

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2312.—Vol. XLV. [Registered as] SATURDAY, MAY 2, 1925. [a Newspaper.] PRICE FOURPENCE.

CONTENTS.

Notes by the Way ...	205	The Message of Northcliffe ...	213
The Missing Mountaineer Case ...	206	Rays and Reflections ...	213
Powers of the Soul ...	208	The Case of Lester Coltman. Address by Sir A. Conan Doyle ...	214
Letters to the Editor ...	209	Correlated Psychic Messages	214
Our Inner Senses ...	210	Society News, etc. ...	215
Sidelights ...	211		
Critics of the Christ—Answered by Spiritualism ..	212		

SPECULATION AND ADVENTURE.

Writing in the "Referee" on the subject of "The Evidence for Survival After Death," Mr. Michael Temple deprecates what he regards as a very common blemish in Spiritualistic writings. He considers that:—

The subject is much too great and far too important to admit of the substitution of conjecture for proof, and speculations which rest on no firmer foundation than guesswork, far from satisfying the impartial reader, only serve to irritate him and make him more suspicious than ever of everything which is put forward as actual proof.

Mr. Michael Temple gives an instance of what he means by referring to the "unverified and unverifiable accounts of, say, Atlantis and Lemuria as though they were sober history." We quite appreciate Mr. Temple's position, but it has to be remembered that logical and critical minds are relatively few and that many people, once they are convinced of the reality of human survival, feel impelled to venture into regions more speculative and more romantic; such is the adventurous nature of the human mind. After all, many of our great discoveries in science have come from probing into unknown realms and weaving theories and hypotheses which at the time were incapable of proof but which afterwards turned out to be well-based and took their place amongst the facts of everyday existence. The mistake is, of course, to treat unproven hypotheses as actual facts.

* * * *

GENIUS AND THE COMING RACE.

In the course of an excellent series of articles on psychology in the "Clarion" lately Mr. Tom Swan said some illuminating things on the subject of Genius and Inspiration. He refers to the fact that Huxley explained the special aptitude of exceptionally gifted men and women by saying that it is instinctive. "But," says Mr. Swan, "is not instinct merely unconscious race memory—an imperfect form of cosmic-consciousness?" That expressed very much our own view. We believe that the inspiration and intuition so specially shown by people of genius is the same in essence—although higher in degree—as the instinct shown by the lower animals. It represents the return on a higher plane of consciousness of that communal sense that binds the lower creatures so closely to Nature. It was temporarily thrust aside in man by the growth of self-consciousness and egotism. It was atrophied, but not extinguished. Inspiration and intuition show themselves increasingly in the minds of those in vital touch with the Universal Soul. Genius, the pledge and promise of a coming race, will be at one with Nature and with the Divine Purpose. That is part of the teaching of Spiritualism in its deeper aspect.

NOTES BY THE WAY.

THE Mother Spirit wakes to feel
Rotation of the eternal wheel.
And all the day she shapes the thing
To Nature's secret ordering.
There is no power may do her wrong,
In this she moves secure and strong;
Her eyes see visions, in her sight
Fields of inestimable light.
—PAMELA GLENCONNER.

WHAT IS SUPERSTITION?

It has been defined as the taking of two things to be cause and effect which have no such relation to each other. Such, for instance, as the breaking of a mirror, or seeing the new moon through glass, or crossing knives relative to misfortune. One of Addison's wittiest "Spectators" makes fun effectually of this petty tyranny of the belief in luck and ill-luck. In Lily Langtry's "Memoirs" she traces a string of misfortunes to the possession of a peacock which Lord Brooke had shot and afterwards given to her stuffed. When this and other goods came into the market, a friend carefully bought it back; and finally, as a piece of pure spite, she gave it to Oscar Wilde when they had quarrelled over some trifle. Unfortunately the plaster got put on the wrong man, for an artist friend who shared Wilde's place at Chelsea took possession of it, and then the ill luck passed to him. The great actress makes a reluctant concession to reason when she admits that it may all have been coincidence, but why the coincidence? It has always seemed to us a pity to ban anything so beautiful as peacock's feathers, and opals, as "unlucky," though there is a possible ground for thinking that some particular stones and objects carry an unhappy aura with them. Unless there is nothing in psychometry at all—and we know that there is—articles which have strong human associations for good or ill do affect sensitive possessors. This is perhaps the law of the charm or amulet, which is given, and worn, with intention. So the wife who kisses the "lucky pig" that she hangs to her husband's watchchain may really be putting a little golden link of security round his heart; but the cleaner who gambols about on a narrow window-sill six stories above the street, because he is "protected" by a jade armlet, is in a different case; he is merely "superstitious."

THE MISSING MOUNTAINEER CASE.

AN ACCOUNT OF THE BEN ACHALLADER MESSAGES.

From a Scottish Correspondent.

A young Scottish climber, Mr. A. Lawson Henderson, set out on Sunday, March 22nd, with two companions, to climb Ben Achallader, one of the Grampian peaks on the borders of Argyllshire and Perthshire. When more than half of the ascent had been made, he parted from the others, presumably to follow what he considered a better line of climbing. The two others reached the summit, expecting to find him there also, but he failed to appear. They explored the plateau, and called for him, and, becoming alarmed, proceeded to make a more extended search until darkness fell. He was not seen again alive, and his body was recovered only three weeks later, on Sunday, April 12th, when a party of sixty-five searchers, including deerstalkers, gillies, and skilled mountain climbers from the cities made a systematic search of the mountain.

Special interest has been attracted to the discovery of the body by the fact that the leaders of the searchers had received a number of communications from an anonymous correspondent, giving directions as to where the body would be found. The directions included a small sketch diagram. These details, it was indicated, had been received from an abnormal channel in Peterhead. The sketch plan was traced on both sides of the paper, and the correspondent was not aware which side was the correct one. Through some misunderstanding on the part of leaders of the search, the reverse side of the plan was at first followed, and the body was only discovered in the afternoon at the height indicated in the directions. The plan read correctly in relation to the position between Achallader Farmhouse and an old Castle—where the Campbells gathered previous to the Massacre of Glencoe—and, as was afterwards acknowledged, gave clear and specific directions, which should have led without difficulty to where the body was found.

It has transpired that the messages were received through automatic writing. A Central News correspondent sent out a message stating that—

"Inquiries in Peterhead elicited the fact that the young man who sent the letters received communications, which he recorded automatically in backhand. There was no séance and no spiritualistic paraphernalia. Communications were received by him while carrying on conversations about other matters, and one was conveyed to him while members of the company were laughing at some joke. Another message was received while the company was listening in."

The letters received are given below with some annotations.

The first letter was addressed to a climber whose name had appeared as one of the searchers. It was received on Thursday, 26th March, undated, and probably written on 25th March. It was as follows:—

This is going to be a difficult letter to write, and beyond making use of the information which it may give, I would ask you to be so good as to keep it to yourself as far as possible.

A friend and myself have, within the last three months, received startling proof of the accuracy of information regarding unknown people, which we have received from a supernatural agency—I cannot go into the details of these now—it would serve no purpose.

Yesterday (Tuesday) it occurred to us that we might be able to get useful information as to the whereabouts of the lost Mr. Henderson, and at twelve noon we approached the usual source of our information and requested that a scout be sent out to get any information possible.

In the evening (at about 6.30 p.m., Tuesday) we asked for any news, and the undernoted is verbatim:—

"The answer is slow of coming but our messenger now reports that it is raining and one, I think his name is Cameron, is heading towards the Col where the man is lying. The snow is deep here, perhaps 20 feet, and it may be that Cameron is not sure of his feet and we cannot influence him sufficiently; it may be I say three, some say six, weeks ere he be found. Jim says he is warm yet. . ."

Later. Where may he be found? Can no directions be given?

"Such information as I have it is scant but the news is that he is warm and we are not led to think he is asleep. What do you say of Death—there is no Death . . . (interruption). He has not yet passed, but his needs are worldly."

Where is he?

"It is a Col. Ask one, I think his name is Cameron, where he was at 4 of the clock to-day. They are still searching and we are trying to help."

Now we do not know a single member of the search party, but should there be amongst them one of the name of Cameron, that would be one point correct, indicating an intelligence of some kind behind our information.

I would say that in all probability the whole of the information as to location of the spot for which you are searching is correct, and that the information should not be treated lightly.

Neither my friend nor myself are Spiritualists, but interested; investigation of phenomena we do not pretend to understand. In view of the nature of the information we feel conscience bound to pass it on—it can do no harm and may be useful.

"Anxious to Help."

The following is a letter, undated, received about a week later:—

"My news is but little for the 'scout' is not yet returned. You ask me many questions and these I will attempt to answer. The loch mentioned is not so much a loch as a widening in the water of Tulla, and some miles from the Loch Tulla, at Achallader House and the ruins of the old castle of the same name. This is Ford" (we did not know of a place called Ford hereabouts, and had asked for particulars). "From here if they follow the valley, some say Corrie, to its source, and at altitude 3060, they will get as near as I can tell you at present. To-day many have passed fairly near, but only a few are out, and there is no sign of a thaw."

We asked for a sketch of the place, but were informed that the "scout" was with the searcher, one McLaren. You will know if such a person was out and accept it, if so, as further proof of a direct intelligence.

[Capt. McLaren was one of the principal climbers in the search.]

Another letter, dated 2nd April, and addressed to Mr. Stewart, Tyndrum, is as follows:—

Further to my letter of yesterday addressed to "Mr. Garrett," the following, together with the rough sketch, is sent from our source of information and for what they may be worth. Neither any friend nor myself is acquainted with the locality, and do not know from which side of the paper the sketch is to be read; but to those on the spot it should be evident if the sketch corresponds to the definite places named on it—we got two separate sketches drawn and they seem to be similar. They are reputed to have been drawn for us by the "scout" sent to the spot, and the following is his information asked by us for further directions:—

"Leave Loch Tulla and go along the road until you come to Ford which lies between the castle and the big house, and go up the corrie. You go East and climb up the corrie on your right hand."

Asked if nothing could be done, we were told that the only hope was a thaw—for recovery of the body.

My friend and myself would give our names, but in view of the publicity the accident has occasioned we prefer not to do so. My friend knows you personally, Mr. Stewart, and I am therefore addressing this to you as likely to be able to make use of the information should it be worth anything. "Anxious to Help."

The next letter was dated April 3rd:—

Further to my letter of yesterday the following information since received is sent for what it is worth. 9 p.m.

"There is so little to report: we have found a definite aid to the climbers. It is in the shape of a tin box and many . . . interrupted."

Has our letter to Garrett been received and opened?

"Yes, it has been opened by one of the name Mak Laren" (MacLaren), "but to the box, some say tin, well this they will find not one hundred yards from the spot. But we cannot say will any of the climbers associate the box, some say tin, with the man you mention."

[The letter was opened by MacLaren, but was addressed to his friend.]

Can the tin be seen?

"The tin is quite visible though snow is falling."
Where exactly is it?

"It is near the coire Achallander, and if they quick they will find it. A strange message reaches me, and this I will repeat on verification."

Later.

"The message is small account: it says (in) the box is empty save for a small bit of linen—the contents of the box is linen and it is stiff with batter."

Asked for further directions.

"The stream of the corrie is starting at Ford. Yes, you follow the corrie, or some say coire, and it goes to the bogland at altitude already mentioned—3,060 feet. Yes, it is a burn, though the word is new to me."

"I regret my gernadion (messenger) is no longer here, but from the report delivered the news was on climbing the corrie or, I believe Korrie, I noticed a box I think he called it, and in a clood (I think it is a clood with a K sound) of linen. This I am afraid is the extent of the message, which I will repeat in one particular. The word of the gernadion is in (Scotch) and represents box—mullie."

What is a mullie?

"The error is mine—I am sorry my Scotch is poor—but it is new to me. The gernadion spoke of the box or tin as mullie, a diminutive of mull—that is a little mull. This is all for the present, but he will return with more news and I fear more Hieland jawbreakers."

Later.

"There is little more to report, but this may interest you. "To-morrow no search will take place and all trace of the mullie—I use advisedly the word of the messenger—will I fear be lost. This tho' I say. To climb the corrie is easy—it is commonly used by—help me with this—Gillies—pronounced Gilly, a species of gamekeeper, from (locally known as) the Big House, I believe Achallander House near Ford. This route adhered to will prove the great help. The snow still falls increasingly, and I fear that many clues already known to the helpers will be obliterated. One thing remains that it is at about altitudes about 3,060 feet that the find will be made when they do, weeks likely from now."

This is sent with the hope it may be useful—in any case no harm could be done by trying to verify it—one route is as good as another when looking for something where no clue already exists.

"Anxious to Help."

(To Mr. Stewart).

6th April, 1925.

Dear Sir,—I am sorry we have not much to give you since my last, but it may be of interest—especially to the "speculators"!

Saturday, 3 p.m.

"I say they have read your letters, and whilst laughing in their faces I should say it is not in their hearts—they say what is this, who is this? Yet do they say they know something of the affair. To-day, but not yesterday, a large force is working and two men are going in the true line of search."

Who are they?

"That I fear me is all I can say until the return of the gernadion."

[Captain McLaren and another, at the time indicated were, it has been found, going in the true line.]

Saturday, 9 p.m.

"The gernadion is not yet with us. I regret to say the box, or as we said, the mullie, has not been seen, nor can I wonder. My last advice is take the Corrie at Achallander House, which is to say Ford, and at altitude given, and to the North you should encounter your object. There is a dark stone ridge—I forget the technical name—at or near the spot."

Is the ridge covered with snow?

"Well, it is as though the snow had covered up the middle part without covering the top or the bottom. It is visible." (This last in answer to a question, I forget what.) "To the searchers I say walk warily for it is deep."

Is there a precipice?

"Yes, it is a precipice—I could think only of cliff, and that was not the word. I think Mak Lairen (McLaren) said Heugh or Kleugh."

Has he been near the spot?

"Yes, and Captain McLaren—several times."

[This statement has been verified.]

11 p.m.

"The gernadion has returned. Here is his report. Much talk at Inveroran and much talk at Tyndrum. They are speculating as to who the comrades are" (ourselves, I suppose). "They say they too have a definite clue, but I do not believe them as they were too far north. To-morrow if weather permits a still greater search will be made. Two of the company believe your good faith—one is called Walker. That concludes my report."

Will the information about the ridge be any good as a further help?

"No, I cannot say it will help any more than what I have already written."

Have they got the rough map I sent?

"Yes, and they say it is the copy of a map."

Can they make anything of it?

"Yes, it is quite intelligible to them. Ford is well known to them."

Monday, 4 p.m.

"My sole news is that owing to bad weather the large company did not materialise and no search of the high ground was possible. The letters (ours I suppose) have much comment and some heed is now being paid. Stewart says, 'I know no one in Peterhead.'"

[These were Mr. Stewart's words when the letter referred to was opened.]

We might only remark that the sketch we sent is not a copy of a map, if such a criticism has actually been made. It was sent in good faith by us as we got it and for what it was worth. The only Ford we knew was at the far end of Loch Awe and we could not connect Achallander with that direction—hence the questions and answers regarding it. We have failed to see any news in the "Herald" since Friday, of the search, and all our information we have got from the unusual source originally indicated. We may say that a copy of the "Oban Times" came into our hands on Saturday (of the previous week) and we got a number of particulars of which we had been unaware—such as that the missing man had parted from his friends apparently after considerable climb had been made. This would indicate that those on the spot must be aware of the original route taken at the start of the climb—this we were not aware of.

"Still Anxious to Help."

The circumstances of the finding of the body indicated that Henderson had lost his footing and slipped a considerable distance down the steep slope, covered with hard snow, until brought up by protruding rocks, and had either been killed outright or rendered unconscious.

He was found in the attitude in which he had fallen, his arms held in front of him to protect his face, and his toes gripping the snow where his fall had been arrested. He had a deep gash on his forehead, and his underlip was cut through.

When the body was found the rucksack was in position, and a tin, part of the equipment, battered through the fall, had pierced the cloth, and was clearly visible. The spot where the body was found, as measured by an altimeter, was within 30 feet of the height, 3,060 feet, mentioned in the messages.

CURRENT ITEMS.

The "Sunday Express" of the 19th ult. reports extraordinary scenes at a "New Pentecost." "The blind see and the dumb speak." A paralytic girl dances.

The "Bulletin," the Scottish illustrated journal, gives a portrait and sketch of Mr. Neil Gow, the general manager of "The Blue Bird" Company now playing at the Alhambra, Glasgow. Mr. Neil Gow has been an occasional contributor to LIGHT under the initials "D. N. G."

Members of the Hadfield Spiritualists' Church on a recent Saturday afternoon held a successful "sale and market day," with the object of partly clearing the debt on the premises. Mr. John Towers, of Birkenhead, a former treasurer at Hadfield, opened the market, and Mr. Hy. Chorley presided.

Several newspapers notice at some length the opening of a new Spiritualist Church at Heaton, the first in Northumberland. It is an attractive building of red brick with stone dressings, built by Mr. J. C. Scollar, of South Shields, at a cost of about £2,600, with seating accommodation for 375 worshippers.

The "Panaceanist Postcard" is one of the latest novelties. The "Panaceanists" are "an offshoot of the Joanna Southcott Movement" and claim to possess extraordinary healing powers. They declare that the healing power has come to them in a miraculous way, and has come to no other people in the world. They refuse money.

The psychic powers of the Princess Wahletka, the Indian seeress, are exercising the Press not a little. There is space here only for one small example. A love-lorn girl (it is stated) asked the Princess where her fiancé was. "Outside," said the seeress, "waiting to make it up with you." Rushing out, the girl fell into her lover's arms!

Speaking at the commemoration ceremony at the battlefield of Culloden last month, Earl Cassilis, chief of the Gaelic Society, in laying a wreath on the memorial cairn, referred to his recent visit to Japan and its practice of ancestor worship. He said that this was a cult which appealed very much to the Gael not merely because of reverence for his ancestors, but because of a feeling that the spirits of their ancestors were taking part in their doings.

THE POWERS OF THE SOUL.

BY LILIAN WHITING.

(Author of "The World Beautiful," "The Life Radiant," etc.)

I would urge every one who wants to make a true picture of the world in which we live, to remember that the following experiments have conclusively proved that there is a wholly unknown, un conjectured method of traversing space between two separate self-conscious organisms, in a manner which no theory of sound, or electricity, or any other theory of which we have the dimmest notion, can, at the moment, throw any light.—
LORD BALFOUR.

The remarkable experiments in telepathy recently made with Professor Gilbert Murray, suggest a fairly new realm of spiritual exploration. To most of the readers of LIGHT these experiments are probably familiar. Briefly, they consisted in the assembling of a few persons in a drawing-room while Professor Murray entered a room some distance away, two or three rooms with closed doors between; the group (which included Lord Balfour and other well-known men) would fix on some event, or some line of poetry (as an historic event in the Victorian reign, or the first line of Shelley's "Ode to the West Wind.") then Professor Murray would be summoned to the room and immediately catch the clue. In almost every experiment he would at once announce the event, or come so near it that the event to which he alluded was unmistakably the one that had been selected; or he would give the line of poetry, nearly, or in its essence; the conditions being such that normally he could not possibly have heard the conversation of the group in the room. This will sufficiently outline the range of the experiments for any reader, even if he had not heard of them, to comprehend the nature of the experiments. The problem then is: How does Professor Murray grasp the essential nature of the event, or any line chosen from the poets—the text fixed upon? One theory is that he has super-normal powers of hearing; another is that of "mind-reading"; but the words of Lord Balfour prefixed to this article seem to me to suggest the truth—that there is "a wholly unknown, un conjectured method."

May not this problem of the "unknown, un conjectured method" be solved by study of the very nature of the powers of the soul? We find Jacob Böhme saying:—

The soul is a being which has a will or desire. Will or Desire is of the very essence of the soul, inseparable from its existence.

Plotinus says:—

The Soul has the power to extend her activities to any locality she may desire. She is a power which has no limits; and each part of her, being independent of special conditions, can be present everywhere, provided she is pure and unadulterated with matter. The higher elements of the Soul are everywhere and cannot be enclosed in a body.

Again, there is much valuable suggestion in these words of Flammarion:—

We live in the middle of an unexplored world in which the psychic forces play a *role* imperfectly understood. The universe is a vast dynamo. We are at the dawn of a new science. . . . We live in the midst of a world invisible to us, and it is not impossible that there exist, also, on the earth, beings absolutely different from ourselves, incapable of manifesting themselves to us except dimly, because of our very limited means or organs of communicating. To us an iron door is impenetrable, but not the air. To electricity the iron door is no barrier, while the air is.

Now to any one who is at all observant of the phenomena of his own personal life, it is apparent that he becomes aware of many things without normal communication. That this awareness is usually dim and vague is true; yet it is sufficiently impressive to make itself a factor with which to reckon. In my own immediate experience I have just had this trivial illustration, yet, unimportant as it is, it seems to me to be one of the instances. On a fixed date I was intending to leave Florence for Rapallo where a friend coming up from Taormina (Sicily) was to meet me, and we planned to make a sojourn at a certain hotel in Rapallo. The hotel had been definitely arranged with each of us. My friend was to arrive a few days before I did. Always, when I fix a date for leaving the hotel I am in, I tell them so, that they may definitely count upon the vacancy. This time I went downstairs twice to inform the manager of the date I was to leave; and each time some instinct, something, withheld me. I felt that I *should* state it clearly, and yet I did not. My friend arrived at Rapallo, found reasons why we could not carry out our plans just then; and when she wrote me I had not said a word, and therefore my arrangements for the present had been in no way disturbed as they would have been, had I fixed a date

for departure. Now whether my own soul looked out and saw conditions that I normally knew nothing of, and warned me to say nothing and keep quietly on, at present, who may say? But this latest experience in a series that have invested my entire life, from the time I began to recognise them, inclines me to the conviction that the Soul has powers of which we have very little idea. That it looks out and sees things which we do not normally see; that it hears things which we do not normally hear; that it has an awareness that is unlimited and infinite in its extent.

Man is a spiritual being, dwelling (here and now) in a spiritual universe. The larger part of life (the more highly developed the individual, the larger this extent is) is lived in the spiritual rather than in the material world. We cannot limit the spiritual life to the times and seasons of religious observance. The spiritual life can be lived, is lived, in the office, the shop, the field, the mine, as well as at the church altar. It is spiritual activities that express themselves in commerce, in great inventions, in economics, in every form of energy that is carrying on the development of humanity. The more entirely a man lives the spiritual life, the larger is his freedom, the higher is his joy in life. Spiritual life is happiness; and so far as one may develop the life of the spirit, so far does he continually dwell in the joyous atmosphere. Nor does his joy depend upon his degree of possessions. It is the joy of the larger and greater life that transcends material conditions. How truly Sir Oliver Lodge points out the real conditions that surround us when he notes that "the clue to the physical universe lies in electricity and magnetism. That is to say in the immaterial forces." To learn of these yet uncaptured and uncomprehended powers of the soul, there is no better way than to study the works of Sir Oliver Lodge. He is not only the great scientist, he is not only the great spiritual discerner; but he combines both. He is a seer; but he is also the philosopher and the discoverer and the classifier of hitherto undreamed-of laws of nature which explain, intellectually, the truths grasped by the spirit.

There is also a great illumination in that remarkable book entitled "Cosmic Consciousness," by Dr. Maurice Bucke. Dr. Bucke speaks of the "sense of exultation," the "intense joyousness," that attends the expansion of the spiritual life; the development of cosmic consciousness, and the intellectual illumination that also accompanies it.

Apparently the mind itself is a radio apparatus of infinitely unfolding powers. In this is there a possible hint to suggest the explanation of the remarkable powers that are revealed by Professor Gilbert Murray? Is it that his soul sees, hears, that which he does not normally see and hear, and thus gives him that awareness of what has been said in a far-away room by his group of friends there? Why might not this be the explanation with a man whose mind is so lofty and so exceptionally scholarly, elevated, and so highly cultivated as is that of this notable interpreter of Greek thought?

May it not be that in the thoughtful study of the powers of the soul we shall find the clue and the key that shall guide man into the inner spiritual mysteries? Any careful reader of the New Testament will realise how deeply Saint Paul felt the intense and infinite significance in the potential energies of the soul.

FATE AND FREEWILL.

The Arabs have an old legend that the Sultan Suleiman ben Da'oud, the mighty Solomon, received one day a visit from his friend Israfil, Angel of Death, to whom he displayed the dreamlike marvels of his djinn-built palace. In an apartment in which were assembled some of the King's personal retinue, the Angel paused, breaking off the conversation, to fix his eyes attentively on the Grand Vizier's son, a young man, who turned pale, not unnaturally, beneath the Angel's piercing gaze. After the visit was over the young favourite approached Suleiman, begging the loan of one of those milk-white mares from the Yemen, which were reputed to be even swifter than the sun. The mare was brought, and at sunset, not waiting for the evening prayer, this youth began his wild ride for life through the darkness.

At the second dawn, having meanwhile covered countless leagues with incredible swiftness, in the midst of the implacable desert, the young man rolled exhausted from the saddle. And there the dread Angel Israfil found him, and in his gentle, bell-like tones, said: "Well met! To the moment! Bravely done! When I saw thee at Suleiman's court but two noons gone, it seemed not possible for mortal means to transport thee hither in time: nor had it been, save for thy fears and this good *Mother of the Snows*, thy matchless mare!"

Freedom and Destiny—these are the two faces of the same shield, the stitch side and the pattern side of the same tapestry. We see only the knotted ends, but the gods see the growing comeliness of the planned picture. Thus it is with mankind and the stars.

—From "Astrology and the Unconscious," by J. C. JOHNSTON. ("The Occult Review.")

LETTERS TO THE EDITOR.

MR. HANNEN SWAFFER AND THE S.P.R.

(FROM UNA, LADY TROUBRIDGE.)

SIR,—In a recent issue of LIGHT Mr. Hannen Swaffer refers to two ladies who have for eight years had weekly sittings with Mrs. Osborne Leonard, and laments the fact that the results of these sittings are buried in the records of the Society for Psychical Research, and are therefore inaccessible to those interested in the subject. He further suggests that Mrs. Leonard's time would therefore be better employed in sitting to many other persons who are anxious to obtain appointments with her and who, he thinks, would make better use of their sittings.

I am inclined to think that Mr. Swaffer's allusions to Mrs. Leonard's weekly sitters refer to myself and Miss Radclyffe-Hall, and if this is the case, then I am anxious to make it clear both to him and to your readers that he is under a misapprehension in one respect. So far from our experiences remaining unpublished in the records of the S.P.R. and inaccessible to the bereaved or to enquirers in Psychical Research, the following portions of our records and investigation of Mrs. Leonard's mediumship have already been published in the Proceedings of the Society and are obtainable not only by its members, but by the general public:—

Proc. S.P.R., Vol. XXX., Part LXXVIII., December, 1919. "On a series of sittings with Mrs. Osborne Leonard" by Miss Radclyffe-Hall and Una, Lady Troubridge (255 pages).

Proc. S.P.R., Vol. XXXI., Part LXXXI., April, 1921. "An Examination of Book Tests obtained in sittings with Mrs. Leonard," by Mrs. Henry Sidgwick (158 pages).

Sixty-three of these tests were obtained at our sittings. All the more elaborate tests, i.e., those from locked book-cases containing books in a language unknown to ourselves or the medium, were originated and obtained by us, and the entire work of collecting all the book tests received through Mrs. Leonard by other sitters, verifying them so far as possible and collating them for Mrs. Sidgwick as material for her analysis, was undertaken and carried out by Miss Radclyffe-Hall and myself.

Proc. S.P.R. Vol. XXXII. Part LXXXII. June, 1921. "A Further Report on Sittings with Mrs. Leonard," by Mrs. W. H. Salter; being the record of the three months' investigation of Mrs. Leonard undertaken by the Society (143 pages). During these three months, as Mrs. Salter states at the beginning of her paper, every record save three was taken by Miss Radclyffe-Hall, myself, or Mrs. Salter, and thirteen of the actual sittings used in the paper were taken and recorded by myself and Miss Radclyffe-Hall.

Proc. S.P.R. Vol. XXXII. Part LXXXIV. "The Modus Operandi in Mediumistic Trance," by Una, Lady Troubridge (34 pages), a paper based upon Mrs. Leonard's phenomena.

Proc. S.P.R., Vol. XXXIV., Part XCII. "Some Further Consideration of the Modus Operandi in Mediumistic Trance." A continuation of the above paper.

In addition to the foregoing there have been letters and contributions from us touching the Leonard phenomena which have appeared in the Journal of the Society and which can at any time be consulted by its members; and a Paper by me on the Leonard phenomena entitled "Evidential Matter of Practical Importance," appeared in the "Psychic Research Quarterly," of October, 1920.

In view of the above, we think it can hardly be said that our Leonard sittings have led to no publication of matter useful and accessible to enquirers or the bereaved, or that from that standpoint the said sittings can be considered to have been waste of Mrs. Leonard's time.

I will add further that our records of our sittings now run to some 70 volumes of type, added to 10 volumes of book test records, and that none of these are lost or wasted, although, as Mr. Swaffer will be the first to recognise, delay in publication of evidence concerning the deceased is frequently necessary, if the feelings and prejudices of survivors are to be respected.

The main fact to be realised is that in addition to the large amount quoted of published matter, there is in our possession an immense amount of so far unpublished, but equally carefully recorded and analysed material that will in time go to corroborate and confirm Mrs. Leonard's reputation as one of the finest trance mediums (if not the finest) known to history.—Yours, etc.,

UNA V. TROUBRIDGE.

MR. HANNEN SWAFFER AND THE S.P.R.

SIR,—Mr. Hannen Swaffer's acquaintance with the work of the S.P.R. must be very slight for him to state, as he does in his letter to LIGHT, that the Records of the Society are not printed, and are "hidden away." The "Proceedings" are sent out for review in the ordinary way, and if editors do not notice them it is because there is no demand on the part of the majority of their readers for anything but the sensational in connection with survival. The "Proceedings" can be bought, even by the Libraries, and are quite accessible to anyone who is seriously interested in psychical research.—Yours, etc.,

I. KINGSLEY.

SPIRIT HEALING: THE VIEWS OF A MEDICAL MAN.

SIR,—When on a visit to Hulham House, Exmouth, last year I had the privilege of meeting in consultation "Dr. Beale," the spirit doctor, who controls the home through the medium, Miss Harvey.

We saw together a lady with cancer of the breast, and we were in agreement that the tumour ought to be removed.

The patient did not accept this advice, and on leaving the home she came under the care of a so-called healer in London.

This gentleman treated her for several months, always telling her that the growth was disappearing until at last the pain and suffering became so unbearable that she again asked me to see her.

I found the tumour had much increased, and it has now been excised in a London hospital.

The object of this letter is to point out the danger of these people giving advice and treatment in cases like the above. How much damage is done by well-meaning folk, with little or no medical knowledge, goodness only knows, but it is a very serious matter to the community at large. Yours, etc.,

E. H. WORTH, M.R.C.S., Eng.

2, Aldrington Road, Streatham, S.W.
April 22nd, 1925.

"THE IDEAL SEANCE ROOM."

SIR,—Judging by what one reads in LIGHT and by what one hears from Spiritualists, it would appear that there is a certain amount of dissatisfaction with the methods by which investigation of mediums is carried out by the Society for Psychical Research at their seance room.

I possess certain psychic powers which were thought to be interesting enough for skilled investigation, and accordingly, nine or ten sittings were voluntarily given by me to the S.P.R. in order that the phenomena could be watched under test conditions. Incidentally, it might be added that the results obtained were not unsatisfactory.

From the very outset, I felt quite at home. The room itself is to my mind ideal for such work, and the people I met were extraordinarily human. I certainly had no impression of being in "a dentist's operating room" or "a dungeon of the Inquisition"—to quote two delightful phrases from one of your contributors. Far from there being any lack of companionableness, the Research Officer and I talked throughout the sittings without the slightest constraint, and indeed a casual onlooker would have thought that all the members of the circle had been friends of long standing. I myself insisted upon strict test conditions—it seems to me that a medium who does not do so is either lacking confidence in his own powers or else has something to hide. The conditions imposed by the Research Officer were perfectly reasonable, and on one or two occasions I even went so far as to suggest that they were not sufficiently strict. I would add that I saw no "tricky devices surreptitiously installed by cunning investigators," and was altogether most favourably impressed with the seance room, the methods of investigation, the friendliness of the investigators, and the general atmosphere of bonhomie.

Until mediums are prepared to let themselves be investigated in the most rigorous manner, I do not think that the world in general will take much stock of their phenomena. I am not alone in thinking that the average intellectual man or woman would far sooner believe an account of psychic manifestations observed by people of scientific standing and qualifications, than a paragraph of Press matter concerning the performances of mediums (under their own conditions) for the edification of their immediate friends or before a paying audience.

I trust you will, in fairness, print this letter and give it the same prominence as those of your contributors, who seem to be so antagonistic to the work of the S.P.R.—Yours, etc.,

J. G. H. PHELPS.

14, Belsize-avenue, N.W.13.
April 15th, 1925.

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London; E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"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 incarnate. 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.

OUR INNER SENSES.

The advantage of intuition is that you arrive at a conclusion suddenly, the disadvantage is that you do not know how you got there. Such was the tenor of the remark quoted the other day by a Sunday newspaper amongst "Sayings of the Week," but we do not recall the name of the author of the epigram.

Thinking it over it seemed to us that the remark conveyed very neatly the difference between that sudden "jump" with which the intuitive mind arrives at a result and the slow consecutive methods by which the reasoning mind proceeds, knowing the whole road by which it came to its conclusion. Which method is the better of the two is of no particular importance and indeed in this case comparisons are odious. These things come by nature, some people are intuitive and some logical, but we have always thought it a good thing to employ both methods on any matter of importance because when the same point is arrived at by the two ways, each may be said to confirm the other. "It came into my mind like a flash" is an observation one constantly hears, and it very accurately describes the experience of many people who are aware that some bright idea came into the mind quite out of the ordinary processes of reasoning. It has been said that all our thoughts "jump" into consciousness; we do not call them up, so to speak, by any act of will; nevertheless it remains true that the mind may pursue a train of reasoning on some particular matter, and, like a streak of lightning, in the middle of a train of thought will arrive some idea or impression quite unconnected with the matter which is being considered in the mind. It is significant of much. It indicates that there is a great deal in our mental processes of which we are not aware and that our intellectual faculties are much more complex than is generally supposed.

It is observable that examples of intuition are not always confined to the sudden flashing of thoughts or ideas. We have noted instances where in times of strain and anxiety a sudden calmness will come over the mind of the sufferer. It comes in a curious and apparently quite unreasonable way. He becomes mysteriously aware that relief is near and that there is no real occasion for the anguish he is undergoing.

Let us take the case of John Muir, who, in his "Mountains of California," tells of an adventure in mountaineering. He was climbing the precipitous face of a great cliff, and when at a long distance from the ground he found himself in the terrible dilemma that he could neither go up nor down; panic took hold of his mind, he trembled in every limb and was on the point of falling, when suddenly a calm descended upon his mind, and he became perfectly self-possessed. He was then able to resume the ascent and succeeded in reaching the top. In his description of the experience he says:—

I seemed suddenly to become possessed of a new sense. The other self, bygone experiences, instinct or guardian angel—call it what you will—came forward and assumed control. My trembling muscles became firm again, every rift and flaw in the rock was seen as through a microscope, and my limbs moved with a positiveness and precision with which I seemed to have nothing at all to do. Had I been borne aloft upon wings my deliverance could not have been more complete.

Such experiences are happily far from unique, although we should not like to limit ourselves to one simple solution of them. Spirit ministry is certainly the explanation in some of these cases, for such an explanation is sometimes unescapable when the matter is closely examined. On the other hand, we have the fact of telepathy from mind to mind. We recall a case (one out of many) which came under our personal observation where a friend was suddenly summoned from home by a telegram which gave no hint of the reason why he was sent for, and he departed leaving his wife in a great state of anxiety. During her husband's absence the wife was greatly disquieted but after a time she became suddenly calm and remarked that it was "all right." She had a sudden impression that her husband's errand was a fortunate one, as indeed was the fact. It subsequently transpired that at about the same time that the husband knew the nature of the business upon which he had been summoned, his wife at home received the impression. There seems to be in a case like this, which we carefully verified, clear evidence of telepathy from mind to mind, insomuch as the wife's mind was not relieved until her husband had gained the necessary knowledge.

There is no immediate occasion to dilate upon these matters because results are always more important than the methods by which they are reached. We can leave an examination of the processes at work to others whose vocation it is to sort out the secret things of the mind. For the present it is sufficient for us that these experiences are multiplying and providing the assurance that humanity is travelling forward to regions of larger life, full of beautiful possibilities of happiness and achievement.

THE HILLSIDE FAIRY.

All upon a summer's day, as I crossed a breezy hill,
I could hear a wee voice say, from a corner cool and still—
"Och, these Humans, great and tall,
Won't admit the magic thrall!
Are they *real*, after all?"
Said the fairy on the hill.

"Though this mortal comes again with a noise that makes
me thrill,
And I see him clear and plain," (said the wee voice on the
hill),
"Shure, he follows foolish things!
Shure, he has no heart that sings!
Shure, he wears no fragile wings!"
Said the fairy on the hill.

All upon a summer's day, as I crossed a breezy hill,
I could hear a wee voice say, from a corner cool and still—
"Leave the silly folk alone!
They have hearts as cold as stone!
Come—let's dance—for he has gone!"
Said the fairy on the hill.

—J. M. STUART-YOUNG.

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

The "Daily Express" of the 20th ult., in announcing the arrival of Dean Inge in New York, quotes some replies to questions which the Dean is reported to have made to the crowds of reporters who besieged him. He is quoted as saying that divine healing was "humbug" and Spiritualism "thoroughly bad." It is interesting to observe that according to the account in the "Daily Express":—

The stewards told one of the reporters that the Dean was "hoodoo," because the "Mauretania" was held up at Southampton by fog, experienced a rough crossing, and again encountered fog off New York.

"Mr. London" in the "Daily Graphic" tells a curious story of a flat once occupied by Mme. Sarah Grand:—

Sarah Grand was working very hard on a book at the time, but she always felt there was someone else in the room where she was writing, and became so nervous that eventually she got depressed. One night she woke up feeling as if she were being forced towards the window. The next day she decided to leave, and she let her flat and went to the seaside.

Some weeks later she returned to town and called to see her tenant

"I won't extend my tenancy, for I don't feel quite happy here," the latter said. "The children seem to sense someone else in the room all the time and the bedroom depresses me terribly."

Sarah Grand then made inquiries and discovered that a man and his wife had both thrown themselves out of the bedroom window and killed themselves.

In the "Referee" recently appeared an open letter to Sir Oliver Lodge by Pearkes Withers which we thought rather an audacious production, for it shows so little understanding of the question dealt with. Mr. Withers appears to think that in Sir Oliver Lodge's recent lectures on "Life, Mind and the Ether" he suggested that while our bodies change and finally decay, our personality is changeless as well as everlasting. A little more preliminary study of the question would have enabled the author of the letter to understand that personality is itself fleeting and changeable, and that he is perfectly correct in his statement, "I believe that my personality of to-day is a very different personality from the one with which I entered upon human existence." The distinction which we and, we doubt not Sir Oliver also, would draw, is, that it is the individuality which survives and which is the essential spiritual unity, timeless and immutable. The outer expression of it in the character is that which we term the "personality" and that, of course, is continually changing and, in the long run, growing more perfectly attuned to the individuality—the essential spirit.

From an interesting article in the "Dudley Herald" of the 11th ult., headed "Mr. Oliver Baldwin Talks with Spirits," we take the following excerpts:—

Local Spiritualistic circles will be frightfully bucked to hear that Mr. Oliver Baldwin has become interested in the cult. When he stood for Dudley at the last election he proved to be a very social sort of Socialist. Unlike the members of the Stourbridge Spiritualistic Church, he evidently does not object to the publication of the manifestations which occurred at the service he attended. When the Stourbridge circle claimed that the late Mr. Walter Jones had "come through" in accordance with his promise, a representative of this paper who enquired for details, was met with a polite rebuff, and none were forthcoming. Another and (let it be whispered) a far more prominent journalist was present at the séance which Mr. Baldwin attended, and his conversation with an "Uncle Harold" is recorded in cold print.

Hannen Swaffer, writing in the "Sunday Express," says: I sat last night with Oliver Baldwin, the Socialistic son of our Conservative Prime Minister; Vladimir Cernikoff, the Russian pianist; Margaret Bannerman, the actress; and Donald Calthrop, the actor-manager. Each of the four new sitters got a visitor, but only two of them were recognisable, for the conditions seemed difficult.

Young Baldwin was the first one whose visitor came through. He announced himself as "Uncle Harold." Baldwin explained to me later that this was not really an uncle, but his father's first cousin, Harold Baldwin, who died nearly five years ago.

"He was so much older than we children were," said Mr. Baldwin, "that we used to call him uncle." In consequence of his experience young Baldwin is deeply anxious to continue his enquiries.

In the "Graphic" Mr. Arthur Machen writes attractively on "The Ghosts of Tyburn." He says:—

It is stated that the ghosts of men who have died violently are given to revisit the scenes of their taking off. The murdered haunt the places of their dreadful endings; how is it, then, that the site of Tyburn Tree is not dense with the spirits of the great multitude of men and women who perished awfully there during the space of three hundred years or more? But there are no reports of ghosts by the place of Deadly Nevergreen, Tyburn Tree.

Mr. Machen should rather have said that there were no reports which have come under his notice. Only a few years ago we were dealing with a book which related the adventures of a family who occupied a house in the grim neighbourhood under notice, and on enquiry into the matter we found sufficient to authenticate the statements made. Mr. Machen is not hospitable to the idea of modern psychic revelations, and it is this attitude on the part of so many that is the real reason why so relatively few accounts of hauntings come to light. People do not like to be ridiculed and it is hardly logical to allude to the lack of evidence when it has been the custom to treat it, when it did come, with derision and hostility.

"T. P.'s and Cassell's Weekly," in a review of Sir Squire Bancroft's reminiscences, "Empty Chairs" (John Murray) quotes a good story of Archdeacon Wilberforce, of whom some of our readers treasure affectionate memories. Here is the quotation:—

My old comrade, John Hare, had a seaside home at Overstrand. The Archdeacon visited him one day, and Hare, who was never without a dog, put a question to him.

"Do you really believe, Archdeacon, in a hereafter for our dogs?" he inquired.

"Indeed I do," said Wilberforce.

"But do you really mean that I shall see my dog again?" Hare persisted.

"Undoubtedly—if you are good enough," was the response.

From the current "Brotherhood" we extract the following statistics, which are too easily forgotten.

"LEST WE FORGET."

TREMENDOUS FIGURES WORTH REMEMBERING. KILLED IN THE GREAT WAR.

British Empire	938,904
France	1,654,550
Italy	1,180,660
United States of America	109,740
Belgium	272,000
Loss to these 5 Nations	4,155,854

Russia sacrificed in the war, on the Allies' side, no less than 4,012,054; very nearly as many as the five above-named nations together. Moreover, it was the war that plunged Russia into anarchy.

The Serbians lost	757,343
Other Allies lost	433,015

Grand total of lives lost by the Allies 9,358,266

How many lives were lost on the side of the Central Empires we do not know exactly; but the number certainly ran to several millions. Add to all these terrible figures the unnumbered millions that have died of famine and pestilence since the Armistice. What a record of blood-guiltiness!

The "Times" of April 21st contained a letter from Sir H. Bryan Donkin and Sir E. Ray Lankester in which is quoted the passage from W. K. Clifford's "Ethics of Belief," referring to the harm done by believing things on insufficient evidence. The argument offered is against Lord Balfour's statements regarding telepathy, and it is asked, "Does Lord Balfour wish it to be understood that he has ascertained that the inferences he draws from Professor Murray's experiment are true?" In the "Times" of the 23rd ult. Sir Oliver Lodge replies. In the course of his letter referring to the two "distinguished correspondents," he writes:—

They quote with approval what W. K. Clifford further says, "It is never lawful to stifle a doubt"; but do your correspondents wish to imply that it is lawful to stifle an unexplained fact? What they seem to be objecting to is not the mere agnosticism of Lord Balfour concerning any theory of telepathy, but his admission of the truth of an observed, though apparently unwelcome, fact—the outcome of direct experiment. As Lord Balfour is abroad, this brief interpolation may be excused.

W. B. P.

CRITICS OF THE CHRIST—ANSWERED BY SPIRITUALISM.

(SECOND ARTICLE.)

PHENOMENA OF THE RESURRECTION.

BY I. TOYE WARNER-STAPLES, F.R.A.S., Societe Astro. de France, etc.

(All Rights Reserved.)

We have previously considered many of the more frankly "rationalistic" of the critics, let us now give some of the views of theologians and orthodox Churchmen of various denominations. The great majority of them have been largely influenced by the rationalist school of thought, and the curious part is that they write and speak just as if they had never even heard of modern investigations into the very phenomena which they are supposed to study!

There are of course many works on the resurrection, but all I can do here is to take a few at random—I believe they are fairly representative of the rest of those which are not openly—or secretly—"tainted" by our own psychic science. Of late years many of our ideas have been imbibed by theologians, so it is not fair to draw inferences from them as to the normal belief of the Orthodox before even they became thus permeated with our "heresy"!

Now let us take the Rev. J. M. Thompson's book, "The New Testament Miracles." I will confine myself to references to the resurrection only. He believes we may accept two "appearances" as genuine—one to St. Peter, the other to the apostles, as they are recorded by Paul, Mark, Matthew, Luke and John, but, he adds, that the evidence as to their "exact nature" is not at all clear. He thinks St. Paul believed the resurrection body to be a new creation; that St. Mark thought the tomb was empty but "we do not know how he described the risen body"; he attributes to St. Matthew a description of the Christ's body as "fully material"; whilst St. Luke "believes that the body appeared and disappeared miraculously," but *takes pains to prove that it was also tangible*, and physically complete. St. John's idea is the same; but he is not prepared to carry the idea of materiality, as *St. Luke does*, to its logical conclusion in the story of the *bodily ascension* (Acts i., 9).

This is our author's interpretation—not St. Luke's actual statements, be it noted! A very rudimentary knowledge of psychic science would have reconciled all these fancied difficulties. He then goes on to say that, "If the Appearances were the original ground of belief in the Resurrection, and if I. Cor. xv. is the earliest piece of evidence, we shall be right in interpreting the former by the latter, and in concluding the Appearances were real but not material. We may believe in the Resurrection without accepting the story of the empty Tomb." The whole of his argument shows the author's complete confusion to be owing to his not accepting the Spiritualist view founded on actual experience of like phenomena. For we prove that such a body could be both material and temporary—a full and complete materialisation.

The "empty tomb" is quite a side issue and in no way affects the main argument. The flesh body was either de-materialised by supernatural means or levitated—after the nature of "apports"—to some unknown spot. The general belief of Spiritualists inclines, I think, to the former solution. At any rate the late Dr. Ellis Powell held that it was de-materialised from beneath the swathings of the grave-clothes which were still "moulded up" where the face had been, when the disciples first saw them. This goes to prove that the body was not "stolen" as the Jews tried to report.

Of the appearance of the Christ to St. Paul on the Damascus road, this author says, "It was a revelation in rather than to the apostle—there was some external event; but it was only the occasion of the inner conversion. Even if we knew exactly what it was, we should hardly be any nearer to explaining what *really happened*." What an amazing confession of ignorance of ordinary psychic phenomena! The most untutored Spiritualist knows better from ordinary experience. Another example of complete misunderstanding of these events is shown by his remark on p. 198: "Whereas St. Luke believes that *the body is tangible before the Ascension*, St. John seems to think that it is not. 'Touch me not, for I am not yet ascended.' (John, xx., 17.) Conversely, the appearance to St. Thomas, with the invitation to touch Jesus' hands and side, comes *after the Ascension* (John xx., 27)."

I do not know where the author gets this idea, for the actual event usually termed the Ascension marks the termination of a distinct period in the after-death appearances, and He was certainly not "handled" after the Forty Days.

The Rev. J. M. Thompson also says, "It looks as though both St. Luke and St. John thought that the Ascension followed close on the Resurrection—there is no hint of the forty days' interval (in Luke), which first appears in Acts i., 3." All this is basing superfluous criticism on what he imagines the apostles meant, yet they did not state anything contradictory or opposed to the modern psychic explanation, which fits all their recorded appearances.

He thinks that the "young man dressed in a white robe" is possibly the "young man" identified with St. Mark and mentioned by the latter in Mark xiv., 51, and that the "man" at the tomb was not an angel but an ordinary incarnate person. He further credits Luke with "a special theory of the Resurrection body—according to which it assimilates food, and yet appears and disappears at will. This is different from St. John's view (xx., 19-20) though there is a point of contact in Luke xxiv., 16; John xx., 14."

Anyone who knows modern phenomena could never make "contradictions" where none exist in the original, as do these learned theologians, who imagine that if the Christ were described as *tangible* one time and *intangible* another, therefore one account *must* be wrong!

"Landmarks in the History of Early Christianity," by Kirsopp Lake, is a fascinating book, but the author evidently does not understand the phenomena of the after-death appearances. After remarking that "Paul did not think the risen Jesus had a body of flesh and blood, and believed that in this he was in agreement with all the early witnesses," he goes on to tell us that the Docetic doctrine was that the Christ had never been a human body of flesh and blood but a spirit appearing in human form, and to combat this idea the Church gave greater weight to the reality of His flesh and blood, even after the resurrection, "Hence arose the narratives of the appearances of the risen Jesus in Luke and John, emphasising this point." In plain English this means that Lake thinks the writers of the Gospels invented the details to suit their preconceptions! and even goes so far as to say, "To most minds the evidence (of survival) does not justify a decisive verdict of any nature"—yet this agnostic theologian was quoted against me in a controversy some years ago when I was proving the truth of survival!

Elsewhere he speaks of "the vivid recollection of the vision of the risen Master" to the disciples—thus we see that he denies the *objective* reality of the resurrection appearances—which we as Spiritualists can and do accept!

Let us now turn to the works of William Milligan, D.D., Professor of Divinity, Aberdeen University. In 1890 he published a book, "The Resurrection of Our Lord," and in 1894, "The Resurrection of the Dead"—from these I give some quotations. He believes that the Christ rose with the same body which was laid in the tomb though "His body was yet in many respects different from what it had been when He died on Calvary." He finds the records of the Christ eating and drinking after the resurrection, quite impossible of explanation. And he tries to get out of the difficulty by saying that it is not said He actually ate with the disciples but only "gave to them"; that the "honeycomb" mentioned in the Authorised Version "has no place in the best-attested reading of the original"! What does it matter *what* He ate so long as it was material food? And in the Revised Version of 1885 we are told in St. Luke xxiv., 42-43, "And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them." And in the margin is a note, "many ancient authorities add, and a honeycomb."

That all the Apostles firmly believed this event is shown by Acts x., 41, where St. Peter proclaims publicly that the Christ was manifested to His disciples only "even to us, who did eat and drink with him after he rose from the dead."

This language is clear enough and no amount of quibbling over words can destroy its plain meaning! But Milligan says, "It seems better to say that I neither know nor can offer any satisfactory solution of this act of our Lord's eating, than to profess acceptance of solutions which only evade the difficulty."

This at least has the merit of being honest. But why did he not accept the aid offered by modern psychic science? Materialisation was well known long before 1894—and of course, as a materialised spirit, He could thus manifest. This writer also has no idea of the reason why Mary was not allowed to "handle him." Milligan asks, "Why is it that Christians do not rise until their Lord comes again? Why do years and centuries and tens of centuries pass before His people rise?" ("Resurrection of the Dead," p. 72). His answer to this erroneous idea is that Christ has left the Church to carry on the warfare with evil, etc., in the world, animated by His power until the victory over evil is won, and he goes on to say, "Departed saints are to have no share in the conflict. They may watch it, but they are not upon the field. Like a great cloud of witnesses they may surround us but their own race is run, their own warfare is over—they rest. Rest, however, they could not, were they raised, for they would accompany the Saviour and the plan of campaign would be destroyed. Therefore not now, but only at His coming, are they raised."

I have quoted this at length as it is such a curious example of theological reasoning, to say nothing of the contradictions therein. For how can the "dead" be resting, bodiless, watching our conflicts, and happy—all at the same time? What an idea! All our departed friends to be wrapped in unconscious sleep until the resurrection, or else, seeing our trials and unable to help us—being but "spirits" or wraiths without "bodies" until some remote age!

(To be continued.)

THE MESSAGE OF NORTHCLIFFE.

[We are permitted to take the following extracts from one of the messages which Miss Louise Owen, for many years Secretary to the late Lord Northcliffe, claims to have received from him.]

If survival is universally accepted society will automatically purify itself and develop itself on the lines of mutual fellowship. Help, sympathy and love will help to bring this about. If every man became aware of survival, he would help the man next door, and soon the world would be a veritable Garden of Eden—all would be happiness. The world may go on as it has done for thousands of years in its present state of turmoil and hatred, but if this belief is accepted, every month a larger area of happiness and understanding will be cultivated in the garden and each patch that we cultivate will help to fill it up. I know that this knowledge can be the saving of the world. It would not only affect the individual by relieving personal sorrow, but would purify and develop the world. It is carrying forward the Christian teaching in a practical way after a lapse of nearly two thousand years.

There are forces now at work which will surely bring destruction if we allow them to proceed, but we are using every effort to combat the evil influences that are choking, suffocating and ruining every country which closes its eyes and ears to the warnings which we are given to deliver. Yes, these warnings are coming straight from the God Almighty, our Father in Heaven, and from no lesser personage, for He rules, He is Omnipotent, and He knows, but as He has given mankind freedom of will, He will not force, only direct, only teach, and it is for all of us to take heed, to listen, and to profit by the warnings. We all feel the need of them. We know something is wrong, yet it is hard to define. It is hard to point to any one thing, to blame any one person, any one country. The whole world has been fed on materialism, and materialism only! The spiritual side has been neglected except by a mighty few, and those few heroic souls have been buried beneath the avalanches of greed and self indulgence. Yes, there is no use shutting one's eyes or ears any longer. It is here—the result is here so plainly as to be seen by everyone who troubles to peer below the surface. It is not so deep—just a veil covers it up, and so we must carry out our instructions from God Himself, and again and again warn the people of terrible disasters, terrible lessons to be learned if they do not take heed before it is too late. You have to help us to deliver the message.

Tell them how one faces the music over here—no hush, no secrecy, no hiding behind others—every action and every motive is an open door for all others to see and comment on, and that the mere gathering of wealth is of no avail. They leave their ill-gotten gains for others to fight over, and they enter the realms on the "other side" with nothing but their record!

Tell them that this side is full of regrets and remorse for the wasted opportunities. Tell them that we are all very small fry indeed—when we pass over the greatest are on a par with the lowliest, except that those who filled high places have more to account for. They have had the power of influencing many; and on their record they are judged.

Tell them that mere worldly success, mere material gain is nothing if one loses one's soul in the getting. Tell them how they can still save the world, how they can each pass on a little hope and encouragement, a little ray of sunshine, a little example of courage, fortitude and sacrifice. Tell them that we are all in harmony over here, all of one accord, all working co-operatively, all working for one end, and one end only, and that is to bring peace and understanding of the things that really matter.

Tell them that this great truth of survival will be the only method, whatever the churches and their satellites may say.

Tell them they can believe but still continue their business. Tell them Christ understands the troubles of earthly life, and that we who are in the world must live by its laws. We must work, yes work, both for our spiritual needs and our earthly needs. Look at Nature—what a lesson at our very doors! Look at the seasons, look at the stars, look at the wonderful scenery God has created, and then think of our smallness, our little pettinesses, our little jealousies, our little intrigues, our silly little sets, our silly empty little conventions. It is all useless!

What one needs more than anything is a belief in God, and a belief in one's self. Yes, there are many being brought into this work, many whose thoughts are turning towards this subject. All will work, all will understand, all will thank God for being brought into His circle, and all will be pleased when the time comes to "pass over."

Some are staggered at my return! They say, "There is that man on the war-path again." They have heaved sighs of relief, and they had pictured me making food for daisies, but tell them I am not supplying the daisies with nutriment, but supplying the man and woman of to-day with hope, and I am more alive now than ever before! I am working for humanity more than ever before. . .

RAYS AND REFLECTIONS.

Now that the newspapers are beginning to discover the reality of Spiritualism it is the less surprising to find a high-class Sunday newspaper discussing in its correspondence columns the subject of palmistry. From one of the letters by a lady who seems to have studied the question thoroughly I gather (1) That the hand is an infallible guide to character, if all the details—shape, fingers, contour and lines—are judged accurately and in relation to the whole; (2) That past events of significance to the individual are always clearly indicated in the lines; (3) "The future cannot be predicted. Events are marked and in some cases they take place as marked, but in other cases marks fade and lines change as time passes."

I was interested in this letter because it coincides generally with my own experiences and conclusions especially with regard to the prediction of the future. I have known some startling successes in this direction, but also some signal failures. The conclusion is that there is no such thing as fixed fate. One has to die, of course, at some time or another. That is a fate, but not exactly a fixed fate. There is something a little uncertain about the time; some obscure cause may act to hasten or to retard the final departure in defiance of all the signs and omens. A soldier may be killed in battle in early manhood with a "life line" on his hand signifying that he will live till he is sixty or seventy.

These occult sciences and arts—such as palmistry—are singularly fascinating; but they seem to be true only for some people and not for others. It is much the same with mediumship. The medium who furnishes A with the most convincing evidences will prove a complete failure with B. It may equally happen that B subsequently meets with a medium who affords him dazzling results, but who can do nothing whatever for A. In the light of such facts one ceases to wonder at the amount of perplexity and misunderstanding that prevails on the question of mediumship. It is a region outside the fixed rule and rote of the physical order. It belongs to the mystery of life subtle and incalculable, not to be tied down to any set of regulations or to come and go at the word of command.

That is what makes things so irresistibly comic when some pompous investigator comes in with a bounce and says "These things must be made to conform to scientific requirements. The phenomena must manifest themselves under the conditions which I will lay down." It is so suggestive of the young man who received a present of a gold chronometer watch, of which he was exceedingly proud. Drawing it out one evening, while on a country walk, with some friends, he took note of the time and then remarked with a flourish: "There now, if the sun is not down behind that hill in three minutes it will be late!"

The "Bradford Telegraph," in some remarks on conjurers and their desire to make capital out of psychic manifestations, tells a funny story about an entertainment at a Bradford hall at which a "handcuff King" accepted a challenge to release himself from a given pair of handcuffs and failed utterly. Some wicked person had plugged the keyholes with metal and the expert after struggling madly with the manacles had to be assisted to free himself! He must have "felt very small," this conjurer, though not small enough to slip out of the fetters!

Of course it was very unfair. That has to be admitted. But after all it was not more unfair than some of the tricks played by conjurers on mediums in a determined and malicious attempt to prevent the occurrence of any psychic manifestations. There were some very curious happenings at the Crandon sances in Boston. I wonder, by the way, what Houdini would have done if he had been in the position of the Bradford "handcuff King." It is an interesting speculation.

I can recall a case in which a conjurer, out to "expose" Spiritualism, completely fooled the anti-Spiritualists, who were backing him with money and patronage. This was in Glasgow a good many years ago. Many public men supported the conjurer—scientists, politicians, and the clergy (of course). He gave two silly shows the proceeds of which were to be handed to a charity, but he decamped with the spoil and left his dupes, the anti-spiritualists, lamenting. They kept very quiet about it. It is not pleasant when those who attack the supposed credulity of others have their own gullibility exposed instead. One could tell some other stories of the way in which an insane eagerness to discredit Spiritualism has led its enemies into unsuspected traps.

D. G.

SIR A. CONAN DOYLE AT COUNTY HALL.

"THE CASE OF LESTER COLTMAN."

The Rev. G. Vale Owen presided at the Spiritualist Community Service at the County Hall, Admiralty Arch, on Sunday evening last, when Sir Arthur Conan Doyle delivered an interesting and impressive address, based on the well-known book, "The Case of Lester Coltman." There was so large a congregation that a number of people were compelled to sit round the edge of the dais. The choir gave a beautiful rendering of the anthem, "Lead, Kindly Light." Mr. Vale Owen, replying to questions forwarded to him, spoke on the subject of Reincarnation. While he believed that there was probably a great truth underlying this belief, yet for the present he agreed with most other Spiritualists in regarding it as "not proven."

SIR ARTHUR CONAN DOYLE said that perhaps it might seem to some that such a subject as automatic scripts was more fitted for the lecture-room than for a religious service. It was, however, a special privilege and joy of their cult that the knowledge of psychic truth became an integral part of its religion. It was its distinguishing mark. "We are not," said the speaker, "an annexe of any other church. It might be argued that the others are the annexe. We represent the original inspiration; we are the great trunk from which the branches originally took their root. Therefore, it is for us very sternly to maintain that independence which is our distinctive mark."

The messages of which he proposed to speak came from a very reliable source, and they were lofty and coherent. They thus deserved the closest study. To say that the Lester Coltman script was an invention was absurd to those who knew the subject, and to pretend that it was from the subconscious mind was only to dope themselves with a word.

A certain Bishop had said to Mr. Vale Owen that what he wrote in his script had come from the latter's subconscious mind. "Yes," replied Mr. Vale Owen, "but who put it there?" That was an inspired answer.

The speaker instanced the scripts from Oscar Wilde, G. R. Sims, and Lord Northcliffe, as possessing strong evidence of identity. Quite recently a lady, one of the rising writers of the day, had brought to him a script purporting to come from Marie Corelli, and it bore many traces of her style.

In these matters, evidence was of no use if people would not examine it. But it was certain that all these seeds of truth could not fall without some of them taking root.

Passing to the consideration of Lester Coltman, the speaker described him as one of the most brilliant students who ever came from South Africa. He went to Cambridge, and was there when the war broke out, and at once joined up. He met his death at Cambrai in December, 1917. His aunt, Miss Lilian Walbrook, had some mediumistic power, and, writing through her hand, this young soldier was able to communicate and to prove his identity.

Passages of power and beauty from Miss Walbrook's book, "The Case of Lester Coltman," were read and discussed.

"There is nothing new in what comes from Lester Coltman," said Sir Arthur, "but it does coincide closely with many scripts from other sources. In Australia I got scripts from men who were not Spiritualists, who lived in lonely places, but I found that the messages they received fitted with the facts I already had.

"One grand, outstanding characteristic of the messages is their cheerfulness. When I see a Spiritualist going about with a long face, I think either he ought to change his face or change his religion.

"When we know that death is only the glorious opening to the door of life, when we realise this, what sorrow is there that counts? Whatever it be, we can meet it with a smiling face. The truth takes us out of the valley on to the heights.

"This is our message to the world, and it is an all important message."

L. C.

THE MEDIUMSHIP OF STELLA C.—Mr. Harry Price's book on this subject under the title of "Stella C. An Account of Some Original Experiments in Psychical Research," will be published by Hurst & Blackett in the course of a few days at the price of 3/6 (cloth with sixteen illustrations).

PSYCHIC PHOTOGRAPHY.—Mr. Leslie Curnow lectured on Psychic Photography, with lantern slides, at the London Rambling Club, on April 17th, the Lyceum Club, Piccadilly (Philosophical Circle), on April 21st, and the Bromley Circle of Psychic Study, on April 23rd. On the last occasion an interesting incident occurred. In connection with the evidential case of the appearance of the spirit extra of Lydia Haigh at Rothesay, in 1914, at a sitting with Mr. Hope (related in Mr. James Coates' book, "Photographing the Invisible," second edition, pp. 229-238), a slide of Mr. David McAllister was shown on the screen. On hearing that Mr. McAllister was present in the hall, the lecturer invited him to come on the platform and tell his own story. This he did, and a fine example of spirit return was made more convincing by the vivid narrative of a living witness.

CORRELATED PSYCHIC MESSAGES.

SOME EVIDENTIAL EXPERIENCES.

By E. B. GIBBES.

As is well known, Mrs. Osborne Leonard is a trance medium controlled by "Feda," who interprets the messages. Mrs. Travers Smith is a normal medium who obtains communications through the ouija board and automatic writing direct from the communicator.

At my first sitting with Mrs. Travers Smith in April, 1923, I asked her control, "Johannes," to call a friend. He did so, and the friend in question then wrote directly, Johannes retiring. The name was written and the remark came at once, "I get a musical vibration very strongly." This, of course, referred to Mrs. Travers Smith, who is a highly-trained musician. There followed an account of the making of music in the spheres as nearly as it could be put into our words and a statement that the communicator understood music now as she could not on earth.

She remarked that she had passed through a period of confusion and wanted her friends to know she was alive. Mrs. Travers Smith knew nothing of the musical abilities of my communicator nor of the circumstances that led to her death, which would possibly have resulted in a period of confusion, my communicator having been killed. Mrs. Travers Smith was also unaware of the fact that she had a vast number of friends who meant a great deal to her.

In order to link things up and ascertain if the same entity was speaking to me through another channel, at my sitting with Mrs. Leonard some two weeks later, I remarked to Feda, "Does she remember speaking to me at the ouija board?"

I was conscious I had "given something away," but did not state what ouija board or make any further reference likely to give a hint to the medium or control. The following reply came at once:—

FEDA.—"She says she does not quite call that writing, but it comes to the same thing, and it's one way of getting messages through to the earth, and she was telling you *partly* about the music she was interested in on her sphere, not just upon the earth. She says I was trying to make you understand how more than wonderful it was. Do you know, she says, it is not only music as music, but the fact of its spirit, of the teaching that can come through it. She says that is what really interests her so much. . . ."

Later in the sitting Feda jumped back to this with the remark, "But she does like the ouija. Have you got mixed up, Mrs. N? This is what she says, she is not speaking of you doing it by yourself, she is speaking of somebody else doing it; she says she likes her. It is someone she likes very much. The condition is good between the three of you. Do you understand? A kind of harmonious condition. The one who does the ouija does not discord; she fits well, she says the one who does that"—(here Feda imitated the working of the ouija board on Mrs. L.'s lap)—"has had a lot of trouble but she has power, and she has not had the conditions of life I think she ought to have had, she has a good deal of unsettled conditions around her."

The latter allusion was absolutely correct, though the information was unknown to the sitter at the time. The musical terms might be taken as indicative of appreciation of conditions supplied for communication.

EXTRACT FROM SITTING WITH MRS. LEONARD, AUGUST 15TH, 1923. EXTRACT FROM SITTING WITH MRS. TRAVERS SMITH, JUNE 30TH, 1923.

FEDA.—"She says do go on with the letters, she says she doesn't want to race, but to give you time to know what she is spelling out, do you see? . . . a kind of pocket, in the air, you know why I use that expression *pocket*?"

E. B. G.—"No, I can't think."

FEDA.—"Because of something I did with you since I passed over, something I was discussing with you. Flying, flying, she doesn't mean flying with you in the air, it was something she was talking about flying, and she was making use of those expressions. Do you remember now?"

E. B. G.—"No, not for the moment."

FEDA.—"She says, keep that in your mind. You will remember after."

EXTRACT FROM SITTING WITH MRS. T. S., OCTOBER, 11TH, 1923.

E. B. G.—“The next time I go to Fedra I shall ask you about the fourth dimension.” (We had been discussing the subject at the ouija board.) “Try to tell me something about it. . . .”

N.—“Yes, I want to come, I want to tell you what I promised.”

EXTRACT FROM SITTING WITH MRS. L., OCTOBER 17TH, 1923.

FEDA.—“Do you know why you often get the idea of the fourth plane instead of the third. She says we are in the fourth dimension.”

E. B. G.—“I told her I should ask her that.”

FEDA.—“Yes, she says, I have just got the thin end of the wedge in” . . . (at the end of the sitting). “Next time,” she says, “I will go on with the talk about the fourth dimension. I usually bring in the things you want to ask me.”

EXTRACT FROM SITTING WITH MRS. L., MAY 6TH, 1923.

FEDA.—“She has seen Charles, she does not live with him, but he comes to her. She says he has been a very good friend to her indeed since she passed over. He has helped her out of his great experience.”

EXTRACT FROM SITTING WITH MRS. T. S., MAY 23RD, 1923.

E. B. G.—“Have you met Charles?”

N.—“Yes, Charles is sometimes with me; that is quite true. He comes occasionally, but we are not in touch daily, or in any way close to each other. . . . He has been very good to me and would come if he could.”

I should in closing acknowledge my indebtedness to the British College of Psychic Science for introductions to both the above-mentioned mediums.

THE LATE MME. OLGA NOVIKOFF.—Mme. Olga Novikoff, whose decease at her London residence, 4, Brunswick Place, Regents Park, on the 21st ulto., was widely noticed in the Press, was an outstanding figure in international politics some thirty-five years ago. Her personality and work as a writer attracted the sympathetic attention of Mr. Gladstone and of Mr. W. T. Stead, who wrote her biography under the title of “The M.P. for Russia,” a name bestowed upon her by Lord Beaconsfield. A woman of wide interests and capacious mind, she was not unknown in Psychical Research circles, but her main interest, we believe, was her work for her native country. She was the widow of a former rector of St. Petersburg University.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—May 3rd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. A. Vout Peters. Wednesday, May 6th, 8, Miss L. George.

Croydon.—Harewood Hall, 96, High-street.—May 3rd, 11, Mr. Percy Scholey; 6.30, Mrs. Julie E. Scholey.

Camberwell.—The Central Hall, High-street, Peckham.—May 3rd, 11, service; 6.30, Mrs. E. Balmer. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 3rd, 7, Rev. G. Ward. Thursday, May 7th, 8, Mr. Melton.

Shepherd's Bush.—73, Becklow-road.—May 3rd, 11, public circle; 6.30, ———. Thursday, May 7th, 8, ———.

Peckham.—Lausanne-road.—May 3rd, 7, Mrs. E. Cannon. Thursday, 8.15, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—May 3rd, 11, Miss Rogers Pearson; 7, Mrs. M. E. Golden. Wednesday, May 6th, 8, Mdme. C. O. Hadley.

Central.—144, High Holborn, W.C.1.—May 1st, 7.30, Mrs. T. Timms. May 3rd, 7, Mr. W. A. Melton.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. May 3rd, 3.30, Clairvoyance in the Hall; 6.30, Service, Holy Communion, Address, Clairvoyance; Medium, Madame Bishop Anderson. May 6th, 7, Healing.

NEW BOOKS RECEIVED.

“Power and Purpose.” By H. Ernest Hunt. Wm. Rider & Son, Ltd (2/6 net).

Index to the Mahatma Letters to A. P. Sinnett. Transcribed and compiled by A. T. Bowker. T. Fisher Unwin, Ltd. (1/6).

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

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

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.

THE “W. T. STEAD” BORDERLAND LIBRARY
CONVERSAZIONE

Caxton Hall—Monday, May 18th—7—11

Hostesses—Mrs. Champion de Crespigny, Mrs. Kelway Bamber, Mrs. A. A. Vlasto, Miss Estelle Stead.

PROGRAMME

7—8 Reception (Coffee served).

8—9 Programme of Music.

To which the following Artists are contributing—

MISS CONSTANCE DREVER
MR. HUGH CLAYTON — MR. GRANVILLE BRITTON
ARSENIS KIRILLOFF
MISS ESTELLE STEAD — MADAME CORELLI GREEN
String Orchestra

9 Short Speeches.

9.30 THE AWAKENING, An Episode
(Communicated)

will be given for the first time.

10.0 General Talk and Refreshments.

Tickets, 2s. 6d. (including refreshments), to be obtained from—
The “W. T. Stead” Borderland Library, 5, Smith Square, Westminster, S.W.1

The London Spiritualist Alliance, Ltd.,
5, Queen Square, Southampton Row, W.C. 1

AN EXHIBITION OF OBJECTS OF PSYCHIC INTEREST AND BAZAAR AND FETE

are being arranged in aid of the Memorial Endowment Fund at

Caxton Hall, Westminster, May 20 and 21, 2.30—11 p.m.

OPENERS AND CHAIRMEN :

First Day: **SYBIL VISCOUNTESS RHONDDA.** **SIR ARTHUR CONAN DOYLE.**
Second Day: **SUSAN COUNTESS OF MALMESBURY.** **THE VISCOUNTESS MOLESWORTH.**

STALLS. SIDE SHOWS. COMPETITIONS. CHARACTER READING. REFRESHMENTS.
BLENHEIM ORCHESTRA.

Entertainments arranged by the kindness of

MRS. ALBERT CHEVALIER. **MR. ARTHUR VICKERS.**
MISS MURIEL PRATT. **MR. ERNESTO BARALDI.**

THE EXHIBITION.

By the kindness of **MR. J. S. JENSEN**, the President of the Society for the Promotion of Psychic Knowledge, Copenhagen, the Successful Exhibition recently held in that City is being transported *en bloc* to London. Additional British Exhibits will be on view.

APPORTS. PLASTER CASTS OF MATERIALISED HANDS (by kind permission of the British College of Psychic Science). **DIRECT SPIRIT WRITING. ORIGINAL PSYCHIC MS. NOTE BOOKS AND ORIGINAL PENCIL DRAWINGS THROUGH HIS OWN HAND OF THE CONTROLS OF THE REV. STANTON MOSES**, together with some of his possessions of special interest. **INSPIRATIONAL PAINTINGS. PERSONAL RELICS**, etc., etc.

A Catalogue giving full particulars of the Exhibits will be on Sale.

BAZAAR & FETE: Day Tickets, 1/2. Season Tickets, 1/10. EXHIBITION: Entrance Fee, 1/2. Prices include Tax.

NOTE TO MEMBERS: Gifts to the L.S.A. stall should reach 5, Queen Square, not later than Friday, **MAY 15**, and Home-made Cakes, specially asked for, on the mornings of **MAY 19 and 20**.

BOOKS THAT WILL HELP YOU.

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.O.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.
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.

MEETINGS.

Monday, May 4th, at 3 p.m.
Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.
MRS. J. CLEGG.

Tuesday, May 5th, at 3.15 p.m.
Clairvoyance, Public Demonstration. Members Free; Non-members, 2/-.
MR. T. E. AUSTIN.

Wednesday, May 6th.
4 p.m. Discussion Class, preceded by tea. Members, 1/-. Non-members, 2/-.
MRS. E. M. TAYLOR.

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

Thursday, May 7th,
7 p.m. Discussion Class.
Subject: The Double and Its Forms.
Leader: **MRS. F. E. LEANING.**

4 p.m. and 7 p.m.
Classes in the Practice of Healing—
MRS. OGILVIE.

Course of six: Members, 10/6, non-members, One Guinea.

Annual Subscription, One Guinea,
Payable on January 1st.

SEND REMITTANCE WITH ORDER.

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9.
Ministry of Angels.—By Mrs. Joy Snell. Paper Cover, Post Free, 2/3.
The Life of Sir William Crookes, F.R.S.—By E. E. Fournier D'Albe, D.Sc. Post Free, 25/6.
The Harmonical Philosophy: A Compendium of the Works of Andrew Jackson Davis. Post Free, 11/-.
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/-.
Arabic: The Language of Christ and the True Site of Calvary.—By Major R. A. Marriott, D.S.O. Post Free, 2/3.
There is no Death.—By Florence Marryat. Cloth, Post Free, 3/9.
What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.
The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.
Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.
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. Healop. Post Free, 2/3.