

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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## EARTH LIFE AND THE LIFE TO COME.

Part of the work to be done in Spiritualism is to clear out of the popular mind the delusion that the dead (who are so very much alive) have any special connection with shrouds and sepulchres. Let us make it obvious to the man in the street that he himself is a good deal more closely associated with these dismal things than are the dead. The dead have passed through them and beyond them, but he has still to pass. To some returning spirits—the enlightened ones—death is a mere passing episode, of no particular account except as regards the sorrow of those left behind. And even that the wise spirit knows to be a very transitory thing. Yet none of even the most advanced of the returning host in any way undervalues the importance of earth-life and earth-experience. They know that its educational value is immense and that opportunities neglected while in the body are only atoned for with pain and difficulty. They tell us very truly that although in their world there is compensation for all the defects and deprivations we endure in this, a full and well-spent life in the flesh is of paramount value as a preparation for the world to come.

\* \* \* \*

## SIR OLIVER LODGE AND HIS CRITICS.

"Sir Oliver Lodge is a respectable professor of a British University whose word on material science would be the last. But why because a man is an expert on electricity should he be recognised as an expert on psychical matters?" We take that quotation from an address by a clergyman on "Communication with the Dead," as reported in a Yorkshire newspaper. It is an example of an insufferably silly argument which we have gibbeted over and over again, until we are growing weary of it. Let us answer the question in plain terms. A man is an expert on any subject which he has thoroughly studied and of which he has a special mastery. And if (unlike the persons who ask this silly question) he is a man of high intelligence he may easily be an expert in more than one subject. Sir Oliver Lodge has devoted many years to study and experiment in psychical science, so that he is an expert in this as well as in electrical science. That ought to be obvious to any person who reflects on the matter for a moment. But many of the critics of Spiritualism appear to be curiously deficient in brain-power—a few of them, indeed, seem not far removed from imbecility.

## FELLOWSHIP.

As the lone star, heaven-born and iris-eyed,  
Dawns with her sisterhood upon the night,  
Until the distances throb far and wide  
With all the miracle of borrowed light—  
So even is the lonely soul of man  
Born into fellowship with other souls,  
That each may help to bridge the mighty span,  
So dark, but for their blended aureoles.

—F. E. KAPPEY (in "Sonnets and Lyrics").

## NOTES BY THE WAY.

He that has light within his own clear breast  
May sit in the centre and enjoy bright day.

—MILTON.

### PSYCHIC PHENOMENA AND HUMAN SURVIVAL.

In the "Cape Times" of March 21st Dr. Lindsay Johnson has a vigorous letter in defence of Spiritualism, with especial reference to a review of Mrs. Violet Tweedale's book, "Phantoms of the Dawn," and of Mr. S. A. Moseley's book, "The Mysterious Medium." He quotes many high names and authorities in regard to the reality of Spiritualistic phenomena, but the reviewer of the books in question is unconvinced and replies at length, his general position being that psychic phenomena may yet be explained by science without recourse to "metaphysics." But metaphysics to-day is rather an exploded term, and it should never be forgotten that Spiritualism is divided naturally into two propositions: (1) The reality of psychic phenomena; (2) The proof of their afford of human survival. From a reading of Dr. Lindsay Johnson's letter and the reviewer's reply it does not strike us that these two points are kept clearly in mind, for both come in a rather mixed fashion into the dispute. Science, in the person of many scientists of standing, has already arrived at the conclusion that the phenomena happen, but the theory that they point to human survival of death is not accepted by some of the authorities who admit the reality of the phenomena. For somehow it seems to be overlooked that the spiritual nature of man even while in the flesh is attested by his possession of powers which show themselves independent of material agencies; but we are quite content that the Spiritualistic position should be a matter of gradual steps. Those who have thoroughly investigated the subject and gained sufficiently wide experience have found what they regard as conclusive proof of the existence and intervention of discarnate intelligences, but this is a large concession to ask from the scientists who study psychic phenomena but who have not grown out of their early prepossessions, and who are governed entirely by physical criteria. We stand for the reality of a future life as a proven matter, but not everybody, even amongst those who have carried on a certain amount of scientific investigation, has yet gained this proof. It is for these a question of time, and we are able to contemplate the position not only with patience but with confidence.

## THE LATE DR. GELEY.

AN APPRECIATION BY SIR OLIVER LODGE.

From the memorial article by Sir Oliver Lodge in the "Proceedings of the Society for Psychical Research," we take by permission the following extracts:—

The sudden and untoward calamity which has removed from us an indefatigable and devoted worker in metaphysical science calls for an appreciation of his personality as well as of his work. Dr. Geley is not well known in this country: I doubt if he is well known personally in any country except in France and Poland; for, whether through overwork or through a habit of concentrated thinking, there was an outer husk to break through before one came upon the man himself. The first time I saw him was at Mariemont, Edgbaston, in 1919, when, in company with Mr. Stanley de Brath, he called upon me unexpectedly one afternoon during what was at that time an infrequent, perhaps exceptional, visit to England. I too was very busy at the time; and though he brought a letter of introduction from my friend Charles Richet, calculated to predispose me in his favour, I found him rather reserved and *difficile*. Very likely he got the same impression of me; and I was by no means as hospitable as I would now like to have been. Doubtless the difficulty of language and of nationality is partly responsible; but something of the same kind was felt at first by others whose control of language was much superior to my own. Later, during several visits to France, I got to know him and his family, and, with the friendly assistance of Madame Geley, felt that I knew him better, and established the beginning of a friendship. Moreover, I met at his house some delightful people, and realised the importance of his life and mission.

He was a philosophic thinker of no small magnitude. His physiological and medical training gave him many advantages, he was well read in the writings of philosophers who had dealt with the relations between the conscious and the unconscious, and he had made a special study of the views of M. Bergson.

His best known book, "*De L'Inconscient au Conscient*,"\* aroused the attention of many in France. In it he tried to deal with the philosophy and rationale of psychophysical phenomena in general, and it may be regarded as the most important treatise on that aspect of the subject since F. W. H. Myers's great and more comprehensive work. Moreover, Geley had the advantage of being better acquainted with physiological phenomena (which are evidently of vital importance in supernormal psychology) than even Myers was. And whether his views hold their ground, whether they really form the initial chapter of a new science, or whether they are destined to be replaced as well as supplemented—questions which cannot be lightly or quickly decided—they are certainly based on an apprehension of ectoplasmic phenomena, some personally apprehended, some collated from the experience of others, which, as far as I know, is without a parallel.

His first book was virtually on the origin of species, or what was called in France (and occasionally by Huxley) "*Transformisme*," to express capacity for racial change, "*Les Preuves du Transformisme*," with a sub-title "*Enseignements de la Doctrine Evolutioniste*," in which he criticised the doctrines both of Darwin and of Lamarck, and argued for an element of guidance or plan as necessary to account for the origin of variations. In his second book, "*L'Etre Subconscient*" (published in 1899), he attempted a synthetic explanation of obscure phenomena in normal biology as well as in abnormal psychology, and broached his doctrine of what he called "*dynamo psychism*"—a sort of soul-energy akin to the *élan vitale*, and not very different perhaps from the conceptions, otherwise arrived at by ancient writers, of *entelechy*, and the *Logos*. This conception of dynamo psychism was fundamental in Geley's scheme, and in his mind took the form of a vitalistic theory which sought to escape from the trammels of materialistic philosophy through what may be treated in a wide sense as the interaction of soul and body, or, more generally, a dynamic power of the mental and spiritual regions competent to control, guide, and rearrange atoms of matter. The fact of such control is familiar in the bodily processes of digestion and the like, carried on with a definite object or on a definite plan, but quite unconsciously; and of these normal analogies he makes full use.

In this work ("*De L'Inconscient au Conscient*") Geley traces many analogies in the animal kingdom, where from a formless mass of protoplasm a full-fledged self-determining, and in some sense conscious or ultimately conscious, organism is gradually elaborated. From the formless pulp of the chrysalis, in which all the organs except the nervous system of the larva have completely disappeared, biologists admit that limbs and organs are reconstituted, under the guiding influence of "*Life*"—a term which here at any rate must be left vague—operating apparently through the residual trace of nervous mechanism, until a fully developed insect appears, with characteristics quite different from those of the larva, though doubtless to some extent foreshadowed by them in rudimentary and barely recognisable form. From an egg again, which is mainly a mass of unorganised food material, isolated from all external influence save the random molecular agitation which we call heat—yet which must contain a microscopic germinal vesicle, the nucleus and container or vehicle of the vital principle—a bird emerges, completely constructed and able to function in every detail, with an intelligence enabling it to stand erect, to move, to see, and intentionally seek its food.

In analogies such as these, and by appeal to the phenomena of reproduction generally, whether in association with a placenta or otherwise, Geley and others are seeking to rationalise the strange phenomena exhibited by ectoplasm—the reality of which is testified to also by Prof. Richet, who gave it its name—from which there appears to be quickly formed a temporary living organism, having inevitably some of the main characteristics of the pre-existing normal organism whence the ectoplasm must have been derived. In beginning the study of such temporary formations, controlled by intelligence and yet arising out of apparently formless pulp, we seem at first to be in the region of the frankly incredible, certainly of the plainly mysterious. But biological analogies, which are undeniable though equally mysterious, may serve to mitigate our initial incredulity, and enable us more placidly to contemplate, and perhaps accept gradually and circumspectly, the strong and repeated evidence for the existence of such things, which from time to time is forthcoming.

Indeed the analogy of our own bodies may be pressed into the service: for these too are constructed by the vital principle out of materials which, whatever their previous history, are first reduced by the processes of mastication and digestion to a formless pulp or even to their molecular constituents. Yet under the mysterious guidance of Life, each portion of food or assemblage of molecules, when it arrives at its destination, is there converted into the organ or structure appropriate to that particular locality, forming here a skin, there a hair, here again a blood-vessel, or a part of some internal organ; filling up artificially made cavities, such as wounds, to the proper level, and, under healthy conditions, stopping there without going beyond the normal limits; in some of the lower organisms actually replacing lost limbs, or even reconstructing a whole amputated body; so that by section it is possible to get two animals where only one existed before. In vegetable life the process is still more familiar, as when the mere cutting from a tree reproduces not only the tree, but flowers and fruit and innumerable descendants.

We are beginning to get a glimpse of a continuity running through the whole of animate nature. The interaction of mind and body is attracting more attention than ever before, and in due time Philosophy may succeed in its great and difficult and perennial task of unifying the vital and the material, and realising that the ultimate clue is to be found not in the material and transient but in those permanent realities which appeal to us as Life and Mind.

Scientific men in this country, as elsewhere, have been accused of a kind of insanity, over-credulity, mal-observation, and the like; but Geley was accused, not so much of those things, or not only of those, but of downright fraud and deceitful co-operation; in other words, he was accused of being an accomplice and a liar.

To rebut such scandal Geley consented to have his premises examined for secret doors and the like, and to being chained up along with other investigators—

\* Published by Alcan in 1919, and now translated into English, "*From the Unconscious to the Conscious*" (Collins).

himself as well as the medium being subject to control. In the interests of truth, all these things were submitted to; and a whole year of work was devoted for the most part to convincing doctors and publicists and men of science that under the most rigid scrutiny and complete control of everybody present, normally inexplicable phenomena actually occurred. That at least was the aim. Whether it was accomplished or not, is not a matter for assertion. Some were convinced, others were not: each must speak for himself.

It may be argued that the effort to convince people against their will is neither necessary nor wise. It may be argued on the other hand that the asserter of strange and apparently unwelcome truth is bound to make the attempt. Crookes made the attempt, and failed. But many things have happened since the seventies of last century. Geley made the attempt, and partially succeeded; the most stringent evidence that he has been able to produce—evidence from which it is difficult to see any loophole for escape—being the casts of hands and other limbs, but mainly of hands, which he obtained at Warsaw through the unpaid mediumship of Franek Kluski. I use the term "unpaid" because it was so, not because that is a matter of any importance. Precautions are just as necessary in one case as in another; and remuneration is perfectly reasonable if a medium is willing to accept it. Kluski, though a manual worker, was not.

The last book he wrote was an account of these [paraffin casts] and other experiments conducted at the Institut, or in other countries with the Institut as base. Under the title "L'Ectoplasmie et la Clairvoyance," it narrates experiments establishing his assurance of the genuineness of metapsychic phenomena. The book has only just appeared; and I hope that a translation will be forthcoming through the industry of Mr. Stanley de Brath, whose friendship with the author, and whose close acquaintance with his work, will certainly make it a labour of love.

### IS WEST MATERIAL OR EAST SPIRITUAL?

By I. TOYE WARNER-STAPLES, F.R.A.S.

Under above heading Professor A. S. Wadia, M.A., has contributed a thoughtful article to the "Hindustan Review" for January.

He comes to the conclusion that though this was true in ancient times, it is "a baseless generalisation" of the true facts to-day. Of the West he says, "These people of the West did not rest with merely welcoming matter or believing in the senses, but they explored matter and exploited the senses and brought out the vast and wonderful possibilities of them both." With the result that, "space and time have been annihilated, air conquered, disease vanquished, heavens mapped out, the invisible made visible, nay, even the doors of death, barred and locked fast, are swaying and tottering before the invincible Spirit of the West."

I think every Spiritualist will agree with the following. "Spiritualism is not a mere vapid belief in Spirit nor an implied distrust in Matter. On the contrary, true Spiritualism has such a vital faith in Matter, and is besides so completely involved in it, that far from despising or ignoring it, it lives in and through Matter. For the life of the Spirit consists not in ignoring but in organising Matter, not in superseding or destroying but in impregnating and beautifying Matter, nay, in transforming, transmuting and transfiguring Matter. This is exactly what 'the material West' has been doing ever since 'the Spiritual East' turned its back on the Spirit of Research and shirked the terrors of the Unknown." And again, "Materialism consists essentially in a certain deadness of the creative faculties, in the growing inertia and incapacity of the soul to follow the spirit in its perpetual renewal, re-adjustment and reintegration of Matter."

And he sums up by saying that if labels are necessary it "would be nearer the mark and more in the fitness of things to exchange the present labels of East and West and call East material and West spiritual."

I have previously drawn attention to the works of this vigorous and most interesting writer—the best known being "The Message of Christ," "The Message of Mohammed," and "The Message of Zoroaster." He has that rare faculty of discerning the essentials of religions and discussing them without prejudice or dogmatic narrowness.

Be calm in arguing: for fierceness makes

Error a fault, and truth discourtesie.

Why should I feel another man's mistakes

More than his sicknesses or poverty?

In love I should: but anger is not love,

Nor wisdom neither: therefore gently move.

—G. HERBERT.

### FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEAING.

#### XI.—THE HOUSE THAT WAS NOT.

Mr. Span declares that this experience was narrated to him by a man whom he met when prospecting in Arizona, who was one of the three concerned. They were all out in New Mexico, looking for gold or other mineral wealth, when overtaken just before sunset one afternoon by a sudden change of weather. Consequently they were very pleased to catch sight of a small house standing on a flat beside a stream in a narrow valley, as snow had begun to fall and the hitherto warm weather found them unprepared with tents, etc. It was a quite empty house of four rooms "one of which was a large spacious apartment, evidently meant for a kitchen and general sitting room, with a huge fireplace, the whole building formed of roughly hewn logs, such as is usual in the "backwoods." A large fire of pinewood was soon kindled, the horses bestowed in an adjoining shed, and supper cooked. After it they all fell into a heavy sleep, not awaking till late the following morning, when they were stupefied to find no sign of the house they had entered the previous evening. The ground was perfectly bare where it had stood, the snow two or three inches deep all round, and the horses gone. The men were so scared that they left the spot at once, found the grazing beasts further down the valley, and galloped several miles before stopping for breakfast anywhere. Mr. Span admits that further corroboration would be welcome, but adds that he came across another man at Prescott who had heard exactly the same story from one of the other two who slept in the phantom house, and with that we have to be content; though to what class of phenomena we should ascribe it is a sheer puzzle, unless we create one for "natural magic"! It is not a case of "Seeing the Invisible," but of the invisible becoming the seen, and so far I have always found such cases only where there had actually existed some material basis.

There is only one other person who seems to have recorded a similarly concrete illusion, and that is Dr. H. Hensoldt, in his encounter (one can call it nothing else) with the Enchanted Rock. This curious boulder of porphyritic conglomerate is near the ruins of an ancient Buddhist palace, some little distance from Srinagar (Punjab), occupied by various holy men whose profound wisdom he had gone thither to learn. The boulder or hill stood out plainly enough, and was no mirage, since it could be penetrated from a cave-like opening on one side, from which a narrow and dark fissure led like a passage onwards into its interior. Not only had the doctor gone into this passage, but had sat and chipped specimens off the exterior with his geological hammer, and feeling some strange fascination had five times walked completely round it. It was about ninety feet by sixty in height, and lay in broad sunlight. Suddenly there stood by him the Adept, who was his master and host, and invited him to explore the whole of the passage, lighting a torch and leading the way. Having wound round for some thirty yards they emerged once more, close to a clump of chenâr bushes. There seemed nothing at all wonderful about this, and the doctor remarked that there were hundreds of limestone caverns. "Yes, but where is the rock?" asked his guide.

"Slowly I turned round," he continues, "and a weird sensation of dread came over me as I realised that the huge boulder was no longer there. It had vanished like 'the airy fabric of a vision,' and nothing but an unbroken expanse of gravel extended between us and the cypress-covered bluffs beyond. The territory was perfectly level for a radius of two miles." The clump of bushes remained, however, and the ground sloped downwards from it. It occurred to him to try exactly retracing his steps. Again the damp and rocky walls were about him; he guided himself by touch, and came out at the cave mouth, where the other was quietly seated, waiting for him. No explanation was forthcoming, or was possible; the natural one of a subjective impression being forced upon him by his companion is got rid of by his own statement that during his stay he tried the experiment twenty times, and always with the same result. It was truly an "Enchanted Rock."

What is enchantment? We ask ourselves if we are back in the nursery once more, no doubt, and perhaps the answer is that we have never left it, and are so far from being ready to leave it that we still take fact for fairy tale and fairy tale for fact in some ways.

"THE dead are greater and more truly alive than we are! When we forget them, it is our whole future that we lose sight of; and when we fail in respect to them, it is our own immortal soul that we are trampling under our own feet."—MAETERLINCK.

## THE INTER-RELATIONSHIP OF PSYCHIC PHENOMENA.

W. H. EVANS.

How often does one hear a Spiritualist say, "I have no interest in physical phenomena," or "Clairvoyance at meetings is a bore," or, yet again, "I do not believe in table-turning," all of which goes to show that many who call themselves Spiritualists have little understanding of what they profess to believe. Naturally, we are attracted more to some phases of our great subject than to others, but a right understanding of it can only be gained by a study of all phases. There must be a recognition that every aspect has its use, and serves some purpose, and to decry any phenomenon simply because one is not interested in it is foolishness.

"There are diversities of gifts, but the same spirit," said Paul, and to-day we recognise that it is so. However diverse the phenomena may seem, they spring from one root, and are governed by one power. Whether it be the gentle rap, the materialised form, the spirit-photograph, or the trance utterance, the foundation is the same, and the scientific spirit does not extol one, and decry the other, rather do we find that in scientific investigation it is just those apparently insignificant happenings which lead to the greatest results. Sometimes one hears the remark, "I've gone beyond table-turning." I wonder! Could these folk tell us anything of the forces used to tilt a table; of the chemistry involved in extracting the energy from the medium; of the knowledge necessary for its right manipulation? It seems so trivial, but is it so? Of course, what is really meant is, that the messages we sometimes get through this channel are unreliable, and few have the patience of the scientist to sift and pore over the messages received, or to try and trace to its source the confusion which has arisen. I have just mentioned this particularly because it is a very common remark amongst Spiritualists.

Psychic phenomena are signs of an underlying reality. They are related, and they all point in one direction. Unlike other natural phenomena they are definitely associated with intelligence; and as far as we know are dependent upon it for happening at all. And even those phenomena which are seemingly meaningless, such as those known as poltergeist, exhibit intelligence, for they reveal directivity, and when carefully studied show that they are one with other forms of psychic phenomena.

The inter-relationship of psychic phenomena is the one thing overlooked by the critics of them. The out-and-out sceptic imagines that Spiritualism is based only upon physical phenomena, and because some mediums have been caught simulating them, condemns all as fraudulent. Like the man with "the muck-rake," he never looks up, and is so obsessed with his own preconceived ideas that it never occurs to him to turn his attention to the finer forms of psychic happenings. It can be definitely stated that no genuine psychic phenomenon is trivial. That we do not readily perceive its meaning is no argument that it has none, or that it is trivial. It only shows that we have not yet got the key which will reveal to us its meaning.

It is the intelligence associated with psychic phenomena which relates them one to another and reveals them as parts of one whole. Apart from this intelligence they have little meaning for us, and it is this basic fact which brings home to our consciousness the oneness of life here and hereafter. Whatever value the re-discovery of ectoplasm may have for biology, the thing of primary importance is the *meaning* which the diverse phenomena of Spiritualism have for the average man, and it is he who counts in the long run. When he goes to a physical séance and gets some—to him—marvellous and revealing experience, establishing the fact that his own friends and relatives have survived the change of death, and afterwards listens to an inspirational or trance address, he has little difficulty, if he be alert, to perceive the relationship of these different forms of psychic phenomena. For him they are all part of a pattern, and all indicative of one great truth, which he recognises is the most important truth in the universe.

Is it any wonder that he clothes his experience in the emotional language of religion? Does not the rap become a divine symbol, giving to the utterance of the Christ, "Knock and it shall be opened unto you," a new and a wider meaning? Does not the healing touch show to him that the springs of healing are within the spirit of man? That it is an uprush from the deeps of being of the divine energy? Does not the levitation of a table, associated as it is with intelligence, point to the infinite intelligence which upholds worlds and systems? In a word, do not all psychic happenings indicate a principle of continuity running throughout the gamut of life and being, linking stars and suns and planets together, no less than men and angels? We should bring a wider vision to bear upon these things; we should not be content to be mere fact gatherers, the rag pickers of the universe, but truth seekers, striving to get at the principle underlying the phenomena of Spiritualism. Thus from the simple rap to

the full-form materialisation; from the trance utterance to the clearest inspirational outpouring; from the simple clairvoyant description to the vision of the seer; from the psychometric intimations of the psychic to the thunderings of the prophet, there is one principle operative; one spirit, but many tongues, yet all speaking one message, and all striving for man's advancement. And adown the ages these phenomena have been occurring, rising and falling like the waves of the ocean, but ever going onward, ever sweeping outward, carrying a wider message and a deeper meaning as the years went on and man advanced. Now it is nearing the time of full-orbed day, and the great clamour of people seeking for light goes up to the heavens, and the heavens have answered. Not perhaps as men expected, but the despised stone will become the "head of the corner" and men will rejoice in the joy of glad reunion with those who "have passed beyond these voices."

## CURRENT ITEMS.

"English Mechanics," of the 10th inst., concludes the contribution of W. S. Rogers on "Spirit Photography."

In "The Spectator" for the 11th inst., Mr. G. Rostrevor Hamilton replies to Mr. Joad's representation of Bergson's thought concerning the philosophy of the Universe.

In the "Daily Express," of the 4th inst., there is an article on "Some Ghosts I Have Met," by Viscountess Maserene and Ferrard.

The "Morning Post," of the 13th inst. (and other newspapers), gives an account of the new National Laboratory of Psychological Research.

The Manchester "Sunday Chronicle," of the 5th inst., prints an article by George Barnefield defending "Psycho-Analysis."

Miss Estelle W. Stead has an article on "The Objective Evidence of Spiritualism" in the "Bedford Times," of the 10th inst.

Under the heading, "News of the North," the "Yorkshire Post" mentions that this is the jubilee year of the Theosophical Society, which was founded in America in 1875, and has now a membership of something like 50,000.

The "Manchester Evening Chronicle" reports an interview with Mr. Oaten, editor of the "Two Worlds," touching upon flaws in the law as regards mediums and their work.

The April issue of "The Bookman" contains a symposium on "Unpleasant Fiction," amongst the contributors to which are Mrs. Philip Champion de Crespigny (of whom a portrait is given) and Miss Nellie Tom Gallon.

The "Berwick Journal," under the heading of "Northumberland People and Spiritualism," gives a long account of Mr. Hannen Swaffer's articles recounting the experiences of Mrs. Philipson, M.P., and Capt. Philipson, Col. and Mrs. Joicey, and Dame Clara Butt.

The anniversary service of the Norwich Christian Spiritualist Church (which arose out of the Norwich Circle formed some years ago) was held on Sunday, 12th inst., at the School of Music in Rampant Horse Street, Norwich. Mr. Max Metcalf, of Kettering, was the speaker, following his address with clairvoyant descriptions and messages, most of which were recognised. The hall was filled with an appreciative audience and the atmosphere was one of reverence and worship. Mr. H. R. Muskett presided, and Mrs. Oakley was the efficient organist.

From "Some Reminiscences of Fifty Years' Psychical Research" ("Proceedings of the Society for Psychical Research"), by Sir William Barrett, F.R.S., we take the following letter, dated May 14th, 1871: "Dear Mr. Barrett, I must have some conversation with you respecting these obscure phenomena. If you can help me to form anything like a physical theory I should be delighted. At present all I am quite certain about is that they are *objectively* true. I have had all my wits about me when at a séance, and the only person who appeared to be in a state of semi-consciousness is the medium himself. The other evening I saw Home handling red-hot coals as if they had been oranges. Will you favour me with a visit one evening when you are disengaged.—Very truly yours, William Crookes."

## LETTERS TO THE EDITOR.

## MAGNETISM FROM THE EYES.

SIR,—Referring to the extract from the "Daily Express," "Magnetism from the Eyes," given in your edition of April 11th.

Dr. Russ is in error when he makes the statement that the human body is not magnetic.

It has been demonstrated, time after time, that the human body is magnetic as well as electric, and also possesses polarity.

That the human will can affect delicate electrical instruments is no new discovery: Monsieur E. Savary d'Odiardi, having demonstrated this with an instrument of his own invention as far back as 1896.

It can be proved, that not only delicate scientific instruments can be set in motion by this force, but also ponderous bodies, such as heavy weights, and even tables.

But these bodies must first of all have human magnetic currents imparted to them, after which they can be controlled in any direction by the electrical rays given forth from the eyes, plus, of course, the will. At least, this is my experience.

Strange to say, this phenomenon cannot be elicited in darkness. This is apparently the exactly opposite condition to that which is generally required for psycho-physical phenomena.—Yours, etc.,

E. M. STURGESS,

Demonstrator of the Human Wireless Ray,  
and Inventor of Volometers.

86, Murray-road, S. Ealing, London, W.5.

## THE IDEAL SEANCE ROOM.

SIR,—I must thank Dr. Woolley for pointing out my *lapsus calami* in writing of the cage installed in the S.P.R. seance room. As a matter of fact, it is a substantial wood and gauze affair too large (as Dr. Woolley points out) to remove without dismantling. But it is immaterial whether a cage be made of wire or merely wood and gauze; it is the moral effect on the medium to which I drew attention in my article.—Yours, etc.,

HARRY PRICE.

Royal Societies Club,  
St. James's Street, S.W.1.

## CHILDREN IN SPIRIT LIFE.

SIR,—Many Spiritualists and students of psychic science and philosophy will have said a hearty "Amen" to that part of Mr. Stanley de Brath's review of Professor Bozzano's book, "Psychic Phenomena at the Moment of Death," where he says of 10-years-old Daisy's account of the spirit-world, "For my own part, this simple, but most touching and artless narrative is more evidential than all the disquisitions of philosophers and the arguments of divines." I have often thought when talking to child controls, what profound principles of nature, what marvellous facts lay concealed in their naive expressions and narratives. The relationship between the soul and its environment, it seems, is far more vital or creative than we can have any experience of in the physical world. It is difficult to grasp intellectually conditions of this kind, for we seem to think of the psychical universe as possessing a universally recognisable objectivity or rigidity somewhat similar to the physical world. But the rigidity is none the less an externally independent fact. Yet I can see that there is a rigidity of the psychical universe which in no way disturbs the creativeness of individual activity. And so thought-created buildings and dress itself may possess an externally solid nature, a real existence which may exist independently of the creative activity which caused it, while remaining subject to the changing influence of that activity.

I remember once, sad to relate, I felt rather disturbed and irritable when "Sunshine" (a child control) came. She naively informed me that she could not get near me on account of the "prickles" sticking out all around me! I found that these child controls possessed an extraordinary sensitiveness to mental and emotional conditions. Again on one occasion I remember while she was speaking I mentally gave expression to a burst of impatience, when she immediately told me that my thoughts were knocking her. There is the mysterious fact of mental communication and influence expressed in the simple language of the spirit-child! It is still as mysterious to us as life itself, though we talk learnedly of telepathy, thought-transference, and so on. And it contains a whole world of as yet undiscovered scientific, ethical and philosophical truth. But the greatest and most important fact of all is the absolute continuity of biological development which the continued growth of children in the spirit-world seems indisputably to establish.

As Andrew Jackson Davis says, "The child is the repository of infinite possibilities." The whole range of spiritualistic facts and experience prove the profound and literal truth of the seer's dictum, and if I may be permitted a word or two about the Spiritualist Lyceum Movement in Great Britain, it ought to be the greatest hope of every true Spiritualist that the effectual teaching of the children of to-day in the principles of Spiritualism will build a solid wall of spiritual resistance against the anti-social and anti-religious influences which loom so darkly in the world to-day.—Yours, etc.,

25, Goldsmith Street,  
Heavitree, Exeter.

C. V. W. TARR.

## THE MEDIUMSHIP OF GEORGE VALIANTINE.

SIR,—In reading Mr. Swaffer's letter in reply to the one you published from Sir Oliver Lodge, I feel it to be my duty to bear a personal testimony. On Wednesday, the 9th inst., I was kindly invited by Mr. Bradley to be present at a sitting with Mr. George Valiantine, whom I never saw until I entered the room, and to whom I was not introduced by name. Mr. Bradley did not sit with us. Mrs. Ellis Powell, Miss Louise Owen, Miss Lilian Walbrook, Mr. Harry Price, Mrs. Bradley and myself constituted the company, with another lady whose name I cannot recall. Each lady and gentleman in the room seemed to me to be highly-cultured, clever, gifted, and mentally acute. I would trust their verdict on the phenomena as I would rely on that of the finest scientist in the world as regards science. Each member of the company received a message, and my son Rupert spoke to me in a voice as clear as a bell, thus fulfilling a promise he had given to me the night before by another method. How could anyone in the room have known that? Miss Walbrook sang a beautiful Italian song, and suddenly its author announced himself and talked in Italian! Twenty other illustrative items from the sitting could be cited.

The phenomena, as a whole, were not as strong as some I have known, but they were genuine, in my opinion, and I should feel an ungrateful coward if I kept silence. I desire to acknowledge my indebtedness to Mr. Bradley and Mr. George Valiantine.—Yours, etc.,

WALTER WYNN.

Mortimer House,  
Chesham, Bucks.  
April 17th, 1925.

## REINCARNATION AND DESTINY.

SIR,—I penned the letter which appeared in LIGHT, of the 4th inst., because I believe it is very important that a writer should be careful and accurate, especially when writing for Spiritualists.

Mr. Aubrey Clair has not learned the lesson; his reply is more inaccurate than ever. I did not doubt "that the theory of reincarnation was held thousands of years before the Christian era"—although a careful writer would substitute "hundreds of years" instead of "thousands," because reliable history does not go back more than two thousand B.C., if as far. I merely pointed out that there could not have been Buddhists before Buddha. I am quite aware that Mr. Clair meant Brahmanism, but why didn't he say what he meant? What right has he to attribute my letter to ignorance? He says, "When we (who are the 'we'?) speak of Buddhism, it is generally understood to embrace the parent faith." Well, when I speak of Buddhism I mean Buddhism, and when I speak of Christianity I do not mean Judaism.

His second paragraph is equally unfortunate. He asks me a question and then proceeds to say that it cannot possibly have anything but a negative answer. Then why ask it? In any case it is quite beside the point. He stated that no spirit had ever claimed to have known a person in a former life. To make such a statement he must know everything that has ever been said by every spirit that has ever manifested, which is absurd.—Yours, etc.,

H. T. GARDNER.

32, Beresford-road, London, N.5.

"THE PROPHECY OF CAZOTTE."—Mr. C. J. Oyston, of the Public Library, Seattle, Washington, U.S.A., writes pointing out an error in his letter in our issue of March 14th (p. 125), where it is stated that a spirit intelligence who taught a transcendental philosophy of a very high and fine quality assured Mr. Oyston personally that he would never receive an advance upon the thought he was then recording. This should have read, "he assured me personally that I would never receive an advance upon the thought I was then recording, up to the time of my passing over." The words in italics were by some accident left out of Mr. Oyston's letter.

## LIGHT,

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TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

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

## THE ETHER AND HUMAN SURVIVAL.

Many thousands—hundreds of thousands perhaps—heard Sir Oliver Lodge's lectures on "Ether and Reality" broadcast by radio from London.

They were all highly interesting and instructive, but it was in the seventh and last lecture that the meaning of the Ether in its relation to human life was brought most effectually home to the minds of the thoughtful hearers. For in this lecture the great scientist developed suggestively the relation of the Ether to the problem of a life after death.

He showed successively that the Ether is a universal connecting medium filling all space to the uttermost limits, that although it is invisible, inaudible, intangible, it is a substantial reality, for without it none of the phenomena of life could exist; and that it has perfect properties such as no form of matter has. Matter is subject to fatigue, it ages, disintegrates and decays. Not so the Ether.

Energy is constant in quantity; it changes its form; sometimes it is matter in motion, then again it is Ether in vibration, or else it is strained Ether without vibration. All the energy really belongs to the Ether but it manifests itself in different forms. No law of dissipation applies to the Ether. Ether fritters away no energy; it preserves it all.

With that remarkable lucidity of phrasing which is characteristic of his lectures, Sir Oliver conveyed to us a clear idea of the relation between matter and the Ether and the nature of each, but of Life and Mind themselves he could naturally say nothing. "What they are we know not"; but whatever they are they enter into relation with matter, they animate it, use it for a time and then disappear. But they do not animate matter only. The Ether enters into the question very closely. The "welding Ether" is essential to the configuration of all bodies. It is necessary for their cohesion. "Not only is there a matter body, there is also an Ether body: the two are co-existent."

A matter body is animated when it belongs to a plant or an animal. Is the Ether body likewise animated? If so, we may well ask the question what happens when the matter body wears out? We

may be sure that the Ether body does not wear out; that is contrary to all we know about the Ether and its perfect properties.

No need to follow the argument throughout. It will be more or less familiar to many of our readers who have studied Sir Oliver's theory without perhaps realising how supremely important it is as bringing the question of a future life into relationship with the advanced Science of to-day, and providing the necessary bridge across what has hitherto been an impassable gulf. When Sir Oliver suggests that the true vehicle of Life and Mind is Ether and not matter at all, he shows to the world at large that such being the case, a future life is not at all supernatural and not so much a question of faith as of knowledge or, at least, reasoned conjecture. The place of psychic phenomena in the question then becomes not so much fundamental as confirmatory of a great proposition. The principle is made apparent and the facts are at hand to give the final touch of proof. From one standpoint we say "The phenomena occur: therefore the man survives death." From the other standpoint we can say, "The man survives death: therefore the phenomena occur."

## IMAGINATION, WILL AND MAGIC.

The power to receive, preserve, and transform ideas is the power of Imagination. If an idea enters into the mind, the mind seeks to clothe it into a form, and this power may be exercised independently of any active application of the will. We may step upon a piece of rope in the dark and immediately imagine that we have stepped upon a snake. This is called *passive imagination*; while, if we determine to give a certain form to an idea, it is called *active imagination*; but in both cases the imagination is active, only in the former instance it is exercised instinctively, and in the latter this is done with intent and deliberation.

Imagination is, therefore, an active power, and it forms the basis of all artistic and magical operations. Art and magic are closely related together; both give objective form to subjective ideas. The artist exercises this power when he mentally projects the picture formed in his mind upon the canvas and chains it there by the use of his pencil or brush; the sculptor shapes the picture of a form on his mind and embodies it in the marble. He then employs mechanical force to free the ideal from all irregularities, and resurrects it from the tomb, out of which it may rise as a materialisation of thought. The magician forms an image on his mind and makes it perceptible to others by projecting it into their mental spheres. Uniting his own mental sphere with theirs, they are made to participate of his superior consciousness, and they see that as a reality what he chooses to imagine and to think.

By this law many of the feats performed by Indian fakirs may be explained. They may cause tigers and elephants or anything else to appear before a multitude, by merely forming the images of such things in the sphere of their mind, and as that sphere extends through space, they may locate these images wherever they chose. What the spectators see on such occasions is nothing else but the thoughts of the conjurer, rendered objective and visible by the latter.

In the case of an artist, mechanical labour executes the work, and the artist will finish his work the sooner the more he works to that end. In the case of a magician, concentration of thought executes his work, and he will succeed the better the more his thought is concentrated upon the work he desires to perform; but the greatest amount of labour will not enable a person who is not an artist to produce a real work of art, and the greatest concentration of thought will not enable a person who has no spiritual power to perform a true magical feat. A person may be an excellent chemist and know nothing whatever about Alchemy; he may have perfect control over the chemical forces of nature acting on the physical plane, and know nothing whatever about the chemistry of the soul.

For this reason the mysteries of Alchemy will for ever remain mysteries to the material scientist, who has no spiritual power at his command. This spiritual power, which the Alchemist must have at his command if he wants to succeed, is the power of will. Without this power he can only separate the substances of compound bodies and recombine them again as is done in Chemistry, but he cannot transform one single body into another, nor can he make good out of evil, or something better out of something good. Without the power of the spirit, or life, good and evil will continually neutralise each other, and no progress will be the result.

—DR. FRANZ HARTMANN in "Magic, Black and White."

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

"Tit-Bits" of the 11th inst. contained an article by Sir Oliver Lodge: "My Views on the Future Life: The Reality of our Survival." In it he gave a message of hope and assurance showing that "we ourselves are not subject to mortality, that we do not decay or wear out, that we have a permanent existence beyond the life of the material fleshly organism." He concluded with the statement:—

Some day our ideals will be realised, some day humanity will rise nearer to the possibilities which we now begin to see are within its scope.

It is worth noting that Sir William Barrett recently had an article on Spiritualism in "John Bull," so that two of our most distinguished scientists are doing their part in the direction of popular propaganda.

The "Daily Express" publishes an account received from its New York correspondent of a murderer who was led to confess to a crime he had committed three years ago by being perpetually haunted by the ghost of the man he had murdered. The self-accused man spent more than a year trying to induce the police to investigate his story of the murder, and stated that he was led to the confession because the victim used to "come and sit on my bed every night as soon as the lights were out. He never said a word to me, but just sat there and looked at me."

From the "Cambrian News" of the 4th inst. we take an interesting statement by Mr. E. L. Gardner, of London, on "What Fairies Do":—

"Their duties, so far as our researches at present show, are to look after the flowers," replied Mr. Gardner. "They paint the flowers and tend the flowers."

"Well, I have one more point. How is it that they are so orthodox in their form in the photographs, and exactly like the fairies we used to have in our children's books?"

"There is a curious aspect of that," replied Mr. Gardner. "I have found that the fairies seen by those girls were just as girls would imagine them to be; but in Scotland they wore the costume of the locality, and some seen in Yorkshire wore clogs, whereas it is common knowledge that those seen in Kensington Gardens are always in the height of fashion. Our theory is that the fairy spirit takes the form of the mind of the person who sees it. The fairy spirit is merely, as it were, a little bit of hazy atmosphere with a bright spot in the middle, and it is in that form that their work is done, but the mind of the seer creates a form and hence you get the form in costume. This is surmise, but those who have studied spiritualistic matters will appreciate the point."

The "Sunday Times" of the 12th inst. has the following reference to Lenin and an alleged "spirit message":—

A message from Helsingfors states that the "Hufvudstadsbladet" quotes "Trud" (the trade unions' official organ) to the effect that Moscow Cheka has arrested M. Peredolskij, a Professor of Anthropology, who is alleged to be a counter-revolutionary, for propaganda at spiritualistic séances, where he is said to have invoked Lenin's spirit, which expressed itself in a way calculated to deprecate Communism and the Soviet system.—*Ex. Tel. Spec.*

The last paragraph of this cutting from the "Bradford Daily Telegraph" (26th ult.) is worthy of especial attention:—

Imagine a tall, slender, gracefully dressed young woman, with a high forehead, black hair dressed in the modern style, large dark piercing eyes, delightfully coloured cheeks, and a frank smile on her face—and you have a picture of Anna Maud Hallam, a psychologist of international repute, who has come to Bradford to deliver a series of thirteen lectures on the "Science of Human Life." Think of her with a slight American accent, and the picture is complete.

Last evening, in Eastbrook Hall, Miss Hallam addressed a large audience, composed mainly of women, and they followed with considerable interest the dissertation on "Fame, Fortune, or Failure—which way are you Travelling?"

What are the qualifications of Miss Hallam for dealing with the subject of practical psychology? In the first place she is a living example of the power of mind over matter. Her own life is little short of a miracle. At one time deaf, totally blind, a complete nervous wreck, and

mentally unbalanced—to-day she stands as the embodiment of the qualities and charms of ideal young womanhood. She says that she has studied the laws of her own being to such an extent that she has learnt their operations and can control them.

From the "Manchester Evening Chronicle" of the 1st inst. we take the following, headed "'Silly' Folk at Séances":—

Discussing the probable effect of séances upon people of different types, the writer of the [concluding article of the series "Do the Dead Return?"] expresses the view that the severe demand upon nervous tension made by spiritualistic practices may make them dangerous to health to some people.

The danger is not to the "silly" sort of person who will believe anything, so much as to the well-balanced man or woman who, having once surrendered the citadel of reason, may proceed to any delusions and all the time carry on an unconscious struggle against them.

Recognising that half the things in life best worth doing are dangerous, the specialist concludes that the question is one which everybody must answer for himself.

The "Glasgow Weekly Herald," of the 4th inst., in its series on the above subject, has an article by the same medical specialist, who says:—

As a physician with a wide experience in the treatment of nervous disorders I have been asked to express an opinion.

I have encountered many cases of nervous and mental breakdown in which the victim has been addicted to spiritualistic practices. I have also met with many in which the patients had some religious or political enthusiasm, and still more in which a love affair or veneral excesses have been to blame. I know a good many Spiritualists who are perfectly sane. I am bound to say, therefore, that, in my view, there is no necessary association between Spiritualism and insanity.

In the Spiritualistic doctrine there is nothing that is necessarily bad for the nerves. Indeed, the belief that deceased friends are near us and can help us by their presence may have a calming and healthful effect.

An article in the current "Nineteenth Century and After" on "Spiritual or Divine Healing," by C. H. Pritchard thus concludes:—

The cry comes from all sides that the Church in this land is discredited. Our churches are often empty; the chief service of all is terribly neglected. May not the spiritual healing be sent as a means of revitalising all that seems so dead, and making our Church what she should be, a living representative of her Lord, doing His work in bringing all to Him, and the channel of the bestowal of His gift of health to spirit, soul and body?

In one of the concluding paragraphs of a review of Dr. H. D. A. Major's book, "Jesus by an Eye-Witness," in "The Referee" of Sunday last, Mr. Michael Temple says, and his remarks bear interestingly on a question which has sometimes been debated in our columns:—

Now what is the outcome of it all? First, that we can no longer regard the Gospels as being verbally inspired; secondly, that we possess one account of Christ given us by an actual eye-witness; thirdly, that the theory of the Christ-Myth is finally exploded. He most certainly lived on this earth, and St. Peter, who gave St. Mark the account to which the name of the latter is affixed, believed so firmly that He did the things and said the words there recorded that he gave up his life rather than admit himself deluded as to any of the important particulars.

The discovery of the body of Mr. A. L. Henderson, the young Cupar mountaineer, who lost his life on Ben Achallader while mountain climbing in Argyllshire, has excited great interest in the Press, especially the Scottish newspapers. It will be remembered that the whereabouts of the body was revealed by a series of mysterious letters received from an unknown person who claimed to have obtained the information through automatic writing. Some of the details given were so exact that they led to the statement that the knowledge had been obtained by "supernatural" means. According to the "Dundee Advertiser" the person who obtained the information by psychic means is a Mr. M'Diarmid residing near Peterhead. Whether this is actually the case or not, the full story which we have received from a Scottish correspondent and which we shall publish next week is a very remarkable one. Even the most sceptical are unable to explain the close accuracy of the information given—information which would be clearly impossible of an explanation by ordinary reasoning—except on some theory of the supernormal.

W. B. P.

## A PSYCHIC PHENOMENON IN BUDAPEST.

The daily newspaper of Budapest, "The People" ("A Nép") prints several paragraphs under the heading: "A Woman who has Two Egos." It relates to a medium living in Budapest who has very remarkable and astonishing clairvoyant, thought-reading, psychometric, and apport-producing powers, which are calculated to convince even the most sceptical materialist.

With this medium's capabilities already many very interesting phenomena were produced, and amongst these is the following case, which is connected with Mr. John Anka, Editor of "A Nép." Therefore, we begged him to relate the circumstances under which the fine Spirit-photo described below was created. He kindly informed us as follows:—

The medium—Mrs. F.—gave me notice, through an acquaintance, that I might call on her, because my little son, who had died, at the age of two and a-half, some time ago, wished to speak with me.

I speedily answered this summons, as the loss of my dear little one caused me deep pain. Yet I must confess that formerly I much distrusted these spiritualistic doings.

On my calling, the medium informed me that my boy was very sorry, "because he has only one pocket in his pantaloons."

I was almost dumbfounded. I don't believe that anything more astonishing and also more convincing, could have been said to me. These few simple, thoroughly childish words were not known and intelligible to anybody but myself and the boy—they awakened in me the most heartrending remembrances.

The explanation was that my boy began bitterly to weep and cry as he got his first pantaloons—which, very remarkably, had only one pocket, whereas all the other boys had two pockets—as is the custom.

He wept so copiously that I earnestly and soothingly promised him a second pocket, but—alas! shortly afterwards he became sick and died. We interred him in that garment with the one pocket.

After that I called several times on the medium, who, seeing my deep mourning, was eager to comfort me, and promised, on one occasion, to show me my boy's picture in a glass of water.

We agreed that we should next meet on January 2nd, Friday afternoon, and I was to bring with me a friend, who was an engineer in the State Railways Machine Factory, and owner of a photographic apparatus.

On the appointed day I could not come, being at a funeral, but my friend, the engineer, with his wife, went to the medium.

At the ensuing sitting there were present the said medium, her husband, the engineer and his wife.

As the medium got into trance, she asked for a glass of water. This was fetched and then held by the wife of the engineer. Then the medium prayed over the water and suddenly said that the little son of Mr. Anka was present and could be photographed.

The electric light was switched off and magnesium was lighted, and then the engineer, with his camera and his own plate, photographed the glass of water held by his wife.

The picture was completed also only by the engineer, who is an earnest and reliable truth-seeker.

No fake is possible!

The reproduction of the image of my little boy is there, reflected in the water, with every characteristic of his living personality.

[For the above translation from a Budapest journal ("Egi Vilagossag") we are indebted to Mr. Henry Enesy, formerly Colonel of the Royal General Staff, and now Librarian of "The Spirit Researchers' Society," Budapest, II., Téglá—u. 13.]

## SHAKESPEARE AS MENTAL SCIENTIST.

Woe doth the heavier sit  
Where it perceives it is but faintly borne.  
Go, say I sent thee forth to purchase honour  
And not the king exiled thee; or suppose  
Devouring pestilence hangs in our air  
And thou art flying to a fresher clime;  
Look, what thy soul holds dear, imagine it  
To lie that way thou go'st, not whence thou comest:  
Suppose the singing birds musicians,  
The grass whereon thou tread'st the presence strewed,  
The flowers fair ladies, and thy steps no more  
Than a delightful measure or a dance;  
For gnarling sorrow hath less power to bite  
The man that mocks at it and sets it light.

—SHAKESPEARE ("Richard II.").

## RAYS AND REFLECTIONS.

The discovery of a "man with a sixth sense," who "can read a letter written by another person without seeing or touching it," has been exciting some of our contemporaries. His case is "inexplicable to scientists," he has "an uncanny power"; he mystifies everybody, and so on and so forth, as though clairvoyance had never been previously heard of. But the journalist has to follow the prescribed rule in these matters, or the public would not be thrilled.

Reading about "the man with the sixth sense," however, brought to mind the case of the foreigner who visited me during the war to exhibit similar feats. Probably it was the same man, for his procedure was very similar. He told me to write down on slips of paper any words or sentences I chose while he was outside the room, and on his return he would read what I had written. Each slip was to be rolled up into a pellet and held in the hand. I obeyed, and the clairvoyant, who was not only outside the door but a considerable distance away, was called in. I had made the test a severe one by choosing not commonplace sentences, but unusual ones, as, for instance, a quotation from a little-known poem of Shelley. The thought-reader stood at some distance from me and appeared to be undergoing sharp internal pain. The veins stood out on his forehead—he was apparently making a terrific mental effort. Slowly he repeated all the sentences I had written, his broken English being unequal to one of the Shelleyan words which he pronounced incorrectly. Furthermore, although the pellets were all mixed up together, he correctly indicated which of them contained each sentence he had read. It was a perfect test.

But when I told the story to friends every one of them had some explanation which did not explain. It was an old trick, said one. The performer shuffles the slips and substitutes others, and so on. Unfortunately for all these wonderful explanations, the performer did not have the slips or pellets. I had them all the time. Even so, I could not have said which pellet contained any particular sentence. But the performer could. And to-day when the same trick is being performed (possibly by the same man) the scientists are said to be baffled. Possibly the conjurer will have an explanation. He usually has. If he can perform the same feat in the same way I will believe him.

But it is all very farcical. Six months hence another mysterious person may appear with another piece of mystifying clairvoyance. And the newspapers will dutifully "write it up" with a fancy name and a wealth of adjectives as though it were a wonder that had burst for the first time on an astonished world. People in the mass are extraordinarily slow to learn any fact that is at all out of the common. It was only a few days ago that I heard a man of outstanding ability dispute the reality of clairvoyance, merely because he had never personally witnessed any example of it. He found it easier to believe that all the witnesses were deluded than that the thing was true. When he gains the needed proof I am convinced he will consider the question finally settled. And then he will meet another sceptic and discover that the work has to be done all over again!

The "Weekly Scotsman" does us the compliment to reproduce the Note on Ectoplasm in LIGHT, of April 4th, in which reference was made to Miss Felicia R. Scatcherd's answer to a question after her lecture at Sheffield. But we did not say that ectoplasm had been known for centuries amongst *oculists*—"occultists" was the word. The vulgar type of sceptic would probably disregard the difference on the ground that the work of both might be described as "all my eye"!

One may have every respect for science in its own place, but some of the demands made by the scientific inquirer into psychic phenomena have often struck me as more scientific than sensible. The real scientists in Spiritualism are the experienced Spiritualists. But it has taken the other scientists a long time to arrive at this elementary fact.

D. G.

"WITCHING WAYS," by Graham Houblon (Stockwell, 6/-net), is an amusing book concerning latter-day witches who are successfully encountered by a hare-brained, adventure-seeking officer. Its only drawback is that the author sometimes, but rarely, becomes serious and that rather spoils it. The author tries to bring the poles together, and in doing so confounds Spiritualism and Black Magic, which are the antithesis of each other, and his book takes on a bizarre tincture through the admixture of certain pseudo-theosophic doctrines. These are the only drawbacks to a really amusing story, which tells of the battle between a devil-may-care officer and two very wicked old witches whom he eventually defeats.

## A GREAT UNIFICATION.

By H. A. DALLAS.

In the January issue of an international review called "Scientia" (Felix Alcan and Williams and Norgate & Co.), appeared an article by Sir Oliver Lodge on "Matter and Energy." After pointing out the advance which has been made during the 20th century in our knowledge of the structure of the atom, he adds:—

"But a still more extraordinary advance has been made, or at least so clearly indicated that we are justified in accepting it as a working hypothesis until it is contradicted. Matter has been added to the forms of energy. . . . Einstein's method of analysis, in confirmation of the electrical theory, tends to show that matter itself is but one form of energy, a peculiarly permanent form."

That sentence may be read without at once recognising how tremendous are its implications. One of these Sir Oliver mentions.

"A great unification is proceeding before our eyes; it is by no means yet complete, it is only beginning; but the ideal is to resolve all material phenomena into manifestations of ether in various types of motion."

What is the bearing of this on psychical phenomena? The answer to that is suggested for those who recognise the reality of these phenomena in a previous sentence.

"Liberation of energy ought to be accomplished by the disappearance or dissolution of matter; and by the supply of appropriate energy it is probable that matter could be reconstituted. The latter has not yet been proved."

During a materialisation séance it has been proved that the medium loses weight, *i.e.*, some portion of the matter of her body is abstracted.\* At first there is no visible or tangible form; matter has, presumably, been dissolved and energy liberated; then a form is built up, energy again reconstitutes matter.

When reflecting upon this application of Sir Oliver Lodge's statement I recalled the remarkable séance held with Madame d'Esperance on December 11th, 1893. The full account of this was recorded by Count Aksakov (ex-Prime Minister of Russia, and corresponding member of the S.P.R.) under the title, "A Case of Partial Dematerialisation." His work was translated from the French and published in the U.S.A. in 1898 (Boston, "Banner of Light" Publishing Co.). The present generation of students know very little about Madame d'Esperance, who with great self-sacrifice and noble disinterestedness allowed her mediumistic faculties to be developed and studied, seeking no reward except the discovery of truth; in that service she suffered much. To a sensitive and sincere nature it is no small trial to be subjected to suspicion of fraud, and the strain of physical mediumship is considerable.

In this particular séance, she was suddenly alarmed to find that she could not feel her knees and lower limbs; amazed and anxious she invited five of the circle present to feel the chair in which she was seated. She says in a letter to her friend M. Aksakov:—

"My arms became tired . . . and thinking to rest them on my knees I discovered that there were no knees where mine should be, and that my hands instead of resting upon them, rested against the chair itself. This frightened me a little and I wished to find out if it was true, or if I was dreaming. The light was pretty good and I drew my neighbour's attention to the matter; he examined the chair and so did four others, and all attested the fact that only the upper part of my body was tangible. The seat was empty except for my garments, but arms, shoulders and chest were in the ordinary place. I could speak, move my head and arms, drink water, and even feel sensations as if in knees and feet, though the latter were invisible. During this time, forms came and went.

I think fully an hour must have elapsed from the time when I discovered my peculiar condition; plenty of time for proof, and more than enough for me, as I was anxious to know if I should ever recover possession of my limbs and be able to use them."

Count Aksakov's comments on this letter are worth quoting for the sake of those who did not know Madame d'Esperance personally:—

"Knowing the writer of this letter to be a person of absolute veracity, I had not the slightest reason to doubt her statements, and readily recognised the great importance of the facts related. . . . But the first essential was to find out how accurately it had been observed by those present, and how far their testimony would prevail to establish a truth almost as incredible as fable. It is easy to understand with what impatience I awaited the particulars and with what pleasure I received the three narratives which General Toppelius was so kind as to send me." A considerable correspondence on the subject is reproduced in the volume from which the above quotations are taken, with a critical study of the evidence both for and against the genuine character of the experience.

\* See "Reality of Psychic Phenomena," by Dr. Crawford, pp. 146, 147, 182, 183, and "Animisme et Spiritisme" (Aksakov), p. 242.

When summing up the data and expressing his belief in the reality of the phenomenon he adds:—

"I perfectly understand that the fact appears fabulous, incredible, even to us Spiritualists . . . but if we admit the phenomenon of materialisation—and to us it is an indisputable fact—the phenomenon of dematerialisation is its undeniable, logical consequence." (p. 143.)

In view of the latest pronouncements of science it ought no longer to be incredible either to Spiritualists or to men of science, and it is on that account that I have brought into juxtaposition Sir Oliver Lodge's clear exposition of the conclusions to which the latest hypotheses of scientific experts logically lead, and this remarkable experience recorded with such care a quarter of a century ago.

Also it seems to me only due to Madame d'Esperance that her devoted work should be recognised; it frequently cost her suffering, both mental and physical.

On this particular occasion the shock to her nerves was so great that for some time she was unable to undertake any mental labour and her mediumistic faculties were in almost complete abeyance. She attributed this to the fact that she had invited the examination by touch of the place where her limbs should have been visible, and where, according to her sensation, they still were present. It was not until March, 1894, that she was able to tell Count Aksakov that her mediumship was restored.

I will add an extract from an article by Dr. Geley in "Annales Psychiques," 1919, in which he points out, as Sir Oliver has done, the unification which is becoming increasingly apparent in various fields of research. He says:—

"Normal physiology and supra-normal physiology are equally mysterious; we are not faced with two problems requiring two different solutions but with one and the same problem—the problem of life."

Life and energy seem to be the ultimate factors in the universe, but not unintelligent and undirected factors. Both in the normal constitution of matter and in the supernormal phenomenon of materialisation we find that what Dr. Geley calls "L'Idée Directrice" (the directing Idea) compels our attention, and it is this which alone gives significance to the Cosmos of visible things.

## THE MEDIUMSHIP OF MRS. CRANDON.

Those who are desirous of a full, true and particular account of the Boston séances with Mrs. Crandon, held in connection with the enquiry instituted by the "Scientific American" should find it in "Margery, the Medium," by J. Malcolm Bird. Mr. Bird, it will be remembered, is now the Research Officer of the American S.P.R., and was formerly Managing Editor of the "Scientific American." The publishers are Messrs. Small, Maynard and Co., Boston, Mass., and the price is 4 dols. Whether there will be an English edition of the book we are at present unaware.

In a volume of some 520 pages, Mr. Bird sets out a full account of the whole matter from its commencement, dividing the book into four parts; first, "Preliminaries"; second, "The Informal Stage of the Mediumship"; third, "The Spontaneous Developments of Early 1924"; and fourth, "The Transactions with the Scientific Committee."

From Mr. Bird's remarks we gather that while he is convinced of the reality of the manifestations, he holds his mind in suspense on the question of the spirit hypothesis, and on this subject succinctly sets out his attitude in chapter iv. Like Professor Richet, he is arrested by the possibility that all the manifestations may be the result of some hitherto unknown action of the mind, and on the question of control he refers to the possibilities attaching to the subconscious self.

The part taken by Houdini in the investigation receives full and searching treatment.

This is necessarily a glancing notice of the book, as naturally it relates more particularly to affairs on the other side of the Atlantic; although it has, of course, created a considerable amount of interest and attention on this side of the water.

A valuable feature of the book is the fact that it is copiously illustrated with photographs and diagrams, and Mr. Bird's style throughout is clear and pungent. It will be a welcome and perhaps a permanent addition to the literature of psychical research, for we regard the "Margery" case as one of especial interest and significance in the annals of mediumship.

"PSYCHIC SCIENCE" (the "Quarterly Transactions of the British College of Psychic Science") for April is an interesting number. Amongst its contents are an account of experiences with M. Kluski from notes by the late Dr. Geley; "Psychic Episodes of My Life," by Major C. C. Colley; "A New Investigation: The Deane-Warrick Experiments," by Mr. F. W. Warrick, dealing with the psychic photography of Mrs. Deane; and "Evidential Psychic Photography," by Mrs. Hewat McKenzie. Mr. J. Hewat McKenzie contributes an article on "Abnormalities in Psychic Photography," Miss E. M. Gibbes writes on "Cases of Cross-Correspondence."

## DR RUDOLF STEINER, Ph.D.: MYSTIC, SEER, AND PHILOSOPHER.

BY SIR KENNETH D. MACKENZIE, BT.

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The announcement of the death on Monday, March 30th, at Dornach, Switzerland, of Dr. Rudolf Steiner came as a sad blow to those who knew him, if only through his works; whilst to his fellow-workers, students, and followers of the colony at Dornach, the loss must seem irreplaceable.

Born of Hungarian parentage in Upper Austria, sixty-four years ago, Rudolf Steiner became a Doctor of Philosophy at the Vienna University, and Editor of Goethe's works on natural science. A keen student of modern science, for which he had not only interest but profound respect, he was nevertheless the founder of a "higher Science" in which the world of Spirit, or as most people would call it of "mind," takes a rôle of chief importance. Later on at the invitation of the Theosophical Society he became their General Secretary for Germany, but differing too widely from the Oriental tenets held by Mrs. Besant to enable him to conform his teachings of Christianity with hers, he, with many other members of that branch, was cast out from the Theosophical Society only to continue his work, however, under the title of "Anthroposophy," at Dornach.

Steiner's outlook on humanity was based on the understanding and belief that it has evolved and is being developed from a Spiritual and not a material origin. Therein his science, recognised over a considerable portion of Europe, if not yet in England, except by a comparative few, is directly opposed to the usual scientific theory that the organic springs from the inorganic, for he held and taught that all material physical manifestations are the results of spiritual impulses.

When Haeckel was being attacked by the orthodox in Germany, Dr. Steiner was one of his foremost defenders, declaring that he was one of the greatest minds in its history; and yet he steadily maintained for thirty years by word and pen that the physical sciences, although the greatest achievement of the human mind during the centuries since the thirteenth, are quite misled in believing that their methods constitute the sole way by which human beings can arrive at a knowledge of truth. He taught consistently and with profound earnestness, with utter sincerity and assurance, that every human being is endowed with germinal spiritual organs for direct perception of truth, and that these can be developed, once we realise their existence, by methods of mental and ethical discipline which coincide absolutely with sane scientific conceptions, and with the deepest ethical teachings of Christ. He felt that humanity has now arrived at a crucial stage when it is of the utmost importance that thought should be directed in a far higher degree towards the spiritual, and less toward the material world. In this belief there are many who will agree absolutely with him.

Now though teaching for over thirty years man's capacity for direct knowledge of spiritual reality, Steiner was greatly opposed to "Spiritualism" as generally understood, and the use of mediums; warning always that mediums are misusing their own personalities, and that resorting to them is harmful to other persons.

A wonderful building unlike any other existing, and designed by him, called the Goetheanum, was erected by his fellow-workers and students at Dornach between the years 1912 and 1920. Perhaps nothing so emphasised the personality and work of this profound philosopher more than the fact that during the Great War, men and women of no less than seventeen nationalities worked together in perfect harmony and accord on its erection, decoration and completion, sometimes within sound of the guns. Unfortunately, being built entirely of wood, vast though it was, it vanished in a mighty conflagration on New Year's Eve, 1922, due, it is believed, to malice.

But Dr. Steiner and his colony were undaunted, and another and much larger Goetheanum is now in course of erection on the same site, built this time, however, of incombustible materials. The whole of the plans for all the rooms, but not for the decoration, were designed by him, and the building is rising rapidly. The large stage of the new Goetheanum is to be fully equipped, and with the auditorium capable of holding a thousand spectators, will be chiefly devoted to Eurhythmy, an art quite distinct from that taught by M. Dalcroze. As taught by Dr. Steiner, Eurhythmy is making great headway on the Continent, and is now becoming known in England, in fact a theatre for its practice and teaching will probably soon be built in London. It is the art of expressing in movement laws, unknown to the world at large, that exist in speech and song.

His fascinating ideas on the education of children, and the wonderful way in which the efficacy of these ideas has been demonstrated in his two schools at Stuttgart and Dornach, led to his being invited several times to lecture in England. His views on the subject are ably set forth

in his little book, "The Education of Children," published in 1911.

Last year, 1924, was perhaps the most important of his work, for his teaching from the profound occultism of his early days ended in 1914 when the Goetheanum was commenced, followed by an art period until about 1919, when his mind turned to the practical activities of everyday life; what one can do in the world. If there be one place in the world where "International relationship" is a living and visible reality, it is the colony surrounding the Goetheanum and its schools, for teachers and students of all nationalities live there, and are being trained in many varied lines of activities. His passing is certain to be a tremendous blow to them all, for he was the centre of everything, and the one to whom all looked for guidance and advice. That he was widely loved as well as deeply respected, is shown by the fact that thousands came from all over the Continent, and even England, pouring into Dornach for the funeral service, completely overcrowding the town and neighbourhood, but gladly suffering any inconvenience in order to be present.

The English Press have so steadily refused to pay any attention to Dr. Steiner and his work that it seems strange to the writer his death should even have been noticed, briefly though it was, for in one instance he was described as a "Mystic" who had built a "Temple" (which it certainly was not), costing about £120,000, the only item of interest, seemingly, to the public nowadays.

To many, Steiner's works make hard reading, are difficult to follow and understand. Of this he was well aware, for he expressly states in one of his books:—

"One cannot read this book as one is accustomed ordinarily to read books at the present day. In certain respects every page and even many a sentence will have to be worked out by the reader. This has been intentionally aimed at. For only in this way can the book become to the reader what it ought to become. He who reads it through will not have read it at all."

### THE ABOLITION OF THE SLAUGHTER-HOUSE.

In the course of a letter from Mr. W. Pare, C.E., of Nottingham, he writes concerning "that human filth tragedy which seems to have been with us since time began—the slaughter-house," which he suggests by implication is part of the problem connected with the spiritual cleansing of the world. This makes appropriate a reference to the Animal Defence Society which is carrying on a campaign for humane slaughter and the hygienic treatment of animal food. Part of its work is the introduction into slaughter-houses of the "humane killer" so as to avoid the use of the poleaxe and the knife. Several municipal authorities have adopted the humane killer but the conservatism of others has operated to prevent any change in the old methods. The Society intends to build a model abattoir at Letchworth, where animals for the supply of butchers' meat will be killed under painless conditions, and where the most efficient modern methods of handling food will be adopted. The erection of the buildings and requisite machinery will cost £30,000, and the Animal Defence Society is appealing for assistance. Communications should be sent to Miss Lind-af-Hageby, 35, Old Bond Street, W.1.

### THE WAKENING OF THE WORLD.

We quite recognise the almost superhuman difficulties by which you are beset in clearing your earth atmosphere from the dense clouds of materialism by which we see you almost suffocated. We long to help you, but after making a rift, we often behold the clouds closing together again. You on earth must respond by further awakening yourselves and one another. When the full awakening comes, we shall be able very easily to reach you. But, until the longing for a more speedy development is born in the hearts of the race, it is hard to inspire them from without, for in one sense we do stand without. From your side there must arise the demand, the strong call; then from ours will come the downpouring of power. Otherwise we beat upon closed doors. Any way that you can think of, such as educating the young along spiritual lines, is worth while. However slowly it may seem to you that the light penetrates, in the end we shall win. And you and we shall walk consciously hand in hand together through the earthly mists, heeding them not. You will easily rise above them when thus sustained by us, and could do this even now if you so choose, or were ready fully to co-operate with us. At present there are few on your globe who so walk, seeing with the eyes of the spirit rather than with those of the outer mind. Some such, however, there are in every land, and these we regard as heralds of the dawn. Join their company, all ye who can. Take hands with them when ye find them. Support and sustain one another in the blessed hope that release will come eventually for one and all from the grievous bondage that now holds you, for verily we behold your race enslaved, bound as with heavy chains, labouring in darkness.

—From "The Coming Light," by MARY BRUCE WALLACE.

## THE THEOSOPHICAL PRINCIPLES OF MARRIAGE.

By W. BUIST PICKEN.

Five or six years ago, from St. John's College, Cambridge, Mr. C. Jinarajadasa gave us a beautiful little book on "Theosophy and Reconstruction" that was a real eirenicon as regards Christian and Theosophic thought. He phrased his central idea as "God our brother man." Now we have from Mr. Dion Fortune a Theosophic volume that at first sight looks much more of a harmonizer of Eastern and Western ideation than it really is. Typical Western philosophy is not founded on metaphysics but on modern science. Mr. Fortune begins his "Esoteric Philosophy of Love and Marriage" with some "statistics" of marriage:—

"A statistician affirmed some time ago that in England 25 per cent. of married couples were permanently separated; 50 per cent. lived together without love, and 25 were unhappy. . . . A person marrying has but one chance in four of happiness." He then expounds the origin of Matter and of Man, describes the Seven Planes of Existence and the Sevenfold Man. As no mere statistician could know such percentages as above quoted, these may be disregarded. Our author says his pages are based "upon the teaching given in one of the Western esoteric schools," but the method is certainly not Western, which builds up its philosophy upon what to it is most accurately known—proceeding gradually from the known towards the unknown. In this case we begin at the opposite extreme, of which it cannot be said that we properly know anything—assuredly not in the Western sense of knowing. First the Great Unmanifest, "conceived as a sea of limitless but latent force," corresponding to the exoteric concept of God; then the conception of this ocean "in a directed but limited stream" outpouring as exoteric energy; next this energy by "intersection of its lines of force" forming whirlpools which "by the opposition of forces lead to stability," units of which in varying combinations form the different kinds of matter. The primary atoms, or vortices of stability, go into seven types of molecules forming "seven divisions" of matter that are called the Seven Planes of Manifestation. Thus "the esoteric scientist acquainted with the laws of one of the higher planes could control conditions on all planes lying below it." It is not clear whether this is a reply to the mundane esoteric scientist, or only to the esoteric scientist existing in any given state of consciousness. If the former, which seems intended, it is necessary to remember that natural laws and conditions are co-ordinate with the state of consciousness belonging to them; control in general being the same.

The Seventh Plane is that of Pure or Abstract Spirit, devoid of differentiation; the Sixth is the Lower or Concrete Spiritual Plane, "its prime characteristic, Tendency"; the Fifth is the Upper Mental or Plane of Abstract Mind, Life becoming lives; the Fourth is the Lower Mental or Plane of Concrete Mind, "characterised by memory"; the Third Plane or Upper Astral is the plane of the emotions, "characterised by response to attraction; the Second, the Lower Astral or Psychic Plane, is that of the instincts and passions, "characterised by the desire to attract or possess"; the First or Physical Plane "is the material world as known by human beings incarnate in bodies of flesh and blood." Thus man is Sevenfold, each of these aspects being referred to as a "body" by esoteric science.

The individuality is "composed of the three highest bodies," the personality of the four lower ones. The former is formless, and is said to be the unit of evolution, as the latter is the unit of incarnation. The foregoing is Eastern thought expressed in Western phraseology; its tendency to abstraction is evident. The Western schools, however, are greatly in need of the Esoteric Concept of Sex, as given in Mr. Fortune's ninth chapter and elsewhere:—"The physical phenomena known to us as sex form but one aspect of a force that functions upon all those seven planes"—in the

"Esoteric Philosophy of Love and Marriage," by Dion Fortune. (William Rider and Son, Ltd. Price 3s. 6d. net.)

mineral Kingdom as well as in the world of mind. His extended meaning of "sex" is familiar enough to some Western minds, but most Westerners are comparative strangers to it.

The general exposition and illustration of the Principle of Polarity in this little book far outruns orthodox science and philosophy. It is nowhere surpassed, so far as the reviewer's knowledge goes, except in the greatest of the occidental systems of thought, the Harmonical Philosophy—which was born, no doubt of cosmic necessity, about a century in advance of its evolutionary time.

Mr. Fortune's specific treatise on Love and Marriage properly begins about the middle of his book. It is of exceptional interest even to the few who are so fortunate as to know something still better.

### SUNDAY'S SOCIETY MEETINGS.

*Lewisham.*—Limes Hall, Limes Grove.—April 26th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. R. Symons. Wednesday, April 29th, 8, Mrs. Redfern.

*Croydon.*—Harewood Hall, 96, High-street.—April 26th, 11, Mr. Percy Scholey; 6.30, Mr. George Prior.

*Camberwell.*—The Central Hall, High-street, Peckham.—April 26th, 11, service; 6.30, Mrs. Filmore. Wednesday, 7.30, at 55, Station-road.

*St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).*—April 26th, 7, Mr. Ronald Brailey.

*Shepherd's Bush.*—73, Becklow-road.—April 26th, 11, public circle; 6.30, Mr. F. D. Boyce. Thursday, April 30th, 8, Mrs. Haddelsey.

*Peckham.*—Lausanne-road.—April 26th, 7, Mr. W. Turner. Thursday, 8.15, Mrs. Tina Timms.

*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (down side).—April 26th, 11, Mr. Drinkwater; 7, Madame Gerald. Wednesday, April 29th, 8, Mr. Ronald Brailey at 54, Whittingdon Road.

*Central.*—114, High Holborn, W.C.1.—April 24th, 7.30, Mr. Stirling Campbell. April 26th, 7, Mrs. M. Crowder.

*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 26th, 6.30, service, Holy Communion and Address. Healing Service, Wed., April 29th, 7 p.m.

### ANSWERS TO CORRESPONDENTS.

W. C. S. (Edmonton).—Thank you. The lines have merit, but are not quite up to our standard.

### NEW BOOKS RECEIVED.

"Modern Psychism." By G. Baseden Butt. Cecil Palmer. Price, 7/6. (Cloth, pp. 318.)

"The Physical Phenomena of Spiritualism. A Historical Survey." By Leslie Curnow. "The Two Worlds" Publishing Co. 1/-

"Jewel." By Clara Louise Burnham. Constable, London. (3s. 6d. net.)

We are asked to state that the future address of the Centro de Estudio Espiritista ("Luz de la Unea Era"), of Montevideo, Uruguay, will be Avenida Larranaga, No. 485, and communications should be addressed to Senor Don Pedro L. Bersetche.

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

**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.

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**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.

**MR. HORACE LEAF holds an At Home every** Wednesday, at 3 p.m. 2s. Public Developing Class every Friday, at 8 p.m. 1s.—11, Westbourne Gardens, Bayswater, London, W.2. Phone: Park 6099.

**HELEN, THE GREEK, writes up your former incarnation** story from photographs and birth date. Fees 5s. 6d. and 10s. 6d.—Address, "Helen," c/o Fuller's Advert. Agency, 99, New Bond Street, W.1.

### 6 STRIKING NEW ISSUES.

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

#### BOOKS THAT WILL HELP YOU.

- Human Personality and Its Survival of Bodily Death.**—By F. W. H. Myers. Cloth, Post Free, 8/-.  
**On the Threshold of the Unseen.**—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.  
**Some New Evidence for Human Survival.**—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.  
**Making of Man.**—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9.  
**The Law of Psychic Phenomena.**—By Thomson Jay Hudson. Cloth, Post Free, 8/-.  
**The Evolution of Spiritualism.**—By Harvey Metcalfe. Cloth, Post Free, 8/-.  
**Phantoms of the Dawn.**—By Violet Tweedale. Cloth, Post Free, 8/-.  
**Spirit Teachings.**—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6.  
**Towards the Stars.**—By H. Dennis Bradley. Cloth, Post Free, 8/-.  
**The Return of G. R. Sims.**—By A Friend and R. H. Saunders. Cloth, Post Free, 2/9.  
**Psychic Philosophy.**—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10.  
**From Agnosticism to Belief.**—By J. Arthur Hill. Cloth, Post Free, 7/10.  
**Rupert Lives.**—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.  
**The Outlands of Heaven.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.  
**A Psychic Vigil in Three Watches.**—“Anon.” (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6.

#### MEETINGS.

- Monday, April 27th, at 3 p.m.**  
**Clairvoyance and Psychometry,** Circle limited to six. Members 5/-; friends introduced by Members, 7/6.  
 MRS. WESLEY ADAMS.
- Tuesday, April 28th, at 3.15 p.m.**  
**Clairvoyance, Public Demonstration.** Members Free; Non-members, 2/-.  
 MR. A. VOUT PETERS.
- Wednesday, April 29th.**  
**4 p.m. Discussion Class,** preceded by tea. Members, 1/-; Non-members, 2/-.  
 Leader: MR. HY. COLLETT.
- 7 p.m. Clairvoyance and Psychometry,** Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.  
 MRS. A. BRITAIN.
- Thursday, April 30th, at 7 p.m.**  
 MR. SHAW DESMOND, Irish author and journalist, will lecture on “The World Invisible.”  
 Chair: MR. HY. COLLETT.
- Classes in the Practice of Healing—  
 MRS. OGILVIE at 4 and 7 p.m.  
 Course of six: Members 10/6, non-members One Guinea.
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#### SEND REMITTANCE WITH ORDER.

- Science and the Infinite.**—By Sydney T. Klein. Cloth, Post Free, 4/10.  
**The Way of Attainment.**—By Sydney T. Klein. Cloth, Post Free, 5/4.  
**Speaking Across the Borderline.**—By F. Heslop. Post Free, 2/3.  
**Spiritualism: Its Ideas and Ideals.**—By David Gow. Paper Cover, Post Free, 1/3.  
**Ancient Lights, or The Bible, The Church, and Psychic Science.**—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-.  
**Guide to Mediumship.**—By E. W. and M. H. Wallis. Post Free, 7/-.  
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