanism under the control of the medium. On one occasion when the head of John King, the presiding spirit, appeared in the air, Olcott, remembering Eliza White's assertion that these faces were merely 10-cent masks, asked and obtained permission to pass his stick all round it, and so satisfied himself that it was not supported. This experiment seems so final that the reader who desires even more evidence may be referred to the book, where he will find much. It was perfectly clear that whatever part Eliza White may have played in the photograph, there was not a shadow of a doubt that Mrs. Holmes was a genuine and powerful medium for material phenomena. It should be added that the Katie King head was repeatedly seen by the investigators, though the whole form appears only once to have been materialised. General Lippitt was present at these experiments and associated himself publicly ("Banner of Light," February 6th, 1875) with Olcott's conclusions.

The author has dwelt at some length upon this case, as it is very typical of the way in which the public has been misled over Spiritualism. The papers are full of an "exposure." It is investigated and is shown to be either quite false or very partially true. This is not reported and the public is left with the original impression uncorrected. Even now when one mentions Katie King one hears some critic say, "Oh, she was shown to be a fraud in Philadelphia," and by a natural confusion of thought this has even been brought as an argument against Crookes' classical experiments. The affair—especially the temporary weakening of Dale Owen—set the cause of Spiritualism back for many years in America.

Mention has been made of John King, the presiding spirit at the Holmes séances. This strange entity would appear to have been the chief controller of all physical phenomena in the early days of the movement, and is still occasionally to be seen and heard. His name is associated with the Koons' music saloon, with the Davenport brothers, with Williams in London, with Mrs. Holmes, with Cecil Husk and many others. In person when materialised he presents the appearance of a tall swarthy man with a noble head and a full black beard. His voice is loud and deep, while his rap has a decisive character of its own. He is master of all languages, having been tested in the most out-of-the-way tongues, such as

Georgian, and never having been found wanting. This formidable person controls the bands of lesser primitive spirits, Red Indians and others, who assist at such phenomena. He claims that Katie King is his daughter and that he was himself when in life Henry Morgan, the buccaneer who was pardoned and knighted by Charles II. and ended as Governor of Jamaica. If so he has been a most cruel ruffian and has much to expiate. The author is bound to state, however, that he has in his possession a contemporary picture of Henry Morgan (it will be found in Howard Pyle's "Buccaneers," p. 178) and that it has no resemblance to John King.* All these questions of earthly identity are very obscure.

Before closing this account of Olcott's experiences at this stage of his evolution some notice should be taken of the so-called Compton transfiguration case, which shows what deep waters we are in when we attempt psychic research. These particular waters have not been plumbed yet, nor in any way charted. Nothing can be clearer than the facts, or more satisfactory than the evidence. The medium, Mrs. Compton, was shut up in her small cabinet, and thread passed through the bored holes in her ears and fastened to the back of her chair. Presently a slim white figure emerged from the cabinet. Olcott had a weighing platform provided, and on it the spirit figure stood. Twice it was weighed, the records being 77 and 59 pounds. Olcott then, as pre-arranged, went into the cabinet leaving the figure outside. *The medium was gone.* The chair was there but there was no sign of the woman. Olcott then turned back and again weighed the apparition, who this time scaled 52 pounds. The spirit then returned into the cabinet from which other figures emerged. Finally, Olcott says:—

"I went inside with a lamp and found the medium just as I had left her at the beginning of the *séance*, with every thread unbroken and every seal undisturbed! She sat there, with her head leaning against the wall, her flesh as pale and as cold as marble, her eyeballs turned up beneath the lids, her forehead covered with a death-like damp, no breath coming from her lungs and no pulse at her wrist. When every person had examined the threads and seals I cut the flimsy bonds with a pair of scissors, and, lifting the chair by its back and seat, carried the catáleptic woman out into the open air of the chamber.

"She lay thus inanimate for eighteen minutes; life gradually coming back to her body, until respiration and pulse and the temperature of her skin became normal. . . . I then put her upon the scale. . . . She weighed one hundred and twenty-one pounds!"

What are we to make of such a result as this? There were eleven witnesses besides Olcott himself. The facts seem to be beyond dispute. But what are we to deduce from such facts? The author has seen a photograph taken in the presence of an amateur medium where every detail of the room has come out but the sitter has vanished. Is the disappearance of the medium in some way analogous to that? If the ectoplasmic figure weighed 77 pounds and the medium only 121, then it is clear that only 44 pounds of her were left when the phantom was out. If 44 pounds were not enough to continue the processes of life, may not her guardians have used their subtle occult chemistry in order to dematerialise her and so save her from all danger until the return of the phantom would enable her to reassemble? It is a strange supposition, but it seems to meet the facts—which cannot be done by mere blank, unreasoning incredulity.

* As the point mentioned tells against John King a second point should be added in his favour. A lady for whom the author can vouch sat at a *séance* and being confronted by John King said, "I have something of yours." "Yes, my will," John answered. As a fact a relative of the lady's had been Governor of Jamaica and had brought back Morgan's will as a curiosity.

SOME COMMENTS ON MEDIUMSHIP.

BY L. MARGERY BAZETT.

I suppose that considerable responsibility rests with the psychic who, under certain given conditions, is able to contact a world not normally accessible, and by other means than those of the organs of sense.

If we accept the idea expressed by Miss H. A. Dallas, that human beings are already manifesting as spirits, even in this material life, and that we are *all* spirits, some incarnate, and some discarnate, we shall grasp the meaning of the words lately written by Mr. Stephen Graham; he maintained that "the world affords no more adequate scope for our spirits than St. Helena did for Napoleon."

If we consider mediumship in its highest manifestation, as an exalted function of the spirit which seeks to exceed the limits imposed upon it by the physical body and by this material world, we shall realise that in the process of psychic evolution, concurrently with the evolution of the whole being, there lies a destiny of high promise.

The higher forms of mediumship imply an expansion of the self, a pressure of the soul to come into its own. If the psychic powers are to function easily and healthfully, the sensitive himself should endeavour to understand something of the character of this larger self.

Very little is known as yet of the psychology of the sensitive. A good many beginners, seeking to develop psychic powers, adopt an attitude of blank passivity, which if not rightly understood tends to become merely negative, producing, in the early stages of development, a certain anxiety and fear as to what phenomena may take place. Such an attitude, if allowed to persist, may increase that fear, and tend to disintegrate the personality, producing indecision and inactivity in ordinary life. This, to my mind, is one of the gravest risks run by psychics in the course of their development.

It is necessary, indeed essential, that the sensitive should raise his emotional tone, and instil into himself thoughts of happiness, confidence, and harmony. These conditions of mind are recognised as necessary in what is termed a "sitting," but they need to be maintained in ordinary life, and should be most carefully cultivated. Such qualities of mind will give poise to the psychic, a factor which makes for perfect balance in all life's relationships. "This poise," states an American writer (Dr. Julia Seton), "is an activity of the personality under control." Thus equipped, the sensitive is able to withstand the constant drains upon vitality which all psychics experience when faced at close quarters with sorrow, physical pain, and tragedy. This draining of vitality is felt by all highly-strung people, but possibly in a larger degree by psychics. My own experience of mediumship forces me to the conclusion that some of the depletion experienced by sensitives is due to the falling into a negative frame of mind, of which I have already spoken. The psychic who continually foretells death, disaster, and calamity of different kinds, or dwells unduly upon bodily illness, surely manifests a negative attitude to life, enfeebling himself, and failing to present psychic reality in its nobler aspects.

In order to induce the receptive attitude necessary for this work, it is essential to create a sense of stillness, and to maintain silence. Speaking again from personal experience of what Dr. Osty terms "mental mediumship," I should affirm that this silence should pass right into the sensitive, until all external stimulus is inhibited. In the process of attaining to this condition, many people experience physical sensations of varying kinds, such as nervous tremors, shuddering, fluctuating temperature, etc. Then follows a further stage, characterised by a sense of physical comfort, and one has arrived, as it were, at a "halfway house," as Dr. Julia Seton terms it. It is necessary to pass through this half-hypnotic state in which the body feels comfortable, but it is not a state in which to linger; those who do so, Dr. Seton considers, are babes in the experience of higher psychic levels. "The place," she says, "is but the sleep-state of the subjective faculties." This subjective state is the first step across a vast field, and it is whilst in this state that the sensitive begins to touch the realm of greater possibilities, and to break away from his objective surroundings. To the mystic, this plane of consciousness is familiar, and it is there that inspiration is born.

Dr. Hyslop maintained that our normal isolation from such a transcendental world is only our inability to be stimulated by it. Those who possess the intuitive faculty have the power to withdraw, as it were, from the object of their contemplation, and to observe it from above; they will approach, not with a feeling of excitement in presence of the unknown, but rather of quiet expectation, providing an atmosphere in which the higher manifestations of personality are made possible.

"Human life has been imprisoned," writes Dr. Osty. May it not be that the sensitive, amongst others, shall be instrumental in setting free this imprisoned life, enabling it to enter on the higher reaches of its possibilities, and to extend its horizon in accordance with its increased powers of perception?

THE CURE OF INSANITY BY PSYCHIC METHODS.

BY ABRAHAM WALLACE, M.D.

I have received a most interesting book entitled, "Thirty Years Among the Dead," from a very remarkable man, Dr. Carl A. Wickland, of Los Angeles, California. I have one, and only one serious complaint regarding the book, and it is that its title does not convey any indication of the character of the unique work in the cure of certain cases of insanity which has been accomplished during the past thirty years by Dr. Wickland in his sanatorium in conjunction with his most gifted wife, who is an excellent medium.

When visiting Los Angeles in the early part of 1920, I went with my venerable friend, Dr. Peebles, to the Wickland Sanatorium to witness the method and the results of treating patients. He and I were introduced, on sitting down to dinner, to four female patients who had been, during the previous two or three weeks, transformed from raving lunatics to sane women, having been for a considerable time obsessed by discarnate spirit entities.

The work of Dr. and Mrs. Wickland has not been thoroughly appreciated by the medical profession, even in America, and only a very few in this country, who have studied mental aberrations from the psychic standpoint, know anything of their system, but these few realise the great importance of their labour during the past thirty years, in the satisfactory treatment of a large class of psycho-pathological cases.

Like all pioneers, however, their names will be immortalised only when they have passed behind the veil. I am fully convinced, moreover, that when Wickland's work has been estimated at its proper value by this and future generations, he will be reckoned as great a genius in the treatment of certain definite cases of insanity as my old teacher and friend Lister has been in the department of surgery.

Dr. Wickland has shown by scientific demonstration the importance of applying the principles of psychical science to the functioning of discarnate entities, as well as to those incarnated, and has shown conclusively that discarnates are very important factors in the manifestations of certain characteristics in a large section of insane folks, who are at present crowding many of our asylums. In fact, Dr. and Mrs. Wickland, who are confirmed Spiritualists, have proved by scientific methods that a large proportion of asylum inmates are obsessed by undestrable and spiritually unevolved entities.

The records of obsessing or possessing spirits contained in the New Testament are thus shown to be scientifically correct.

The principle underlying the Wickland method is based on the spiritualistic hypothesis, and consists in transferring the obsessing entity (or entities, for there are sometimes several) by attracting it from the patient to a psychic intermediary, this being Mrs. Wickland herself, and subsequently the victim is relieved. Dr. Wickland was instructed early in his medical career how to proceed by Guiding Intelligences of a high order.

He says: "The case with which spirits assume control of Mrs. Wickland is so perfect that the majority of them at first fail to comprehend the fact that they are so-called 'dead,' and are temporarily occupying the body of another."

The passing of the obsessing entity from the individual manifesting insane symptoms to take possession of the body of Mrs. Wickland is often assisted by the use of static electricity, which is applied to the patient while Mrs. Wickland is present. Although the electricity is quite harmless to the patient, yet it is exceedingly effective, as the obsessing entity strongly resents the electrical treatment, and thereby is dislodged, and taking control of Mrs. Wickland, who becomes entranced, and then manifests the same insane aberrations as did the unfortunate victim. "An endeavour is made to bring him to a realisation of his true condition, and of his higher possibilities," but many of these controlling spirits are "difficult to deal with, this condition being due to false doctrines, fixed ideas and various notions imbibed in physical life."

Sometimes the spirit possessing Mrs. Wickland may become very obstreperous, and she must be restrained, but generally the possessing spirit is subject to the Doctor's suggestion, who is then assisted by his invisible helpers to make the spirit realise his position, and these co-workers are able often to bring to their aid the friends or relations—often the mother—of the spirit, who realising the presence of his passed-on friend or relation, now understands that he too is out of his body. He then is taken care of, and is enabled to start on the road of spiritual progression.

When Mrs. Wickland comes to herself, she has no recollection of anything that has transpired. Fortunately between these unique experiences she is in her normal health, "clear-minded and positive, and after thirty-five years of psychic work has not suffered impairment or detriment of any kind," but has advanced in spirituality, having devoted herself to this high form of altruism.

In concluding his second chapter, the doctor says: "The purpose of our work has been to obtain reliable and incontestable evidence at first hand regarding 'after death' conditions, and detailed reports of hundreds of experiences have been stenographically made in order to record the exact situation of the communicating intelligences." There are some three hundred and fifty pages of records which are worthy of very careful perusal.

My friend, the late Prof. James H. Hyslop, in his last book, "Contact with the Other World," writes approvingly of such work as Dr. Wickland's thus: "The cures effected have required much time and patience, the use of psycho-therapeutics of an unusual kind and the employment of psychics to get into contact with the obsessing agents and thus to release the hold which such agents have, or to educate them to voluntary abandonment of their persecutions." He very wisely adds: "It is high time to prosecute experiments on a large scale in a field that promises to have as much practical value as any application of the scalpel and the microscope."

LETTERS TO THE EDITOR

THE MEDIUMSHIP OF GEORGE VALIANTINE.

SIR,—I heartily support Dennis Bradley's protest against Sir Oliver Lodge's letter, printed in your columns.

Does Sir Oliver seriously suggest that anything I wrote in the few lines which Mr. Bradley gave me describing his sitting was inaccurate? If it was, I wish he would correct it; if it wasn't, why on earth should it not be printed?

My whole object in attending so frequently the Valiantine sittings—I was not present when Sir Oliver was there—has been to obtain information to publish to the world proof that Spiritualism is a great truth. Too long have the fears of the timorous kept this truth from the millions who want to know. Surely Sir Oliver does not want to publish his version of the séance in thirty years' time, when it will have no importance whatever.

Frankly, this letter of his makes me reply that the Spiritualist movement has too much secrecy about it. Two estimable ladies told me last month that they had sat once a week with Mrs. Osborne Leonard for eight years, yet so far as I know the results of their industrious researches are still hidden away in the records of the Society for Psychical Research. Unless such results are printed, I find it waste of time for them to go on sitting, Mrs. Leonard's time, I mean, for Heaven knows, thousands are waiting to sit with her, bereaved people of all sorts, earnest enquirers, people who, after attending voice séances, at which I have been present, want to go on in search of undeniable proof.

One well-known author I know has sat with Mrs. Leonard once a month for five years; so far as I know he has never printed a word confessing his faith.

Although I should not have said a word about this but for Sir Oliver's letter, I do feel that the time of our few great mediums is being wasted, and it will go on being wasted until some sort of condition is made, like that made by Bradley in regard to the Valiantine sittings, that when a person is invited, he or she allow the facts to be printed.

The Spiritualist movement needs better organisation, greater publicity, braver frankness. I say this in all humility as one of your newest recruits. I have come out very frankly with what I believe, and I have also succeeded in making it so interesting that it has been read by hundreds of thousands of people. I feel that any attempt to stop me from printing what I do believe will prevent others from following me into the somewhat annoying glare of publicity.

I am very sorry that Sir Oliver disapproves of Dennis Bradley and myself. We have quite enough enemies outside the movement to want to find opponents within its ranks.—Yours, etc.,

HANNEN SWAFFER.

Room No. 17, Empire House,
175, Piccadilly, W.

THE PROPOSED PSYCHIC LABORATORY.

SIR,—In view of the meeting at the Royal Societies' Club on March 25th, might I direct the attention of those present at that meeting to the design for such a laboratory which I published in *LIGHT* for 8th September, 1917, and afterwards in the second edition of my book "Man's Survival after Death" (p. 352). I commend the details given therein to the attention of any committee which may be formed to carry out the building of a Psychic Laboratory.—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage, Otley, Yorks.

REINCARNATION AND DESTINY.

SIR,—In LIGHT of 4th inst. I note a letter signed H. T. Gardner doubting my statement that the theory of reincarnation was held thousands of years before the Christian era. I might inform him that Brahmanism (to which Buddhism is closely allied) was in existence thousands of years before Christ, and that when we speak of Buddhism it is generally understood to embrace the parent faith. In fact, it is to India that we have to look for the source of all religions. I was not writing heedlessly.

With regard to his other remark as to having received a communication from a spirit who knew some one in the circle in a former "life," I might ask did he receive any satisfactory evidence bearing on the point? Moreover, as we have apparently forgotten our former "lives," such evidence would be impossible of verification.—Yours, etc.,
AUBREY CLAIR.

"THE IDEAL SEANCE ROOM."

SIR,—May I trespass on your space for a brief comment on Mr. Price's article on "The Ideal Séance Room" in your issue of April 4th? We do not possess in our séance room or elsewhere any wire cage at all. We have in the séance room a gauze (not metal) cabinet cage or cupboard which is not suitable for the enclosing of a full-grown man, and was made to hold a table supporting various experimental objects in the Willi Schneider sittings. This is still in the séance room because it cannot (owing to its size) be removed without taking it to pieces, and its reconstruction would entail several hours' work. I think that Mr. Price must be confusing our room with that of the Institut Metapsychique at Paris, where there is a strong wire cage of the kind alluded to, which I believe was designed by the late Dr. Geley.—Yours, etc.,

V. J. WOOLLEY,

Honorary Research Officer, S.P.R.

31, Tavistock Square, London, W.C.1.

6th April, 1925.

CURRENT ITEMS.

The "Bournemouth Echo" reports a good attendance at the Town Hall on a recent Wednesday afternoon to hear the Rev. Dr. John Lamond, of Colchester, give a lecture under the auspices of the Christian Spiritualist Society. In the evening Dr. Lamond spoke on "Some Personal Experiences."

In "The Guardian" of the 27th ult. Dr. Henson's allegations concerning Mr. Hickson and healing were effectively corrected by the Rev. G. Vale Owen, who recently presided at a meeting of the L.S.A. on the occasion of Mr. Hickson's address.

The "Sussex County Herald" appreciatively quotes from the recent article in "The Outlook," on "Spiritualism: an Inside View."

In the "Bedfordshire Times" series of articles on Spiritualism, the issue of the 27th ult. has a long and informative article on "The New Revelation."

From the "Kentish Independent" we learn that the visit of Mrs. G. Davies to the Spiritualist Church at Crescent Road, Plumstead, drew a large audience.

Mr. W. C. Nation, the veteran Spiritualist of New Zealand, returns thanks in "The Message of Life," the New Zealand journal, to the many friends who have sent him congratulations on entering upon his 86th year. He is in good health.

MR. HANNEN SWAFFER AS JOURNALIST.

"John o' London's Weekly," in a note on Mr. Hannen Swaffer, in connection with the fact that he is engaged in writing his reminiscences, remarks:—

His book is sure to be one of great piquancy; for he is a delightful wit and can tell more amusing stories about Fleet-street and West End life than any other journalist.

Concerning his visits to the United States and their enlivening effect on the American Press, the journal tells that on one occasion Mr. Swaffer discovered in an American paper an item stating that the babies in the maternity homes in a town in one of the Middle Western States had got mixed up, much to the discomfiture of the mothers. Mr. Swaffer at once visited the town and called on the journalist, who wrote the paragraph. This gentleman was frankly contemptuous. "Call yourself a newspaper man? Don't you know a three-line fake when you see it?" Mr. Swaffer at once obtained the names and addresses of the babies and then, by showing the mothers, the paragraph was brought into sensational prominence, and a story with flaring headlines appeared on the front page of a New York daily. Then Mr. Swaffer paid another visit to the local journalist, and showing him the newspaper, remarked, "Call yourself a newspaper man? If you write a 'fake' make it true!"

EDISON AND THE LIFE PROBLEM.

BY FREDERICK STEPHENS.

Mr. Edison recently informed a London newspaper that he believed the machine called man is only a mass of dead matter, and that the real life is in the millions of individual units which (in his phrase) navigate this machine. Supposing these individual units "keep together" including in the colony "those which have charge of memory" it might be possible to receive communications from them should they (the units) so desire. The beautiful simplicity and ingenuousness of this hypothesis are attained by the facile expedient of leaving out of the problem of life everything which is taboo to the materialist. We start with our cellular complex, a vast colony of units endowed with vital and organising power. How this complex, by the mere fact of the association of all its constituents, acquires this power, and whence or how a colony is able to determine and maintain the form of the machine, is not asked. To do so might open the door to mystery or metaphysics. Mr. Edison is not a biologist, but it is strange that before entering on this field of inquiry he did not (apparently) realise that this old conception of the life of the organism being only in the individual cells is out of date. If he had taken the trouble to study the problem as it is so clearly stated by the late Dr. Geley, he would have saved himself entering on a path which only ends in a blind alley.

Dr. Geley considered that the problem of biologists was not related to physiology only, but that psychology and all the natural sciences as well as philosophy must be laid under contribution. Here is a hint that life is connected with mind. The hypothesis that life is only the sum-total of the energy of the "units" is refuted by him, and he proves that it is the manifestation of a psychic entity which directs, builds, preserves and repairs the organism in which it manifests. If, putting aside the biological point of view, we choose to look at the living organism in terms of physical ideas, what do we see? Hundreds, nay thousands, of millions of atoms of carbon, oxygen hydrogen and nitrogen of which protoplasm consists (the other elements may be left out of account). Each atom is a minute solar system with negative electric charges revolving in determined orbits around a central positive charge. The sum total of the volumes of all these charges, both positive and negative, is only a very minute proportion of the volume of the atom or system to which they belong. Presumably these charges are capable of transforming the potential energy of the ether surrounding them into their own great kinetic energy? They navigate it at tremendous velocities, and Sir Oliver Lodge and other savants consider that these positive and negative particles are only modifications of the etheric medium in which they move. If it were possible, then, to magnify the human body some billions of times in size, we should see an innumerable number of particles of electricity floating in a sea of ether at relatively astronomical distances from each other!

Setting out with this basic conception of the body, as consisting of electrical charges placed at immense distances from each other, as our datum, it is not possible to deduce the phenomena of life, even if it be only that of the humble amoeba. Yet these are all the data which physical science would allow us. It knows nothing beyond these facts. Here may be seen the absurdity of describing the body as a machine. The ovum cell builds up the body of a man by drawing into itself selected material, and transforming the latter in the process. But no amount of petrol will build itself into an oil engine, neither do the materials of coal and iron build themselves up until they proudly look out upon the world as a steam engine. Someone else has to do that for them. Life seems more closely allied to Mind than it does to Energy. It seems to be something which guides or directs the latter. The great philosophic blunder which vitiated so much of nineteenth century science—the persistent attempt to explain the higher in terms of the lower—still dominates many scientists. There are hints that Life, like Matter, may have its origin in the Ether, and that the two, though associated, may be in their nature independent of each other. Life may be a mode of energy by which Mind manifests itself on the material plane of existence. Reasoning thus from the higher (Spirit or Mind) downwards there is some hope of interpreting something of the mystery, but if we start from the atom we shall never understand anything of Life or Mind, which, indeed, utterly transcends it.

ANIMALS' WELFARE WEEK.—Mr. Roy Horniman and Mr. John Galsworthy have promised to preside at the afternoon and evening sessions respectively of the London Conference under the general title of "Animals in the World of To-Day," to be held in the Caxton Hall on Wednesday, May 6th, 1925.

"OASIS," by E. M. Holden (The Dolphin Press, Spring Gardens, Brighton, 1/- net), is a booklet of poetry that may receive less attention than it merits. There is so much facile verse on the literary marts that graceful lines charged with poetic thought are liable to miss due recognition. "Oasis" is the longest of nine poems published together, singing of "the gardens of the Soul."

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.

LIFE THE HEALER.

"If you are so unfortunately circumstanced that you cannot trust in God," said a philosopher once in our hearing, "you can at least put your trust in Life, His manifestation."

We saw what he meant, for life adjusts and rectifies everything, brings order out of disorder and has a wonderful capacity for maintaining the sane and normal and preserving always something warm and tender at the heart of it. We can see examples of it all through the history of the ages. No matter what apparently irresistible force is exerted by man to turn it out of its course, Life has always the last word. It comes back with real irresistibility into its normal flow, casts out everything that is alien to it, and for ever conserves its gains. It is utterly unconcerned with the schemes of tyrants and destroyers, whether the ancient oppressors or the modern "hard-faced" men. They seem to succeed in their schemes for a short time, but life presses on like a torrent, overwhelms their plans, and washes them out of existence.

Life, like Time (by which it is measured, although this is only a surface measurement) is incessantly flowing, and continually dissolving problems of every kind. It sweeps over all that stands in its course and clears away everything that has no part in the Eternal order.

It is so not only in the world at large but in the individual existence. Life is the great healer. It represents the "universal solvent"—it repairs and renews and recreates. "When the red slayer thinks he slays and when the slain thinks he is slain," Life abides. It merely changes, passes and comes again. The poet has lamented frequently that Happiness is a fleeting thing and has depicted Joy as a spirit "whose hand is ever at his lips bidding farewell," but to get the poet's view properly balanced it is necessary to remember that sorrow also is an ephemeral thing. It equally has no permanence, and if there is more of misery than of happiness in our earthly estate (which is not at all certain) it is a very necessary part of the pilgrimage and discipline through which every soul has to pass.

Spiritualism has brought into the world to-day a new vision of the world. It has shown that life is eternal, is never to be stopped by obstruction. It goes on beyond the death of the body. Even Time goes on, in a manner of speaking, for we have never regarded

the passage from this life to the next as "a step from Time into Eternity"; there is a Time order in the next life although it is not our Time order.

The next stage of existence brings a great measure of relief and readjustment for those who suffer. It is part of the healing power of Life itself, which is ever travelling from bad to good, from good to better, and from better everlastingly to the best. Some persons are so constituted that their faith in things unseen is small and weak. They are perhaps to be pitied but certainly not to be blamed, for they are evidently so constituted as to possess little of the quality which we know as hope. They are also deficient in courage. If the timid and hopeless ones stopped to reflect on what they see and feel, they could not fail to realise the infinite resources of Life, which carries us all on a bosom which might be likened either to the breast of a mighty Mother, or to the surface of a great stream. We seem to ourselves to be struggling and halting, toiling wearily along weary ways, but if we enlarge our vision we shall see that we are all really being carried and that our efforts, unless they are wisely directed, are really retarding our happiness and destroying our own peace. When that lesson has been mastered, a new faith—a faith born of experience—will awaken in our minds, and from that first effort of faith in things seen and experienced we may proceed confidently to the larger faith that sees that all things (seen and unseen) work together for good, that evil and discord and mis-direction are not part of the eternal order but must inevitably disappear. In short, that in Life there is nothing too good to be true.

THE MISSION OF MIND AS A MORAL POWER.

Science is naturally the primary stratification—the granite foundation—of all philosophical knowledge and moral growth. That is to say, all theology, religion, and morality, to be of any service to mankind, must have a scientific and philosophical basis. . . . Physical science leads to intellectual science; the latter to the science of morals. Chemical analysis has led to mental analysis; thence we derive a sublime philosophy of the essential qualities and powers of man's immortal soul. We have a better perception and comprehension of the innate capabilities of the human mind. And what does this higher knowledge lead us to? It leads us to universal love and benevolence—to a scientific charity and a philosophical compassion for every member of the human family, which former generations could neither feel nor practice. It leads us to feel that our fellowmen have claims upon our sympathy and efforts; and that we have a similar claim upon them—so that we are, in fact, inspired with the principles of a universal confederation of interests and a community of occupations.

I repeat that physical science lies at the very foundation of all true theology and religion. Mind must triumph over and control the elements and phenomena of the physical world before it can achieve many victories in the world of morals. A philosophy of matter supports a philosophy of mind, as naturally as a house stands upon its foundation. But when we have a true philosophy of the human mind, how are we benefited by it? Does it exert a salutary influence upon the undeveloped multitudes? I answer, it does. But how? I reply, that it benefits the undeveloped and unfortunately situated classes, by enlarging the sympathies and expanding the understandings of those by whom such classes are principally controlled. A true philosophy of the mind is beneficial, because (in the language of a worthy author), "It teaches us that the elements of the greatest thoughts of the man of genius exist in his humbler brethren; and that the faculties which the scientific exercise in the profoundest discoveries, are precisely the same with those which common men employ in the daily labours of life. . . . The true view of great men is that they are only examples and manifestations of our common nature, showing what belongs to all souls, though unfolded yet in only a few."

The profound discoveries and keen analogies of scientific men are interesting prophecies of what will yet be unfolded by moral and spiritual philosophers. I am impressed to regard the beautiful germs of moral and spiritual truth, which were deposited by Jesus, centuries ago, as forming a grand *love principle*, to which a body, or a *wisdom principle* is much required. And the human mind will develop this *external organism* as it did the principle which enlivens it. The mission of mind, therefore, as a moral power, is to the evils that pervade terrestrial society. It has made improvements in science, and it will in morals.

—From "The Seer," Vol. III., "Great Harmonia."

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

Writing in the "Harbinger of Light" on the subject of the investigation of the mediumship of "Margery" (Mrs. Crandon), Mr. B. M. Godsall, of San Diego, California, remarks of the "Scientific American" Committee:—

It appears that this notable band of investigators so divested their minds of all credulity that they not only distrusted the medium, but they also distrusted one another, e.g., when Dr. McDougall assures the circle he has perfect control of the medium's left hand Dr. Prince says: "Of course I know nothing of that." In fact, some of the investigators attained such a total exemption from credulity that they were unable to trust themselves.

As Dr. Crandon truly says: "The wonder is there has been any semblance of success, considering the atmosphere of distrust, criticism and hatred that has been exhibited by the committee."

In the same article Mr. Godsall says:—

A striking contrast is observable between the way in which Spiritualism grows in America, and the way in which it grows in England. England possesses natural leaders—men who have the courage of their convictions; men who are hold to champion an unpopular truth, such as Spiritualism, and who, by drawing the enemy's fire upon themselves, make it easy for the more timid folk to follow. But in America there are no such leaders. In this great Republic the truth of Spiritualism must first permeate the populace by spreading from man to man, and whenever the number of its adherents constitutes a majority, then the would-be leaders will hasten to place themselves at the head of the movement: for in a pure democracy the sole test of truth is a majority. But whether it is better that the people should follow leaders—as in England—or that "leaders" should follow the people—as in America—is open to argument; probably both ways are bad when carried to extremes.

From a leading article in the "Church Times" on "The Danger of Psycho-Analysis," we take the following:—

The therapy of psycho-analysis involves the taking to bits of our mental machinery, re-ordering it, and putting it together again. Once this fact is recognised, we can realise the possibility of an analyst being capable of taking the mechanism to bits, but utterly incapable of putting it together again. When this happens, and it has happened, the result is disaster. It means nothing less than the mental breakdown of the sufferer. . . . There are those who, possessing a slight knowledge of psycho-analytical methods, are persuaded that the system is akin to that of the Catholic confessional. There is, however, little in common between the two except the bringing to light of past actions. The Catholic penitent is quite unable to confess his "repressed complexes," supposing he has any, for the simple reason that he is unaware of their existence. Neither has the phenomenon of "transference" any place in the Catholic system, and the slightest sign of its appearance would be sternly dealt with by the experienced confessor.

In "The Two World's" series of articles on "Seers, Mediums, and Sceptics," by G. Basenden Butt, the issue of the 27th ult. has Professor Richet for subject. Mr. Butt says:—

Any more striking contrast than that which exists between Dr. Annie Besant and Professor Richet is almost impossible to imagine, representing as they do, on the one hand the speculative and religious, and on the other the strictly scientific attitude of mind. For facts in which one sees justification for a colossal edifice of speculation the other has "no explanation to offer," confining himself almost exclusively to investigation and record of the actual phenomena. . . . The root of Professor Richet's scepticism, incredible though it may seem, really springs from the scientific materialism which was popular from thirty to fifty years ago. Thousands and thousands of experiments, he says, establish so close a relation between the brain as organ and intelligence as function, that it is as impossible to admit the persistence of the function (mind) without the organ (brain) as the renal secretion without the kidney. This incredibly old-fashioned fallacy is buttressed somewhat ineffectually by the dogmatic

remark that if intelligence existed under conditions other than those of the physical, terrestrial life, "they would no longer be human intelligences."

The following is from a letter by F. R. Melton, B.Sc., in the "Nottingham Journal and Express" of the 31st ult.:—

The idea that there is a vast host of clever "impersonating spirits," whose particular job it is to pass themselves off as somebody else, is both grotesque and interesting. What do they do it for? My mother, who passed to the next state of life over fifty years ago, is continually coming to see me. When she first made her presence known, I asked her what her maiden name was, where and when was she married, where I was born, how many children had she had, what were their names, and how many were still living in this state, and hundreds of other questions, all of which she answered, just as a mother would. She also signed her name, just as she did when here, in a sort of monogram style. She gives me the best of advice, and tells me how my son in Canada is going on, and lots of other matters, just as she would do if with me on this earth. Am I to understand this is only some mischievous demon, who knows all this about me, and is only doing this for fun? If it is so, let me at once say I am very happy to have it, and I hope they will keep it up. Thousands of others are like myself.

"The Western Mail" of a recent date published the following case of telepathy:—

A lady resident in Cardiff recently scalded her foot severely—one Friday night—by upsetting a kettleful of boiling water. Fortunately a married daughter who had spent many years as a trained nurse previous to marriage was at the time on a visit to her parents and at once rendered first-aid. The same night, or the following morning, another daughter, who resides more than a hundred miles away, had a most vivid dream. She saw her mother step into boiling water and for some reason she could not account for was unable to render any assistance; but to her great relief her elder sister, the ex-nurse, came forward and took the case in hand.

She was so impressed by the vivid nature of her dream that when she awoke she at once rang to ask the maid to bring her letters. But there was nothing from home, and although she expected a telegram all day nothing came. She told her dream to a friend, who promptly pooh-poohed the whole thing—"Dreams are always contrary!" Judge of the astonishment of the two when the absent daughter had a letter from home on the Monday morning giving an account of the accident.

In "John o' London's Weekly" for the 4th inst., the writer of an article on "Litterateurs and Cricketers," says:—

Sir Arthur Conan Doyle is a jack of many trades and, in defiance of the proverb, master of more than one. The success of "Micah Clarke" turned his attention from surgery to literature. In that field he has secured a hold upon a vast public by his ingenious detective stories, while for the more classical taste he offers those delightful romances, "Rodney Stone" and "The White Company." Spiritualism is an interest of his later years, but in the midst of all his preoccupations he found time to attain proficiency in billiards and cricket. A quarter of a century since, Sir Arthur was a prominent figure—in more than one sense—in touring cricket teams. It is possible that the claims of Holmes and Watson robbed him of a place in a county eleven.

From the "Bayswater Chronicle" we glean some particulars of a new social centre:—

Most of us at the present time are ever ready to welcome new ideas, new schools of thought. The strenuousness of modern life demands it. We must have some centre where, forgetting the whirl and turmoil of present-day existence, we can quietly foregather, either for pleasant social intercourse or for the discussion of those more urgent and compelling problems of life itself.

Such a very obvious need is supplied by the Fellowship Club, 52, Lancaster Gate, where for a very modest annual subscription one can become a member of the Club, and be initiated into the "mysteries" of the very latest modern school of thought, comprising such world-wide subjects as Theosophy, Occultism, Healing and Meditation, Philosophy, together with the enjoyment of many delightful musical and dramatic recitals at frequent intervals.

W. B. P.

THE ORBIT OF THE SOUL.

BY YNGVI JOHANNESON (Reykjavik, Iceland).

Has it not often occurred to you when you met with human happiness or good fortune in a marked degree, that this was just as life ought to be, and that a similar lot ought to have been yours?

And on the other hand, when we think of suffering and misfortune, any special case, this or another unhappy individual, a similar thought may strike us: "He has suffered this, a human individual has endured such a fate. It could just as well have been my own lot. Indeed, there is no reason why I should have had the privilege of being spared."

In both cases appears that feeling of unity, which is the fruit of civilisation and the development of the imaginative faculty. We all are One. The individual has a right to the life experience of the whole race. Equality demands it, and sympathy feels it to be self-evident.

Many will readily agree to this, only adding that the idea has already been fulfilled in our ordinary course of life. By our understanding, imagination and sympathy we are partakers in the lives of our fellowmen. We share in the feelings and knowledge of others, and we rejoice at victorious justice and felicity and weep over injustice and suffering.

There is a truth in this, but nevertheless it does not seem to me a satisfactory solution of the matter. It is not equal to our fiery desire for felicity nor the obstinate feeling of duty. Human fate is varied, and each individual obtains a few crumbs only of joy and sorrow from the table of life. But the width of imagination and sympathy is a gift of the few only. These few, it may be said, get an extended, so to say a multiple, personality, but nevertheless it is only a shadow of reality, which they in this way add to their own personality however intense an intelligence they may possess. And besides, the individual field of view is always of an infinitesimal size when compared with the whole of human existence. Imitation on the playground of imagination never compensates for the whole world of reality.

But is it not possible, that in some way or other each individual is predestined to a fuller fate, that in the end there shall not be a single joy or sorrow wanting in its life experience, that we all shall have had an equal profit when leaving the roulette of life? It is evident, that this is not possible, if the career of the individual is limited to this one life, a single earthly existence. But if our path be longer, it is conceivable that all differences shall be compensated by a new fate, a further experience of continued existence, even on this earth, if we believe that we are to be reborn here until each has got his full share and all have become equal.

Then all are equal. The Supreme Power has no neglected child. All have come from the unconscious, beginning at the lower end of the ladder of evolution, and the ascending path is in reality the same for all. Or, if it is not literally the same, it is at least the same achievement, and before reaching the goal all must have gone through the same experience, endured the same trials, and enjoyed the same joys. All the suffering and struggle of humanity will be your own lot. Every happiness and joy is in store for you. Only this will suffice, and nothing less.

But the act of creation is continued for ever, the stream of events is endless. And at any one moment we are differently placed. As the stars in the heavens we complete our fixed orbits, but as a rule we do not travel together, although we can imagine two souls linked together as a double star. And also in the spiritual world this is the clue to the mystery of attraction: the movement, the path in time and space, or whatever material or spiritual dimension we may conceive of, was to some extent the same.

From this point of view no human being is ever to be envied. The prosperity of the wealthy, the felicity of the fortunate, is awaiting you, if it has not already fallen to your lot, and it does not make any difference whether this or that individual is ahead of you or behind you when all should be equal at last. A worldly success could also be imperfection, an arrogance foreboding ruin, a guilt leading to punishment, an impediment to be overcome. Neither are we to lament any one. This does not mean that love and sympathy are by any means useless things; surely they are conditions for development, quite as necessary for those who bestow them as for any one receiving them. But any lamentation on others is quite unnecessary; it would be equal to lamentation on ourselves. Besides, suffering and sorrow may be as a contrary wind, which is intended to support the wings of the soul in its highest flight, it may prove the revelation of high beauty and profound mysteries, a thing to be welcomed if we knew its true meaning. But even if the joy be only joy, and the sorrow nothing but sorrow, an exact portion of each is allotted to every individual, and nobody is better or worse off than any other.

RAYS AND REFLECTIONS.

I was reading lately in an Indian journal a statement by a native gentleman that while in Mysore he paid a visit to a temple outside of which is a great idol in the shape of a bull. He distinctly saw the idol shake, and, astonished at the marvel, called the attention of his three companions to it, thinking it might be an optical illusion. At first the others saw no movement, but later they were unanimous in declaring that it did actually move.

Without wishing to cast any doubt on the testimony of the pious Hindus, for it seems that they had just previously been offering prayers to the bull, I cannot help recalling a story told of the lions in Trafalgar-square. A man claimed to have seen one of the lions wag its tail and his statement attracted a gaping crowd who watched the lion intently and finally declared that they also could see the tail wagging. The story is told to illustrate the power of suggestion. As a moralist observed, "The wag was there; but it was not in the tail!"

It is many years ago since I first heard that pleasant little anecdote. It was narrated by one of the speakers at a religious training college to a body of the students, as an explanation of the phenomena of Spiritualism, and was naturally received with laughter and applause. It would have to be a very uninstructed person who would use such an argument to-day. But in those days any clap-trap was good enough.

In those early days many people knew the facts of psychic phenomena, but very few dared to speak out and say what they knew. It is easy to blame them. But it should be remembered that it was not merely a question of incurring discredit and loss of reputation. Some of our facts seemed so utterly preposterous that it was almost a hopeless task to lay them before the public. The atmosphere was perfectly blighting—it was not only a question of scientific but also of social materialism. It was accounted a mark of intelligence not to believe in spirits.

Now and again at some circle for psychic phenomena I would meet some man of intellectual distinction, who had come by stealth to witness the marvels. It was usually the humble, unlettered folk who bore the testimony as well as the bitter ordeals which it entailed. They were not learned or scientific enough to see how impossible it was that these things should occur!

In that column of often delightful humour appearing twice weekly in the "Daily Mail" under the title "At the Sign of the Blue Moon," the writer enumerates some of the advantages of the Dark Ages as thus:—

In the Dark Ages (for example) you could not hear the spirit of Gladstone sing a comic song through a trumpet. Nobody was ever slapped on the neck by the spirit of Socrates in the Dark Ages.

In the Dark Ages you could not sit in a darkened room with a gentleman in horn-rimmed spectacles from Oppomattox, Wis., and hear the spirits of Napoleon, Ptolemy V., and Mrs. Mary B. Eddy exchanging backchat with Pontius Pilate and Blondin.

It is true I have never heard of these things being done in connection with psychic investigation, but that they did not happen in the Dark Ages is not necessarily a matter for congratulation. It might mean that the Dark Ages were minus something that should have added to the gaiety of nations, just as they had to go without the kind of humour furnished by the writer of the "Blue Moon" column. Of course if he is innocent enough to suppose that such things happen in connection with serious Spiritualism it might be worth while changing his title to the "Sign of the Green Moon." But if such events really occur to-day they would at least be interesting to the psychologist as throwing further light upon the fact that our minds are "fearfully and wonderfully made."

I can always join in the laugh occasioned by humorous reference to our American cousins, but it is worth remembering that they have sent us many inventions which we at first derided as "Yankee notions," but which turned out in the end to be immensely valuable and important. Some of us will readily recall the early history of aviation. That also was originated by gentlemen who may possibly have worn horn-rimmed spectacles and hailed from some locality which might be typically described as "Oppomattox, Wis."

D.G.

CRITICS OF THE CHRIST—ANSWERED BY SPIRITUALISM : THE RESURRECTION.

By I. TOYE WARNER-STAPLES, F.R.A.S.
(Société Astronomique de France, etc.).

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(Continued from page 177.)

Strauss tells us that many of the orthodox theologians and Fathers of the Church could not reconcile the records of Christ "penetrating through closed doors," with the fact of the stone being rolled away from the tomb for "the purpose of the resurrection." There are two errors here, i.e., the Christ had no need to go through solid closed doors in a material body, seeing He would materialise within the room amid His disciples and friends, nor was it necessary that the stone should be rolled away to allow Him to pass out! This would only have applied if the actual flesh body had been re-animated.

The probable reason for the rolling away of the stone was that the women should be able to see *in* without having to get someone, as they said, to move it for them. We have to remember that we are dealing here with psychic power at its highest and best; the psychic power of the angels would be sufficient to move the stone without having to call in any other explanation. If we accept the account that the guards "slept" that would explain how the angels obtained their material power for the removal of the stone.

They could also have de-materialised His flesh body within the tomb. This is most probably what occurred as, according to the best translations of the Greek text, we are told that the face and head-cloths were still bunched up in their proper place, retaining, said Dr. Ellis Powell, the marks or mould of the face, and thus proving that the flesh beneath had crumbled and disappeared without disturbing the bandages, and that the body had *not* been stolen or re-animated as the critics, ancient and modern, had suggested.

It would be amusing, if it were not such a sacred subject, to read the following comment by Strauss: "The evangelical representation of the corporeality of Jesus after the resurrection is manifested to be contradictory. And this contradiction is not of such a kind that it is divided among the different narrators, but the account of one and the same Evangelist includes those contradictory features within itself" (p. 735).

The crowning instance of this "contradiction," Strauss thinks, is in the Gospel attributed to St. John, "where Jesus, immediately after He has entered into the closed room unimpeded by walls and doors, causes the doubting Thomas to touch Him." And *that*, our critics think, utterly discredits the New Testament narratives! Whereas to us there is nothing contrary to repeatedly observed facts in any of these phenomena, the one we are considering was a perfect materialisation, the Christ's wonderful "bringing of life and immortality to light." His demonstration to all ages, which has never been fully and scientifically understood until now. When I say "fully," I mean comparatively so, as, of course, there are many things we do not yet understand in such matters!

WHAT RESURRECTION REALLY MEANS.

Strauss very decidedly affirms that, "The cultivated intellect of the present day has very decidedly stated the following dilemma; either Jesus was not really dead, or He did not really rise again," has anyone in their senses any reason to quarrel with those who are daily proving that the contrary is true? But here again we must define these popular but misleading terms! When we speak of "death" we mean disintegration of the flesh body only, and when we talk of "resurrection" we mean *survival* of the Ego in a psychic or etheric body fitted to its new state of existence—and not "resurrection" of that which had previously been non-existent as a conscious Individuality. Therefore we speak of the survival of the spirit and soul and not its "resurrection"—though I am using that popular term when quoting the critics on this subject.

Another point which had been seized upon by those who doubt the Christ's resurrection in an objective sense, is the fact recorded in the Gospel that He appeared to His friends and disciples only and not to His enemies—yet this also but agrees with psychic laws, in conformity with which the phenomena were produced, and is an additional proof of the veracity of the evangelists.

To obtain perfect phenomena the conditions requisite for such manifestations must be perfect also. Powerful mediums must be present, and sympathetic sitters having some degree of psychic force to blend with that of the medium, or mediums—besides other but partially-known factors.

Would there have been any of such conditions amongst His enemies and murderers? And why should He force belief on anyone? He manifested Himself, as our friends do to-day, simply to comfort and help them—to prove that their trust in Him was not in vain—and that survival was a blessed fact and not a feeble *hope*! He literally fulfilled His promise—"Yet a little while and ye shall not see Me, and again a little while and ye shall see Me and your heart

shall rejoice, and your joy no man taketh from you—because I live ye shall live also!"

Those words seem clear enough. Strauss, as was usual with him, "explains" the whole phenomena as myths founded on Old Testament references to the Messiah which were incorporated into the "Christian tradition"!

I maintain, that given a good grounding in psychic science, no evil is likely to accrue to the student of theology either orthodox or "higher critical," because he will be in a position to disarm their most cherished "doubts" and "contradictions," but there is no doubt that many intelligent people who can no longer believe as they are told, without a scrap of proof, are suffering greatly, both in faith and intellectual peace by the tearing down of the old sign-boards of their religion. They are drifting, torn by many winds of doubt, towards either the ocean of agnosticism or the quicksand of indifference—shall they be refused the firm hand of scientific proof stretched out to help them into the "desired haven"?

There is one incident for which I have never read an attempted explanation—the rending of the Temple Veil from top to bottom, at about the time, or very soon after the crucifixion. By whom and for what purpose was this done? The so-called natural explanations are not convincing, and we now know that events, even of the psychic order, are done by means of some natural agency or force. May not this rending of the veil have been done, either by the Christ Himself as a "sign" after His death, or by some discarnate beings just as to-day a "death sign" is sometimes given at the moment of passing, or soon after? It would be quite an appropriate act for Him to perform as He had shown the way into "the Holy of Holies" by His own life. So, too, the remarks about His "entering" by His blood into the "holy place" would thus have been fulfilled.

ANOTHER NEEDLESS DIFFICULTY.

Strauss finds another difficulty in the text in St. Matthew, that at the time of the rending of the Veil some of the graves were opened, and the departed saints appeared to many in Jerusalem. Of course I know that much doubt has been thrown on the authenticity of this passage, and it is said to have been interpolated, but that is too long a question to enter on here, and it in no way affects my main arguments. Genuine or not, there is no need to find any "difficulty" about the statement that departed "saints" appeared to "many in Jerusalem."

From a psychic standpoint I should say that the statement that apparitions were seen by such as were clairvoyant, is genuine, but that the little attempt at embellishment "the graves were opened," was either an interpolation by someone who did not understand the facts and thought the graves *must* have been "opened" if the departed appeared, or else it is merely an Eastern poetical figure of speech, meaning that the dead had arisen.

The orthodox of Strauss' days thought the "dead" were unconscious in their graves "till the last day," hence he finds it impossible to believe that if the widow's son, Lazarus, and Jairus' daughter were really dead, they could be supposed to hear the Christ's command to arise. Thus we see how the critics were constantly hampered and led astray by their complete ignorance of psychic phenomena!

At the end of the Gospel according to St. John, we read "There are also many other things which Jesus did—." This refers to His resurrection appearances, surely this accounts for the small differences in the narratives as to how, and to whom, He manifested, which have been made so much of by the critics in their efforts to throw discredit on the whole of the phenomena. All are probably true records of different appearances, and not only variations of one or two, as Strauss and others strive to prove. Each witness narrated his or her own experiences. Taken thus, the so-called discrepancies and contradictions are shattered and the whole phenomena fit in perfectly with the modern psychic explanations.

WHITHER, O SOUL?

Where hast thou journeyed, O my wandering soul,
Since thou didst leave thine earthly temple void
And like some ship by furious waves cast high
On shifting sands—helpless and derelict?
Didst thou as faithful sentinel stand by
To watch and guard, or didst thou gleefully
Throw off thy burden of the flesh and take
To wing—soaring away in ecstasy—
In those brief hours to find Elysium?
And for a while freed from all earthly coils
Didst thou with those in Paradise take part
In un-dreamed revelries among the stars?
Or drawn by sigh of pain from some poor wretch
Stretched pale and quivering on the rack of life,
Didst thou with kindred souls stay here to bring
Sweet draughts of Lethe-waters to his lips?
Or else perchance, by gentle influence
Didst guide some poor tired feet, stained and torn
From wandering over rough and crooked ways,
Into the "Street called Straight" which leads to God?
—MABEL HEWITT.

THE WORK AND GENIUS OF DR. GELEY.

ADDRESS BY STANLEY DE BRATH, M.Inst.C.E.

MR. STANLEY DE BRATH has unique qualifications for presenting an epitome of the life work of Dr. Gustave Geley, and thus it was natural to find a large audience of members of the London Spiritualist Alliance at his lecture on April 2nd.

MISS FELICIA R. SCATCHERD, who presided, referred to Mr. De Brath's monumental work in translating into English in understandable, non-technical language, the French scientist's great book, "From the Unconscious to the Conscious." It was only by strict laboratory experiments such as Dr. Geley conducted that they could hope to make any impression on certain scientific minds.

MR. DE BRATH, who was greeted with applause, said he had been asked to speak to them on Dr. Geley's last book, "L'Ectoplasmie et la Clairvoyance." Its special merit was that it was entirely a summary, with full details, of laboratory practice. As it was a volume of facts, with not a page of theory in it, he proposed to link it up to general purposes by the following quotation from Professor McDougall's presidential address to the American Society for Psychical Research.

A civilisation which resigns itself wholly to materialism lives upon and consumes its moral capital, and is incapable of renewing it. . . . Unless psychical research can discover facts incompatible with materialism, materialism will continue to spread; no other power can stop it.

If materialism, said the lecturer, were merely the philosophical theory that Matter and Energy were eternal and the only objects of real knowledge, or if it were necessary to the progress of science, there might be no very special reason why it should not spread. It was, however, very much more than this. It was a habit of mind, which, starting from intellectual scepticism, soon became moral scepticism, and said, "Let us eat and drink (especially drink), for to-morrow we die." It led straight to the inference that God was a figment of superstition or a remote "first cause"; that there was no moral law, but human convention; that the struggle for existence, which was the law of the brute world, was applicable to human, social life; and drew the inference that might was right. Such ideas had always been a precursor of national disaster. If they were to get rid of conscienceless competition, there must be conviction of a spiritual world, and a spiritual law interwoven in the very structure of the universe. The ultimate root of present day troubles and the menace of the future, was that science and material achievement had far out-stripped moral development.

In the words I have quoted (continued Mr. De Brath) Professor McDougall has stated an assured fact. Now these discoveries incompatible with materialism have already been made; Professor Hans Driesch, who lectured at London University, has shown conclusively that the physical organism is not a mechanism and the whole mechanistic theory of life is untenable. In this he closely follows Dr. Geley's demonstration, and he adds, "The actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist," and in this he is referring more especially to the physical phenomena applicable to physiology. The more prominent of the facts incompatible with materialism are: Ectoplasmic forms, Movement of objects without physical contact, Hyper-physical photography, Clairvoyance and Prediction.

I call these the more prominent because they give objective proofs that carry conviction in the same way as Professor Rutherford's researches on the chemical atom. Other phenomena, such as the direct voice, have more stunning effect on those who have seen and heard, but produce little conviction in those who have not. This has always been so: Thomas could not believe the testimony of the other ten apostles. He was, however, not a sceptic, but only a psychical researcher, and an open-minded one at that, for he believed when he had seen.

No one who has read Dr. Geley's last book could doubt the effectiveness of the precautions taken against any possible illusion or deception. It was destined to be a classic of the subject. It had been translated into German and Spanish, but so far no English publisher had been found who would accept it.

Full details were given in it of experiments in the production of ectoplasm, and its growth into living faces and forms, with flashlight photographs showing the successive phases of development. There was also an account of the formation of wax moulds of hands and feet.

In the psychological (subjective) section of his book Dr. Geley furnished an exhaustive account of the mediumship of Mr. Ossowiecki, a Polish engineer, with a marvellous faculty of clairvoyance.

There was also given a remarkable instance of prediction (verified) concerning the Russo-Polish War of 1920. The prediction was far in excess of anything that the most sagacious foresight could suggest. Mr. De Brath did not think the explanation was that events were predestined, but rather that the operations of the minds concerned in directing the events were known, either to the soul faculty of the medium or to a communicating intelligence.

While his latest book dealt with fundamental facts only, Dr. Geley's genius was philosophical and constructive, and his deductions were ably set forth in his earlier work "From the Unconscious to the Conscious."

Speaking of his personal relations, the lecturer said:—

The beginning of the strong friendship between Dr. Geley and myself was connected with prediction and supernormal photography. A lady (not in any way a professional clairvoyante) told him in 1919 that he would soon meet a man who would have considerable influence in the development of his life-work, and other details were added. I did not then know him, but shortly after Mr. Gow sent me a letter of his to decipher (he wrote a most illegible hand), and this led to my translation of his chief work and its publication in England and America. He visited at my house, and I had the pleasure of taking him to Crewe, where on four exposures only on our own marked plates, four types of photographs—partial and total obscuration of the sitters by the ectoplasmic cloud, a portrait of a lady who was for 17 years associated with my wife and myself, and direct writing on the photographic plate. This led to my collaboration with him at the Paris Institute, and to one of those abiding friendships that are a joy in life.

In a closing tribute Mr. De Brath added:—

Not less noticeable than his philosophic ability was his tolerance of all opinions, his tireless devotion to truth, and the splendid courage with which he expressed conclusions founded on experiment, regardless of personal consequences. His untimely death is a terrible loss to metapsychic science, to the Institute of which he was so able a director, and to the many friends who knew how to value him, among whom I have the privilege to be one. Such men have bitter enemies and devoted friends. The colourless and the timid have neither. (Applause.)

On the motion of Mr. Dawson Rogers, a hearty vote of thanks was accorded to the lecturer.

L. C.

THE MEDIUMSHIP OF MRS. CRANDON ("MARGERY").

The "Scientific American," in its current issue, announces that its offer of the Psychic Awards expired on December 31st, 1924, but that it was stipulated that any applications on hand and not acted on at the date of expiration would be investigated later. The Psychic Committee will be continued in existence as long as may be necessary for this purpose. A number of such applications are on hand. All will be investigated as early as possible by the Psychic Committee, and accounts of the Committee's further investigations will be printed from time to time in the "Scientific American."

As regards the investigation of the "Margery" case, the journal announces that it is over so far as the "Scientific American" Psychic Investigation is concerned. It prints a joint statement by Dr. Prince and Dr. McDougall, the general purport of which is that the case is not proved.

Mr. Orson D. Munn, the publisher of the "Scientific American," adds his own statement that no evidence of supernormal phenomena has been produced, and that the "Margery" case is disposed of so far as the Committee and the "Scientific American" are concerned. He further states that the Committee will now proceed with the investigation of other persons who have applied for the award and whose cases are awaiting attention. There has been no change whatsoever in the personnel of the Committee nor in its plan of procedure.

HYDE PARK OPEN AIR MEETINGS.—The London Central Spiritualist Society recommenced its propaganda meetings on Sunday last, and the meetings will be held every Sunday afternoon during the summer and autumn, weather permitting, at the Marble Arch end of Hyde Park. Offers of service from competent speakers and demonstrators will be welcomed by the Chairman of the Society, Mr. Maurice Barbanell, of 56, Bell Lane, E.1.

ECTOPLASM.—In the course of a letter in a recent issue of the "Nottingham Journal and Express," under the heading of "Do the Dead Return?" Mr. F. R. Melton, B.Sc., described Ectoplasm as "organic or vitalised ether" and claimed that at the dissolution of the physical body "the ectoplasm or vitalised ether is released and becomes operative as a medium or body for the expression of individual conscious entity in the etheric state, and under suitable conditions it is possible both to communicate with and see those who have passed to this form of our future existence."

ANIMAL SURVIVAL.

Lady Grey of Fallodon, contributing to the symposium "Have Animals Souls?" in "Animals" (March-April), writes:—

You ask me, "Have animals souls?" by which you mean, I suppose, "Do they survive the death of the body?" The word "Soul" suggests Immortality and touches on a sphere of thought out of scale with this subject.

My opinion is of little worth, but there are ideas given in the teaching of the New Revelation that are interesting, and I set them down here, though, possibly, they may not be new to your readers.

This teaching tells us all Life survives the death of the body, but in varying degree and quality. The life that animates the mass of creatures returns at death to the Group Soul of each particular genus to which the various animals belong and is again, and successively, possibly to Infinity, incarnated. If, however, a higher degree of conscious life is evolved, a creature becomes sufficiently differentiated to separate itself from the Group Soul of its kind and then commences its evolution as an individuality. The things that endure are of the Spirit, "which is Life"; many of the gentle and loving animals that humans take into their service learn the virtues of the Spirit. They manifest love, devotion, faith, patience, self-control, humility and self-forgetfulness—in some cases even a degree of moral conscience. Dogs and horses pre-eminently are among such, and having acquired, even in humble measure, a knowledge of the Fruits of the Spirit, exactly by virtue of this, they cannot die. They survive bodily death as individuals and remain near the people they love. I could tell you a great deal more along this line of thought concerning the wild animals and birds, but your readers would have clearly to differentiate between the terms Survival and Paradise, and the larger hope of Immortality and Heaven; a thief got into Paradise. Confusion between these terms is made constantly. In this discussion we are dealing with the truth of Survival.

I have not the slightest doubt that animals and birds that have loved and served us here in their earthly existence survive the incident of Death.

Mr. J. W. Turner (Wimbledon) writes:—

Many instances of the survival of animals are on record, similar to those mentioned by Mr. Dennis Bradley, but I know of none to correspond with what came to my knowledge as recently as last week. It became imperative for me to have my Pomeranian dog destroyed, and I took it to a veterinary surgeon for this purpose. He has a "Home for Dogs," and at the time of my visit there were about forty dogs in the kennel house. The veterinary, before putting my dog in the lethal chamber called my attention to the barking of the dogs, and said that immediately after the dog was put in the lethal box the barking would stop. During an operation or under any other circumstances except the "passing of the dog" (my expression—the veterinary said "putting in the lethal chamber") the barking continued. As the veterinary explained, unconsciousness takes place immediately the gas is turned on in the airtight box and death follows almost immediately. *The barking stopped at once.* The lethal box is close to the house and a little distance from the kennel house. We know that dogs will shrink away and hide themselves if they see a human spirit form, and I can only imagine that the dog's spirit when released from its body visits the kennel house—walks the air, as it were—and is seen by the dogs which are said to be psychically very sensitive. I wish I had gone to the kennel house to see the effect on the dogs, but I wanted to be present to see the end of my own dog. It would be interesting if in such circumstances a clairvoyant were present to report on what actually happens.

SPIRITUAL RESCUE WORK.—Mr. Ashley Hart is to be congratulated on his well-written, interesting and instructive book, "Dead Yet Living" (Women's Printing Society, Ltd., 5s.). It contains the record of a large number of mediumistic experiences shared by the author, with his brother, an excellent psychic now deceased. The experiences were composed largely of "rescue work" in which a considerable number of interesting "cases" were dealt with, throwing light on the after-death state of people who die in ignorance and sin. Particular stress is laid on the powerful influence of preconceived ideas in the next world, instance after instance indicating that having expected certain conditions to prevail they did so because of the creative power of thought. Great difficulty appears to have been experienced in realising the cause of their curious and unfortunate situations, and one of the reasons for their being brought to Mr. Hart and his brother was to enable them to do so.—H.L.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—April 19th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. P. Smyth. Wednesday, April 22nd, 8, Mrs. Blanche Petz.

Croydon.—*Harewood Hall, 96, High-street.*—April 19th, 11, Mr. Percy Scholey; 6.30, Mr. Glover Botham.

Camberwell.—*The Central Hall, High-street, Peckham.*—April 19th, 11, service; 6.30, Rev. G. Ward. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 19th, 7, ———. April 23rd, 8, ———.

Shepherd's Bush.—73, *Becklow-road.*—April 19th, 11, public circle; 6.30, Rev. J. M. Mathias. Thursday, April 23rd, 8, Mrs. Annie Patterson.

Peckham.—*Lausanne-road.*—April 19th, 7, Mrs. B. Stock. Thursday, 8.15, Mrs. M. Barnett and Mr. C. J. Williams.

Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—April 19th, 11, Nurse Giles; 7, Mrs. Barnard and Lyceum Council. Wednesday, April 22nd, 8, Mr. Wm. North.

Central.—144, *High Holborn, W.C.1.*—April 17th, 7.30, Mrs. E. Edey. April 19th, 7, Mrs. E. Marriott.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. April 19th, 3.30, Auric Readings: 6.30, Holy Communion and Trance Address; Medium, MR. P. S. MILLS-TANNER. Healing Service, Wednesday, April 22nd, 7 p.m.

ANSWERS TO CORRESPONDENTS.

M. MANNINGS (Birkenhead).—Thank you very much. We should not overlook the fact, however, that although there is no material hell, there is spiritual retribution and a state in which the evil soul is purged by pain. We much appreciate your commendation of LIGHT.

A. W. HOBSON (Nebraska).—We are obliged for your letter, and while we have every appreciation of your ambition to be "a co-worker with all who seek the truth," we do not feel that any good purpose would be served by publishing your letter.

NEW BOOKS RECEIVED.

"**MARGERY THE MEDIUM.**" By J. Malcolm Bird. Small, Maynard & Co., Boston, Mass. (4 dols.)

MRS. CLARA IRWIN: APPEAL CASE.

We acknowledge with thanks the following contributions: Mrs. Arthur Robinson, £1 1s.; and "Taraway Orkney," £1 1s.

MAJOR W. TUDOR POLE asks us to mention that the Editors of the "Deeper Issues" Series books are open to consider manuscripts of from 30,000 to 40,000 words on spiritual and mystic subjects with a view to early publication. Applications can be addressed to Major Tudor Pole, at 61, St. James's Street, S.W.1.

"**THE COMING LIGHT.**" by Mary Bruce Wallace (John Watkins, 2/6 net) is a continuation of the messages and experiences recorded in the Deeper Issues Series under the title of "The Thinning of the Veil." The communications it gives are of a deep and devotional character and will appeal to many of those who seek interior light on things. The book includes "Twelve Visions," which Irish readers, and perhaps others, will find especially interesting as they contain forecasts of the future of Ireland.

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

Miss Archer, interviews Mondays and Tuesdays, 12 to 7, or by appointment for Spiritual, Psychic, and Material Advice.—4, Grove Green Rd., Leyton, 2 minutes from Leyton L. & N. E. R.

A Tudor cottage on the Chiltern Hills offers hospitality and real comfort for week-ends or short holidays at moderate terms. Equi-distant Berkhamstead or Chesham.—Write, Miss Taylor, Bawridge Common, nr. Berkhamstead, Herts.

MADAME CLAIRE, Psychometrist, Clairvoyante, Interviews daily 11-7 p.m. (Sundays by appointment); advice on Spiritual and Material matters. Phone, Kens. 7431.—15, Westgate Terrace, Redcliffe Square, S.W.10.

Carry on the work of Jesus. Healing Tears, lamentations and regrets are useless for healing the sick, giving sight to the blind, and hearing to the deaf. Your prayers, in conjunction with others, will enable power to be used, and these things done. Call and join group being formed for this purpose. Time given for development of other gifts. Nothing to pay. 6-7.30 p.m.—F. T. Langhorn, 1088, Harrow Rd., Willesden, N.W. 10.

THE COUNCIL OF THE LONDON SPIRITUALIST ALLIANCE, LTD.
(5, Queen Square, Southampton Row, W.C. 1)

have much pleasure in announcing that

AN EXHIBITION OF OBJECTS OF PSYCHIC INTEREST

is being arranged in conjunction with

THE BAZAAR AND FETE

CAXTON HALL,

WESTMINSTER,

MAY 20th and 21st, 2.30-11 p.m.

By the kindness of Mr. J. S. Jensen, the President of the Society for the Promotion of Psychic Knowledge, Copenhagen, the Successful Exhibition recently held in that city is being transported *en bloc* to London. Thousands of objects of psychic interest, including plaster casts of materialised hands, autograph letters, rare books, supernormal photographs, pictures, apports, automatic scripts, personal relics, and other articles illustrating the literature, history and development of Spiritualism and Psychical Research—from the period of the Fox sisters to the present day—will be on view.

AN APPEAL.

It is realised that a great many interesting objects of psychic interest must be in the hands of private individuals or societies, and the Council would be grateful if anyone possessing such objects would

loan them to the Committee who are organising the Bazaar and Exhibition.

Each article should be accompanied by a simple statement of facts relating to its origin, production or associations, and the signatures of those able to testify to its genuineness. All articles loaned will be well looked after and returned to the owners immediately after the Exhibition has closed. A DESCRIPTIVE CATALOGUE is in preparation, and it will be necessary for particulars from intending exhibitors to reach 5, Queen Square, not later than **April 21st** for inclusion in the Catalogue.

Please address all communications to the General Secretary, London Spiritualist Alliance, Ltd., 5, Queen Square, W.C. 1

BOOKS THAT WILL HELP YOU.

- Spirit Teachings.**—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.
- A Psychic Vigil in Three Watches.**—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6.
- The Law of Psychic Phenomena.**—By Thomson Jay Hudson. Cloth, Post Free, 8/-.
Some New Evidence for Human Survival.—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.
- The Return of G. R. Sims.**—By A Friend and R. H. Saunders. Cloth, Post Free, 2/9.
- Arabic: The Language of Christ.**—By Major R. A. Marriott, D.S.O. Post Free, 2/2.
- Thy Son Liveth. Messages from a Soldier to his Mother.**—"Anon." Post Free, 5/3.
- The Evolution of Spiritualism.**—By Harvey Metcalfe. Cloth, Post Free, 8/-.
The Subtle Body.—By G. R. Mead. Cloth, Post Free, 6/4.
- Psychic Philosophy.**—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10.
- Rupert Lives.**—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.
Ministry of Angels.—By Mrs. Joy Snell. Paper Cover, Post Free, 2/3.
- How to Develop Mediumship.**—By E. W. and M. H. Wallis. Post, Free, 2/3.
- On the Threshold of the Unseen.**—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.
Phantoms of the Dawn.—By Violet Tweedale. Cloth, Post Free, 8/-.
Annual Subscription, One Guinea, Payable on January 1st.

MEETINGS.

OPENING OF SUMMER SESSION.

- Monday, April 20th, at 3 p.m.**
Clairvoyance and Psychometry; Circle limited to six. Members 5/-; friends introduced by Members, 7/6.
MR. T. E. AUSTIN.
- Tuesday, April 21st, at 3.15 p.m.**
Clairvoyance, Public Demonstration. Members Free; Non-members, 2/-.
MR. C. GLOVER BOTHAM.
- Wednesday, April 22nd.**
4 p.m. Discussion Class, preceded by tea. Members, 1/-; Non-members, 2/-.
Leader: MISS N. TOM-GALLON.
- 7 p.m. Clairvoyance and Psychometry,** Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.
MRS. FLORENCE KINGSTONE.
- Thursday, April 23rd, at 7 p.m. Discussion Class:**—
First of Series led by Mrs. F. E. LEANING.—"Does the Inanimate Survive?"
Note, Free, members only, limited to 30 owing to lack of accommodation. Special tickets may be taken beforehand.
- Classes in the Practice of Healing.—
MRS. OGILVIE at 4 and 7 p.m.
Course of six: Members 10/6, non-members One Guinea.

SEND REMITTANCE WITH ORDER.

- Death and Its Mystery Series: Before Death, Vol. 1. At the Moment of Death, Vol. 2. After Death, Vol. 3.**—By Camille Flammarion. Post Free, 11/- each.
- The Life of Sir William Crookes, F.R.S.**—By E. E. Fournier D'Albe, D.Sc. Post Free, 25/6.
- The Harmonial Philosophy: A Compendium of the Works of Andrew Jackson Davis.** Post Free, 11/-.
- Hafed, Prince of Persia.**—Through the Mediumship of D. Duguid. Post Free, 6/6.
- The Gift of the Spirit.**—By Prentice Mulford. Post Free, 5/4.
- The Gift of Understanding.**—By Prentice Mulford. Post Free, 5/4.
- Experiences in Spiritualism with D. D. Home.**—By The Earl of Dunraven. Post Free, 8/-.
From the Unconscious to the Conscious.—By Dr. Gustave Geley. Post Free, 18/-.
Haunted Houses.—By Camille Flammarion. Post Free, 12/6.
- The Mystery of Joan of Arc.**—By Sir A. Conan Doyle. Post Free, 8/-.
The Company of Avalon.—By F. Bligh Bond. Post Free, 8/-.
Supernormal Faculties in Man.—By Dr. Eugene Osty. Post Free, 15/6.
- Our American Adventure.**—By Sir Arthur Conan Doyle. Post Free, 6/-.
Our Second American Adventure.—By Sir Arthur Conan Doyle. Post Free, 8/9.
- Psychology of the Future.**—By Dr. Emile Boirac. Post Free, 7/-.
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