

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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THE STUDY OF THE SOUL.

We are inclined to think that many of the problems which beset students of psychic phenomena would be in a fair way of solution if the part played by the psychic or spiritual body were taken more carefully into account. Mediums and psychics are persons in whom the psychic body is more active than is the case with ordinary folk. They receive impressions on the interior organism and these, when conditions are favourable, are re-transmitted to the physical senses. Indeed, when the two sets of faculties—physical and superphysical—are in harmony the impressions made are probably simultaneous. Something seen by the psychic vision is by reflex action transmitted to the physical brain and so we have clairvoyance. There is great reason, also, to believe that the psychic body plays some considerable part in physical phenomena. We are not offering these statements in any dogmatic way, but rather as probable solutions of some of the problems involved. The clue to many, possibly most, of our problems lies in the study of man in the flesh—the embodied soul. An attempt to understand the powers of incarnate man is the best method of understanding the nature of man when discarnate. Indeed it is the only effectual way.

FAITH AND FINANCE.

Some time ago we quoted on this page the observation of a contributor concerning the tendency of workers in our movement to covet "financial security" rather than to rely upon "spiritual support." Soon afterwards we received the testimony of a veteran medium that in his many years' experience in the public exposition of Spiritualism he had observed that directly any society or group of workers ceased to rely upon the Unseen world for their inspiration and looked purely to material sources for support they invariably failed. That is very much our own experience. We know that such an attitude may seem unpractical and Utopian—a form of idealism likely to be received sourly by the enterprising and business-like promoters of propagandist organisations. Faith has rather fallen out of fashion to-day. Mr. George Bernard Shaw once replied to the statement that Christianity was a failure by asserting that it had not failed because it had never been tried! May we not say the same of faith?

NOTES BY THE WAY.

COME forth into the light of things,
Let Nature be your teacher.
—WORDSWORTH.

"ON STONY GROUND."

We are very much in agreement with the letter of a recent correspondent who remarks that some of our leading propagandists find a cause of complaint in the lack of general appreciation of their work. He finds the explanation in the fact that they are very often sowing good seed on stony ground. We can speak from close and extended observation when we say that there is still a good deal of stony ground even after the harrowing of the Great War. It is possible that some further harrowing will have to be done and that we shall get it in due season. Our correspondent remarks that "publicity can be gained either through the Press or by individual effort; the latter, though apparently slower, is the more effective and permanent." To our mind both methods are necessary. Individual effort in individual directions can do a great deal, but a certain amount of broadcasting must be done, and if the response is not always encouraging it is necessary to be patient. We have noted time and again cases in which a word in season seemed to have been thrown away, for it produced no perceptible effect at the time, but afterwards it proved to have sunk in and germinated. For we have many times seen exemplification of the proverb regarding the bread cast upon the waters that returns after many days. We are always impatient, however, of what we call indiscriminate propaganda. Our subject is broached sometimes in a vehement fashion in the ears of people who are quite obviously ill-disposed towards it, and whose indifference is sometimes inflamed to open hostility by the well-meant efforts of tactless propagandists, who lack a sense of the fitness of things and ignore the fact that there is a season for everything. Mrs. Primrose, in "The Vicar of Wakefield," told her son, Moses, after the affair of the gross of green spectacles, that he should have "known his company." It is as well to know your company before broaching our subject, which, although more generally acceptable than it used to be, has still its ill-wishers. They should not be regarded as enemies; they are, as a general rule, people who do not understand.

L.S.A. BAZAAR AND FETE.—We are asked to draw attention to the announcement on page 228 concerning the Bazaar and Fete of the London Spiritualist Alliance, to be held at Caxton Hall, on the 20th and 21st inst. As will be seen, the event has been organised as a means of aiding the Memorial Endowment Fund, to provide a new headquarters for the Alliance. Judging by the list of distinguished and talented people who will take part in the proceedings and the array of attractions, the Bazaar and Fete should be a great success. An important feature is the remarkable Exhibition of objects of psychic interest.

THE STORY OF THE FOX SISTERS RE-TOLD.

BY THE REV. DR. LAMOND.

The Irvingite movement, which has been referred to in these columns, began about the year 1828, and culminated in what is known as the Catholic Apostolic Church. The phenomena associated with the name of Mary Campbell, and which in their own way were remarkable enough, gradually fell into the background. As has been often remarked, Mary Campbell and her friends very nearly anticipated the later developments of 1848, which took place at Hydesville, Rochester, in New York State. It is recognised that at Hydesville the modern movement of Spiritualism began. But what actually took place in the experience of the Fox household is not so accurately known as it ought to be; and through the courtesy of the Editor of LIGHT I am able, from the pages of Mrs. Cadwallader's book, "Hydesville in History" (published in America), to supply that information to the more recent readers of this journal.

Haunted houses are not met with every day. But there is no doubt whatever that there have been haunted houses, and that haunted houses exist at the present time. It was only the other week that we read of Sir Arthur Conan Doyle's experience in a house in the neighbourhood of Piccadilly. In the Highlands, about thirty miles north from Oban, there is a house on the lonely moor where voices are heard and rappings and other phenomena take place. The experience of the Wesley family at Epworth Manse, in Lincolnshire, was amply substantiated. The ghost continued the knockings for nearly two months, from the 2nd December, 1716, to the end of January, 1717. The members of the Wesley family became quite familiar with the ghost, "Old Jeffrey" he was called. But if a number of clergymen assemble and in the name of the Supreme Powers demand that the ghost should depart, what marvel, if the ghost has any sense at all, that he should withdraw his attentions! Many people denounce "knockings" and raps as being an undignified method of communication between the visible and the invisible worlds. But what can any of us do if we go to a strange house and desire admission? We must ring a bell, or knock or do something to attract attention. It does not follow that we are emissaries of the devil because we do that! Yet, in former times, if any supernatural occurrences took place in a household it was at once assumed that such occurrences were the work of the devil! And this was the idea that was in the mind of Catherine Fox (she was only eleven years old at the time) when she made her astonishing discovery.

THE "HYDESVILLE RAPPINGS."

The little cottage at Hydesville had the reputation of being haunted when the Fox family moved into it on 11th December, 1847. A man named Weekman had occupied it before, and had left it on account of the noises and other disturbances he had experienced. The Fox family at the time consisted of the father and mother and the two daughters, Margaret and Catherine. The brother who later took a deep interest in the proceedings, lived at his farm about three miles away. The daughter, Leah, who afterwards became Mrs. Underhill, was in Rochester at that period as a music teacher. All these three sisters later developed marked psychic gifts. From the day that the Fox family moved into the house at Hydesville, mysterious rappings were heard. Mrs. Fox thought at first these rappings were caused by a shoemaker who worked beside them; and who by sitting up late would produce the sounds, but further examination and observation convinced her that they originated in her own house. The noises became more distinct and increased to such an extent that sleep became well-nigh impossible. After a series of sleepless nights the children were put early to bed. This was on the memorable Friday evening, 31st March, 1848. The noises became louder than ever. The children cried out, "Here they are again!" Mr. Fox tried the windows and doors to penetrate, if possible, the cause of the mystery. Meanwhile, the children were carrying on a continuous chatter. At length the youngest child, Kate, called out, "Here, Mr. Splitfoot, do as I do!" making a certain number of movements with her fingers and thumb in the air but without noise. What was her surprise when a similar number of raps were given. She exclaimed, "Only look, Mother, it can see as well as hear." The mother became interested. Addressing the viewless rapper she said, "Count ten." Ten raps were given. "How old is my daughter, Margaret?" asked the mother. The correct answer was rapped out. "How many children have I?" "Seven," was the reply. Mrs. Fox had only six children alive. She repeated the question and the answer again was seven. Then she added, "How many have I living?" Six raps was the response. "How many dead?" A single knock was given. Here was evidence of intelligence! And in this connection it is important to note that Margaret Fox, the mother of the Fox family, had a great deal to do with this overwhelming discovery. Her

daughter Kate, as has been stated, was only eleven years of age at the time, and had it not been that the mother followed up the discovery with an intelligent interest the observation of her daughter might have passed without any outstanding result.

It may be stated that judging from their photographs, John D. Fox, the father, was a man of great determination of character, whilst the mother has the appearance of many gifted mediums who are well developed in their proportions and at the same time endowed with more than an ordinary share of human kindness. We have known several of this type. Sir A. Conan Doyle, too, has remarked upon it.

THE EVIDENCE OF INTELLIGENCE.

This discovery of intelligence on the part of the unseen entity awakened the interest alike of the father and mother. They spoke of it to their neighbours; and the neighbours who came to laugh became solemnised in the presence of the mysterious sounds. The rappings took place, at first, only during the darkness, but on Sunday morning, April 2nd, the sounds were heard in the daytime, and by any who could get into the house.

The interest aroused in the neighbourhood was immense. As many as three hundred people would assemble around the dwelling. Bitter and extended controversies took place; some maintaining that the phenomena were mere illusions; others perceiving in the phenomena the beginnings of a new spiritual era in the history of mankind.

There was an estimable Quaker living in Rochester, Isaac Post, who was the friend of the Fox family. They appealed to him for guidance and he suggested that an alphabet should be used; that one knock should be understood to mean "No"; two knocks to mean doubtful, and three knocks to be regarded as meaning "Yes." The first experiment with the alphabet was a failure; but the second experiment yielded startling results. The family were informed that a great movement was about to begin and which would spread over the whole world.

THE MURDERED PEDLAR.

What caused the knocks to occur at Hydesville was the fact that the Fox sisters were psychic; and this was abundantly proved in after years. But there was another reason. A pedlar, named Charles B. Rosna, who deserves to be remembered in this connection, was the spiritual entity who produced the knockings through the mediumship of the Fox sisters. According to his narrative he had been murdered in that cottage some years before the Fox family had gone to reside in it.

And here comes in the curious part of the story. He had stated that the body was buried in the cellar, whereupon the investigators proceeded to dig in the cellar to find, if possible, proof of his statement. But whilst portions of hair and a part of a skull were found no actual skeleton was discovered. The murderers had buried the body close to the wall of the cellar; and then had built up another wall, thus lessening the size of the cellar but preventing the immediate discovery of the body by any subsequent occupant of the house. This wall was composed of stones which were used in building fences in the neighbourhood at the time of the murder. There was a measure of disappointment experienced that the actual remains of the murdered man had never been found; and this discovery was only made in the year 1904, eleven years after the last members of the Fox family had passed within the veil. The wall that had thus been built was of imperfect masonry; and whilst some children were playing in the cellar it fell down and in the space between the two walls the skeleton and a pedlar's pack were discovered, thus confirming the statements made to the Fox girls in 1848.

THE BEGINNINGS OF MODERN SPIRITUALISM.

Such in brief is the story of Hydesville, and the beginning of the movement of Modern Spiritualism. The Fox family endured great persecution, and finally moved to Rochester. As a rule the clergy were against them, but there were notable exceptions, and among their neighbours there were William Duesler and Titus Merritt, who nobly stood by them to the last. It was Isaac Post, the Quaker, who wrote to Horace Greeley, of the "New York Tribune," and through Horace Greeley's influence the Fox Sisters were taken to New York in 1850, with results that have vibrated throughout the world. It has often been said that Spiritualism is as old as the hills. True, but—at least in this our modern age—it was in 1848 that the clear conception first dawned upon the minds of men that intelligent and reliable communication could be maintained between the visible and the invisible worlds.

The father, John D. Fox, died in New York in 1865, and the mother, Margaret Fox, died in the same year, two

notable and venerable figures in the history of our movement. Ann Leah Fox Underhill, the second daughter, died in 1891; Catherine Fox Jencken, widow of Henry D. Jencken (who was at one time assistant to Sir William Crookes), died in 1892; and Margaret Fox Kane, widow of Dr. Elisha Kent Kane, the celebrated Arctic explorer, died in 1893.

FROM RILL TO RIVER.

When we stand beside a spring on the mountain side we may sometimes wonder what the spring will become—a nameless brook flowing on through unknown valleys, or a mighty river bearing on its bosom the argosies of a nation. The discovery of the Fox family in 1848 that intelligent communication with unseen intelligences could be maintained was as a tiny spring, but it has already become a great river fertilising the world of thought. What the ultimate result will be no one, in the meantime, can fully discern. In Spiritualism the uniting bond between Science, Philosophy, and Religion has been found. Science, Philosophy and Religion are merely different aspects of the abiding Reality; and so far from being opposed, are indeed, the complements of each other. It is the mission of Spiritualism to bring about this complete union and to remove the obstacles that still bar the way. How strange are the dealings of that Sovereign Power which controls the destinies of mankind! Who would ever have imagined that as the result of these strange happenings at Hydesville the heads of theologians would be shaking, and that scientists and philosophers would have to revise their fundamental positions? And the end is not yet. It is not even in sight. For when this channel of communication between the Seen and the Unseen worlds has been wisely and fully established, the errors that exist in every field of enquiry will gradually disappear; and Humanity in the ever-expanding light will be brought nigh to the feet of God.

THE ROSKELL-ADY LIBEL CASE.

VERDICT FOR COLONEL ROSKELL WITH £200 DAMAGES.

Full reports of this case having been given in the general Press, it is unnecessary to go into the matter at any length here.

As many of our readers are aware, a man calling himself Arthur Ady, though his true name is stated to be Taylor, carried on a long, systematic and malicious persecution of Colonel Roskell, formerly proprietor of the Delphic Club, Regent Street. The attack took the form of libels circulated wholesale through the post and by bills stuck up on the doors and walls—even sometimes in the street. Other persons associated with the Club were also the objects of Ady's vindictiveness.

The matter came to a head at the trial of an action in the King's Bench Division on Tuesday, 28th ult., before Mr. Justice Sankey and a special jury, when Colonel Roskell was the plaintiff in an action the object of which was to obtain an injunction restraining Ady from circulating libellous statements concerning the plaintiff as proprietor of the club.

Much of the evidence turned on the meetings held at the Club and the people connected with it, and the names of Mrs. Starl Bush (now Mrs. Wright) "Dr." Vanstone, the Right Reverend Bishop Robert King, and the Rev. Dr. Susanna Harris and others were brought into some prominence.

A number of questions were asked by the Judge, to whom some of the matters touched upon were obviously strange and new. "What exactly is Theosophy?" was one of his questions and Colonel Roskell explained that it was a religion started by Mrs. Annie Besant.

It came out in the evidence that Ady admitted to Detective Inspector Kirschner that he had been well paid for two years for doing the work, and that when arrested in Camberwell New Road a large number of libels concerning Colonel Roskell were found there. There had been thirteen convictions against Ady for fraud, and he had been recommended for deportation under the Aliens Act.

In summing up Mr. Justice Sankey is reported to have said that the libel was one of the most atrocious it was possible to imagine, and spoke of the defendant as a blackguard. It was common knowledge that there were a good many humbugs and charlatans who professed to be Spiritualists.

The jury, without retiring, returned a verdict for the plaintiff and awarded him £200 damages. Judgment for this amount with costs was entered, and his lordship granted the injunction asked for, restraining the defendant from further libelling the plaintiff.

After the verdict, Colonel Roskell's counsel said he was satisfied that Mrs. Wright (Mrs. Starl Bush) was a respectable woman.

ABOLITION OF CAPITAL PUNISHMENT.—Mr. Frederick A. Stringer (Didsbury, Manchester) writes: "As an old Spiritualist of 38 years, might I be allowed to ask you to urge your readers to write a postcard to their members of Parliament asking them to support a Bill now before them for the abolition of capital punishment."

IRISH NATURE SPIRITS.

ADDRESS BY SHAW DESMOND.

MR. SHAW DESMOND, Irish author and journalist, spoke to a gathering of members of the London Spiritualist Alliance on April 30th, taking for his subject, "The World Invisible."

MR. HENRY COLLETT presided.

MR. DESMOND said that for the Celt there was no such thing as an invisible world. For him the visible and the invisible were one and the same thing, or the two parts of one whole. If anyone said to the average man or woman in Ireland that there was no invisible world, he or she, however ignorant, would regard him as "cracked." It was strange to reflect, said the lecturer, that here in England to declare a belief in the invisible made one liable to be considered "cracked," and that by people who went to church as well as by materialists. At the same time, he thought we made a mistake, whether from the Celtic or the Anglo-Saxon point of view, if we imagined that those people who refused to believe in things outside what they could see and feel and touch, were extraordinarily ignorant. He thought that was an absolutely wrong attitude. Ten years ago he himself was strongly opposed to the materialists. Now he saw that they had their place in the cycle of evolution. And so that night he made a plea for greater freedom of thought and better understanding. (Hear, hear.) From the primitive stage man passed next to the intellectual, material stage, by a natural evolution. "That," said the lecturer, "is why I want you to be gentle in your judgment, because I consider this an absolutely necessary stage."

Some of the Irish peasants felt themselves in veritable touch with the air, the earth, the streams and the trees; these were part of themselves. It was impossible to call these people Christians, they had always been pantheists and pagans. At no time had the Irish people ever been Christians. Their belief in nature spirits—sidhes, fairies, banshees, undines—was not only ineradicable, but quite frankly an unchallengeable belief. They made no separation between fairies and human beings, except that they believed that fairies lived for a thousand years. They thought that a great part of the Irish were descended from a mixture of fairies and human beings. He himself was prepared to say that many people had something fairy-like in their eyes. He could see nothing against a fairy falling in love with a mortal, and certainly he could understand a mortal falling in love with a fairy. (Laughter.)

After a description of the Irish belief in changelings—babies changed in their cradles by fairies—the speaker went on to refer to Banshees.

"My own experience with a Banshee was this way. I remember as a boy that I was playing with two girls at an old farm in the South of Ireland. All at once we heard a long-drawn howl, like nothing else on God's earth. It cannot be mistaken for anything else. The blood curdled in our veins and we were petrified with fright at this terrible keening from over the sea. One girl said, 'It is a Banshee.' It was indeed a Banshee! That was my first meeting with a Banshee, and I have no doubt that it was one. I have been told that it is common in Sweden, but I have only heard of it in Ireland and Sweden."

Mr. Desmond spoke of Ella Young, a distinguished Irish poet, who had been a sensitive from childhood, and always in touch with nature spirits. On one occasion, she told him, at her home some thirty miles from Dublin, when lying on the sofa one afternoon, the latch of the door began moving up and down. She said in Irish—for fairies understand Irish—"Go away, I don't want to be bothered." As the movement continued, she went to the door and opened it and found a troop of fairies. They escorted her to the end of the garden path, and from there she saw an entrancing sight of golden splendour on the neighbouring hills. It was for this they had brought her.

And so, from story to story, the lecturer carried his audience with him into faerie realms. As he truly said, in Ireland there was no barrier between the visible and the invisible.

Some discussion followed, and the proceedings closed with a cordial vote of thanks to the lecturer, proposed by the Chairman and seconded by Capt. C. E. Briggs.

L. C.

HISTORICAL SPIRITUALISM.—I should like to recommend a book which has just appeared, to all who speak or write, on "Psychical Research and Spiritualism. In 'The Physical Phenomena of Spiritualism. A Historical Survey' (Two Worlds Publishing Co.) Mr. Leslie Curnow has given us, at the price of 1/-, a valuable book of reference. He has covered an immense deal of ground and supplied information on every phase of the physical phenomena, which is well authenticated, on the chief mediums whose services have made these manifestations possible, and on the later investigations under the guidance of scientific men in this country and on the Continent. His book is much more than a text book, for he has never lost sight of the significance of the phenomena and their relation to intelligent purpose. His comments on the facts are admirable.—H. A. DALLAS,

A THEOSOPHICAL VIEW OF SPIRITUALISM.

By F. E. LEANING.

"Modern Psychism." By G. Baseden Butt. (Cecil Palmer, 7s. 6d. net.)

This is a book which it is impossible to praise unreservedly, and unfair to condemn entirely. It suffers from a certain violence of tone and superficial enthusiasm, such as is common to young writers, but on the other hand it is sincere and ardent. Mr. G. Baseden Butt has approached the whole subject from the theosophic standpoint, and has discovered, as he believes, ample warrant in the literature of both psychical research and Spiritualism for the soundness of that system. His book is therefore an attempt to correlate the two by means of a display of extracts supporting as evidence the theory developed in the latter part of the book. Now this happens to be the path trodden by the present writer, who well remembers the early days when all this subject matter seemed an El Dorado of wonders, and all that glittered was taken for gold. To take a ready-made and all-embracing system, to look for corroboration and accept as such everything that fits in, is a process more fatally easy to-day than ever before, because of the mass of records that exist. One can find something to prove anything, and the mind will of itself ignore contradictory evidence, and still more easily the absence of any on specific points, unless it is naturally critical or has undergone training.

There is no evidence in "Modern Psychism" that any discrimination has been exercised in the choice of authorities, or any criterion applied to the quality of the experiences cited, nor even any trouble taken, in the majority of the cases, to give sufficient reference to enable a reader to verify the quotations or find the context of them. Careless and sloppy methods of this sort are no recommendation to any work, and indicate that in spite of his citation of great names, the author has not sat at the feet of the masters of psychical research, for this involves such training in accuracy and sound judgment as would have left their impress unmistakably. It is a pity, because this book is the first and only one of its kind to attempt to show the support which certainly exists for some of the assumptions of Theosophy, though very few Theosophists know either the strength or weakness of their position, or are aware of the problems which experimental psychology is steadily facing and mastering.

In spite of its defects, however, this book is graced with many attractive and interesting descriptions, with beautiful ideas, and sound advice on some points. The following are examples:—

Clairvoyance is developed by means of desire, and our first desire should be for a clear mind, a well-controlled intellect. Mental clarity is even more to be desired than any other power, and certainly should be striven for and acquired before psychic development is attempted.

Our second desire should be for keenness and accuracy of physical observation. The folly of desiring to see the spiritual worlds when we are habitually unobservant of our normal surroundings should be too obvious to require pointing out. Before we can hope to see angels, fairies, elementals, or discarnate human beings, we should learn to appreciate the forms of nature . . . and all the innumerable delightful sights, enchanting sounds, delicious tastes and odours of the natural world. For one of the primary purposes for which these things exist, is that of intensifying our senses, developing our powers of sympathetic contact and response, and thus of expanding the soul in joy (p. 293).

DINNER AT THE LYCEUM CLUB.

MRS. DE CRESPIGNY ON ART IN THE NEXT LIFE.

An interesting dinner was given by the Art Section of the Lyceum Club on Monday, April 27th, with Mrs. Ch. de Crespigny in the chair. Sir Frank Dicksee, President of the Royal Academy, was present, also Sir David Murray, Sir William Lewellyn, and several other well-known R.A.s.

The Chairman said she made no apology for referring to the Fourth Dimension, as other worlds were at present on everyone's lips and in most of the newspapers, and went on to explain the methods of art in the future state as it has "come through" to us. That here, after the *idea* of the picture has been conceived in the artist's brain, he takes a sheet of canvas and places on it pigments, some of which reflect certain light rays, some of which absorb them. He is really playing with waves in the ether, shortening some, lengthening others through the medium of the paints until he gets his effect.

On the next plane, we are told, he will manipulate the waves *directly* by an effort of *will*, producing his effect in the ether itself, no longer merely an illusion on a flat surface. It would almost be painting with the rainbow, and a further step in the power of creation through the imagination for those who have served their apprenticeship here.

The address was received with much interest.

THE "EMPTY TOMB" AND PSYCHICAL RESEARCH.

By SIR WILLIAM BARRETT, F.R.S.

I am sure many readers of LIGHT will join with me in thanking Miss Dallas for her valuable contribution which appeared in the issue of the 25th ult. Miss Dallas always writes in a reverent spirit and combines wise judgment with profound knowledge of psychical research.* The remarkable incident she relates, occurring in the gifted mediumship of Mdme. d'Esperance, I had forgotten, and it was doubtless new to many. This phenomenon consisted in the dematerialisation, and disappearance, of parts of the Medium's body; it is so incredible that one would have dismissed it as a pure hallucination, were it not for the confirmation it received from that critical and able psychical researcher, M. A. N. Aksakoff (or Count Aksakoff as he was often called), who was not, however, an ex-Prime Minister of Russia, as Miss Dallas states, but an able and generous Russian gentleman and a much esteemed corresponding member of the S.P.R. M. Aksakoff investigated this case thoroughly and wrote a book chiefly on the subject. M. Petrovo-Solovovo, an Hon. Member of the S.P.R., in his Obituary notice of M. Aksakoff (Journal S.P.R., Vol. XI., p. 48), thinks that this case of Mdme. d'Esperance was not worth all the trouble M. Aksakoff took over it; presumably he doubts its genuineness. I shall be very glad if any of your readers could help to clear up this ambiguity, as the case is one of supreme importance.

Recent scientific investigations have shown that gross matter, i.e., matter perceptible by our senses, is not *indestructible* as it has hitherto been considered, nor is it *indestructible* according to the remarkable and suggestive speculations of Sir Oliver Lodge. Hence contemporary evidence for the materialisation and dematerialisation of spirit forms can no longer be dismissed as utterly chimerical and unscientific. Miss Dallas (in her article in the "Quest") points out the important bearing of these facts on the New Testament records of the Resurrection of Our Lord. It seems to me, however, that Mdme. d'Esperance's experience, if *genuine*, removes one of the greatest difficulties pertaining to the miracle of the Resurrection—a difficulty which has been the subject of endless discussion amongst theologians. I refer to what is called "the empty tomb." There are, of course, many earnest Christians who have been perplexed and sceptical on the question of the disappearance of the physical body of Our Lord, but if the incident narrated by Miss Dallas could be confirmed by any more recent and trustworthy observations it would, to a large extent, remove this difficulty.

In conclusion let me quote Frederic Myers' well-known words in his great work on "Human Personality" (Vol. II., p. 288), viz:—

I venture now on a bold saying, for I predict that in consequence of the new evidence (afforded by psychical research) all reasonable men a century hence will believe in the Resurrection of Christ, whereas in default of this new evidence no reasonable men a century hence would have believed it. . . . Had the results of psychical research been purely negative, would not Christian evidence—I do not say Christian emotion, but Christian *evidence*—have received an overwhelming blow? As a matter of fact our research has led us to results of a quite different type. . . . The central claim of Christianity is thus confirmed as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier Spirit may well have used the eternal laws with a more commanding power.

MISS LOUISE OWEN'S MEETINGS.

Miss Louise Owen will speak at the Memorial Hall, Farringdon-street, E.C.4, on Saturday evening, the 16th inst., at 7 o'clock, on "The Message of Northcliffe." The Rev. G. Vale Owen will preside. Admission is free and all are welcome. Miss Louise Owen will also address a meeting in connection with the Bromley Circle of Psychic Study on Thursday, the 21st inst., at 8 p.m., in the Public Library, High-street, Bromley (three minutes from Bromley South Station), her subject being "How I know that Lord Northcliffe Survives." At this meeting also the chair will be taken by the Rev. G. Vale Owen. Admission is free. Silver collection. Inquiries should be addressed to Mrs. Stanton, Summerlands, Hayes Lane, Bromley.

A MAN'S true value consists in what he is, and not in what he has. Character—not reputation—is destiny.—E. P. P.

* I would especially commend to your readers an admirable article by Miss Dallas entitled "The Bearing of Psychical Research on Science and Religion," which is published in the "Quest" review for April.

LETTERS TO THE EDITOR.

MR. HANNEN SWAFFER AND PSYCHIC PROPAGANDA

SIR,—I should like, with your permission and without presuming to intrude into the Vallantine correspondence, to refer to some points in Mr. Hannen Swaffer's letter in your issue of the 18th ult. Mr. Swaffer deplors the fact that so many sitters with the famous mediums he mentions fail to recount the results of their investigations. He almost suggests that this laxity on the part of the sitters is mainly responsible for the position that Spirit Return is not universally accepted as an accomplished fact.

The note of disappointment in the letter, that more rapid progress is not being made, is common to all those for whom psychical phenomena have ceased to be an interesting study and have become a vital force.

Is it not possible that in our disappointment we are forgetting that the nebulous quantity we call "the world" is largely, if not wholly, made up of men like ourselves, who are only mildly interested in other persons' experiences? What the world needs is a closer acquaintance with practical experience, and how to provide this is the crux of the whole question.

Mr. Swaffer provides a portion of the solution himself in asking for less waste of mediums' powers and better organisation.

Without discussing the qualifications of the many mediums who do good work, travelling up and down the country, it will be readily admitted that, as in all other walks of life, there is a super-class. Those mentioned by Mr. Swaffer are, by all accounts, in the super-class, but unfortunately not only are they fixtures, but apparently they are allowing partial monopolies.

Mediums are free agents, so we are debarred from asking if this is fair, but if wider achievement is desired or the cause has any claims, we can ask if it is wisdom to concentrate in one place.

This same mild criticism might be extended to the front rank propagandists. I think that all in the movement will agree that they are doing their work finely and courageously, so much so that even mild criticism seems uncalled for. Still, sir, there is that note of disappointment coming from each and every one of them from time to time, and it has the tone of disappointment at lack of appreciation of work well and truly done. Greater effort or sacrifice should be unnecessary.

If the wound is there, there must be a reason for it, and I would respectfully suggest that perhaps it is because they are sowing good seed on stony ground.

If this suggestion holds good the obvious remedy is to change the sphere of activities and to come into the provinces.

True, most of the front-rankers visit various centres from time to time. We are very grateful for these privileges and fully realise the generosity of our visitors. I trust I shall not be misunderstood if I say that these visits are too much like "a flash in the pan" to have visible lasting effects. A more practical scheme would be to select desirable centres and work them systematically for a period by arranging a series of lectures by relays of front rank exponents, accompanied by as many super-mediums as possible. The essence of progression is that theoretical teaching must be accompanied by practical demonstration to its utmost limits.

Mr. Swaffer's chief lament is that there is lack of publicity, and he is quite right. Publicity can be gained either through the Press or by individual effort. The latter, though apparently slower, is the more effective and permanent.

I think that taking them in the bulk, the people in the provinces have more intimate friends than those living in London, and are accustomed to discussing their mutual interests in closer detail. This is only natural as they have fewer distractions.

So far as Press notices are concerned, the provincial papers have a larger news space in relation to advertisements than the London dailies, which are more than ever condensing all their news matter into headlines.

I venture to say that any lecturer coming into the provinces, prepared to acquaint his audience with a small number of convincing incidents and to devote the major portion of his discourse to elaborating the details that make them evidential—in short, to give a closely reasoned argument why the cases he cites point to spirit return and *nothing else*—will get a better Press notice than he would for a number of similar lectures given in London.

If you consent to publish this letter my hope is that it will lead to a helpful discussion that will bring to our leaders new viewpoints and help them to a richer harvest and so get rid of that note of disappointment.—Yours, etc.,

GEO. T. GILBY,

Joint. Sec.

Birmingham and Midland Society for Psychical Research.
34, Claremont Road, Handsworth.
April 22nd, 1925.

REINCARNATION AND DESTINY.

SIR,—Mr. H. T. Gardner says that I stated no spirit had ever claimed to have known a person in a former life. I did not. If he will refer to my article he will see what I said was: "No man has ever claimed to have received a message from a spirit who knew him in a former 'life.'" It behoves those who charge others with "inaccuracies" to be specially careful to guard against such themselves. I think this is a "lesson" he would do well to take to heart.

No sensible person would claim acquaintance with a spirit without some reliable evidence of identity. It is true I have received many messages from spirits who alleged they knew me, or other members of the circle, in former lives, but as not a scrap of corroborative evidence was ever afforded (unlike Mr. Gardner) none of us were ever bold enough to claim that we recognised the communicators or that the messages emanated from friends we had known in previous existences. This is what I meant and thought I had made sufficiently clear to any intelligent mind. I might add, if we cannot recall our past "life" with any degree of certainty whilst here it seems highly improbable that after the change called death we shall be able to carry our minds back and remember those we knew in two past incarnations.

With regard to his comparisons between Christianity and Buddhism or Brahmanism and Judaism, I might remind him that the truths of what is usually accepted as Christianity are not confined to the New Testament, and that in the case of Brahmanism and Buddhism the two faiths are so intertwined that nowadays the older is scarcely ever referred to as a separate religion. I have a standard work entitled: "The World's Great Religions," and Brahmanism is only alluded to under the heading of "Buddhism." Therefore, when I mentioned Buddhism, I meant both religions. This, however, is merely a side-issue and in no way affects my main argument that the theory of reincarnation was held thousands of years before the Christian era.—Yours, etc.,

AUBREY CLAIR.

MAGNETISM FROM THE EYES.

SIR,—Having read those interesting letters concerning the power of the eyes that recently appeared in LIGHT, I submit the following experience, which occurred some few years ago. Whilst a member of the Caerau Progressive Spiritualistic Society, South Wales, and taking part at an open-air propaganda meeting, as I casually scanned the faces of those who had gathered for the occasion (apart from Spiritualists) I became conscious of thoughts coursing through my mind that were in direct opposition to anything of a spiritual nature. As at that period I happened to be undergoing strict self-discipline with the object of developing mediumship, such thoughts naturally caused much anxiety.

In order to ascertain their source, that night I subjected myself to a severe mental analysis, but failed to discover the cause of, or reason for, what had taken place. During that same week, the experience still fresh in my mind, it occurred to me that I might possibly discover a solution, outside my own mental sphere, amongst those with whom I would come in daily contact. With this object in view, for a few days I mingled amongst those with whom I was little acquainted, and when possible endeavoured to meet the gaze of a few here and there, of both sexes, making a mental note of the various impressions which would cross my mind.

In very many instances the impressions were such as were foreign to my nature and trend of thought. From discreet enquiries and personal observation, I gathered that the moral life of those concerned agreed with those impressions that I received. Here, I must ask whether it is possible that thought waves conveyed between one person and another, through the medium of the eyes, are reflected upon the mind of each, yet both be unconscious of the fact? If so, this proves that the eyes do possess powers by which many unsuspecting and innocent people may be influenced for good or ill. In view of this I would be interested to know if any other reader of LIGHT has had a similar experience.—Yours, etc.,

WM. G. JONES.

Commercial-road, E.14.

"W. T. STEAD" BORDERLAND LIBRARY.—We are asked to call attention to the *Conversazione* to be held in Caxton Hall, Westminster, on Monday, the 18th inst., from 7 to 11 p.m. After the reception an attractive musical programme will be presented, followed by a Psychic Episode entitled, "The Awakening," which, Miss Stead states, is included by special request of her father and his band of workers on the Other Side.

LIGHT,

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

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

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

THE PSYCHIC FACULTY—AND SOME OTHER THINGS.

We were hearing lately a complaint concerning those who debauch themselves with the psychic side of things. It was doubtless a needed rebuke. We have certainly met those who seem to have fuddled their minds by excessive devotion to psychic sensationalism. But that is no reflection on psychism in itself. One may have a debauch of honey or of milk and other harmless things, and be equally the worse for it.

And as regards the psychic region itself, it is well to keep a sense of proportion. It is not the whole circle of life but only a segment of it. We shall never be able to make a new heaven and a new earth out of ectoplasm, telepathy, automatic writing and the like. Life itself is much more important than its phenomena, whether they are normal or supernormal. Nature at present shows no signs of replacing the everyday order of things by any revolution in favour of the extraordinary as opposed to the ordinary. We shall have to find our own way and do our own work. Such assistance and inspiration as we may gain from higher worlds will be strictly proportioned to our merits and fitness.

All the same, the psychic realm of which the world is only just becoming aware is intensely important, and demands the closest study and investigation. Some of us, indeed, are called to be specialists in the matter, and for these the necessary warning is that they shall not lose their sense of proportion, like the oculist or the aurist, of whom it was said that the world for these consisted entirely of eyes or of ears! Moreover, it is to be remembered that for the mass of mankind the only evidences of a life after death must be conveyed by psychic channels. There are other ways, but these are for the few.

Scientific and intellectual methods are of importance in the study of psychic faculty. But even these are very much more limited than many of their followers suppose. We have grown accustomed to hear denunciations of emotional people and indeed of the emotions generally. Those who disparaged the emotions did not apparently reflect that but for the

emotions they would never have been born. Not that this would necessarily have been a tragedy.

Of late we have witnessed some deplorable incidents which had their origin in an excessive or an indiscreet devotion to the psychic side of life. If we deplore these incidents it should be only mildly and moderately. It is so obvious that the psychic nature of man, so long suppressed and despised, when at last it came into its own should return with something of violence and impetuosity. As for the psychic movement at large, it is given to advance in a similar fashion. If it is snubbed, checked and set back from time to time, that is to prevent its proceeding more rapidly than is wise.

At the back of the Psychic movement is a larger one—the Spiritual. And Spiritual Law, like Natural law, makes no mistakes, moves with unerring precision, and brings everything at last to punctual fulfilment. It does for man everything that he cannot do for himself, but never anything that falls to his own share to perform. When his psychic and his spiritual senses are more fully awake he will perceive this more clearly than he does at present.

EXIT ADY.

On another page we give a summary of the case in which Colonel Roskell, at one time proprietor of the Delphic Club, was awarded £200 damages and an injunction in connection with the campaign of libels carried on by Ady (whom Mr. Justice Sankey characterised as a blackguard) against Colonel Roskell and other persons connected with the Club. This we hope will terminate the activities of a social pest. He spent money lavishly in circulating his libels, and it was admitted on his own part that he had been paid for the work. It would be interesting to know the identity of the person or persons who employed him as "hired bravo." Such a character must have been a fitting instrument for the work—very dirty work. We saw some of it going on at the time and wondered not only at its dastardly character and heartless malignity, but at the seeming impossibility, at that time, of putting a summary end to it. But there were difficulties. Ady showed himself a most elusive person, and the law could not easily be set in motion. Colonel Roskell is to be complimented on his courage and public spirit in bringing the aggressor at last to justice.

Of one aspect of the case we cannot speak with satisfaction. The partiality of some persons in the Spiritualistic movement for decorating themselves with rather cheap titles and degrees has more than once been the subject of derisive comment in the Press. It is better that a man should rely on his own personal merits for appreciation than flaunt distinctions which, however they may have been obtained, awaken doubts in the minds of observers. A "Reverend Doctor," for example, ought to be a passably educated person, and certainly would be if the honour had been of British origin. It is not well when a Spiritualist lecturer is described in the newspapers as "Dr." Dash, or "Dr." Blank. He had much better remain a plain "Mr." than court reflections of this kind. Our subject has sufficient to endure in the way of misrepresentation in the Press without going out of the way to invite and incidentally to justify satiric comment.

THE BIRD AND THE SOUL.

Oh happy bird, whose buoyant wings
Bear him awhile above the lowly ground,
In higher space he soars and sings,
Glad and responsive to the joys around.

Oh happy soul, whose half-fledged wings
Lift her awhile from earthliness and strife—
To glimpse the flash of light, that brings
Radiance and thrilling bliss on human life.

—C. B.

SIDELIGHTS.

"Nash's Magazine" for April has an exceptionally good article on "The Strange Other-World Experiences," of Alice M. Williamson. Near the end of the article she tells how one evening she was asked to join a circle for table manifestations:—

Now, I had mixed feelings about these table "turnings." I would be somewhat thrilled at the time, but later I would question their genuineness. To-night, after some not especially interesting "talk," the heavy bridge table we used began to move in an unwonted manner. It really seemed as if "hands" moved it, but not our hands. The room was brightly lighted. The agitation of the table brought us to our feet. There were three of us. If one had cheated, the others must have seen.

"Who is here?" we asked.

"Guynemer," the raps spelt out.

Guynemer, you will remember, was the greatest of all French airmen, their "ace of aces," and though he had said he would "soon receive the wooden cross, the one decoration he still lacked," he was, so far as we knew, alive and well.

But no, the table said. The message was that Guynemer had just been shot down and killed, across the border in Belgium. He came to us because of Miss Elsie de Wolfe. He knew that she was going to Compiègne, with her Ambrine. His parents lived there. He wished Miss de Wolfe to tell them that "all was well" with him.

We were excited, but incredulous. "If you are Guynemer," we said, "the great flier, you can make this table come off all its feet at once. Do so!"

Instantly the heavy table obeyed. It seemed that we could have counted "one, two, three!" while it was in the air. And again the same thing happened. Next day, the papers contained the news of Guynemer's death. He had been shot down across the French frontier, in Belgium.

We should like to quote from an article in the "Catholic Times" at greater length than our available space will allow; it is strangely free psychologically. Its author, dealing with a recent article on dogmas by Mr. James Douglas, of the "Sunday Express," states, "Mr. Douglas has no clear idea either of the meaning or the history of the term." Here are characteristic passages from Mr. Douglas's article as quoted by his critic:—

A dogma is not a thought. It is a decree. It is an edict. . . . It orders us to believe what a syndicate of theologians believed mankind ought to believe in order to be saved from eternal damnation. . . . Dogmas were made in those dark ages when thought was the monopoly of theologians armed with the authority of the Church. The theologians issued commands to the illiterate multitude.

Truth is a living thing that cannot be wrapped up in a verbal shroud and kept in a theological tomb. Each generation must think in its own way, and it is foolish to attempt to compel it to think in the way previous generations thought. The truth must be rediscovered and the process of rediscovery is not aided by the blind acceptance of definitions which are often contrary to common sense.

The "Catholic Times" replies:—

Some of this is mere unmeaning verbiage. If truth is a living thing it can be stated in verbal terms to living men and set forth in a creed, a definition or a treatise, or even made the inspiring motive of a prayer or an action. To talk of "verbal shrouds" and the "theological tombs" is sheer claptrap. But if truth had to be "rediscovered" from age to age it means that nothing is certainly known, and there has been neither a Divine Revelation nor a Divine Teacher.

The "Referee" of the 3rd inst. makes note in a leading article of the controversy going on between Lord Balfour, Sir Bryan Donkin and Sir Ray Lankester concerning telepathy, in which Sir Herbert Stephen has intervened with the suggestion that for practical purposes telepathy does not exist. The writer of the article, after quoting that gentleman's view that telepathy is "of so flickering, capricious and uncertain a nature that it will never be of solid or enduring use to human beings," administers a mild, but effective, rebuke by saying:—

That seems to us a very rash conclusion to arrive at as the result of an investigation, which the majority of scientific men have most unscientifically burked, and which the few exceptions have carried on for less than 30 years. . . . Unless great numbers of acute and entirely honourable people are either the victims of a childish delusion or are deliberately lying, telepathy is a fact.

As neither of these hypotheses is tenable, it is the business of Science to find the explanation, since every fact must be explicable somehow. Until it has done so it is very rash to assume that the power can never be made available for human use. Sir Herbert Stephen might have said the same of the twitchings of Galvani's frogs.

The "Evening Standard" (25th ult.) reports Mr. Valiantine as saying to one of its representatives:—

During my stay here, over a hundred well-known people have attended my sésances at Mr. Bradley's home, and nearly 7,000 applications have been received for accommodation at one or other of the sésances.

During the past three weeks some of the most important results we have yet had have been obtained. The most interesting perhaps have been the spirit voices obtained in open daylight, where the possibility of any trickery is absolutely ruled out.

Much interest is being manifested in the medical formulas for cancer and consumption which were recently obtained from spirit sources. These are now being studied by the doctors to whom they were dictated by a spirit voice at the sésance. I am told that they are entirely new to medical science, but are obviously upon lines likely to commend them to enlightened medical practitioners.

W. B. P.

"SCIENCE AT A FULL STOP."

LORD BALFOUR AND TELEPATHY.

Under this title the "Westminster Gazette" of the 1st inst. publishes an article in the course of which it says, "The old note of certitude in science has given way to the recognition of a sense of mystery which cannot be explained by known materialist facts."

Referring to the letter of Lord Balfour in the "Times" of the 30th ult. in reply to Sir Bryan Donkin and Sir Ray Lankester, the journal remarks that these two scientists represent "the survival of the Victorian dogmatic school in science which used to pair off with the dogmatic school in theology."

Continuing, the writer of the article remarks:—

The two scientists challenged Lord Balfour rather scornfully to justify some recent observations made by him on the subject of telepathy last year at a meeting of the Society for Psychical Research; and in doing this they quoted a number of admirable moral reflections from the late W. K. Clifford's "Ethics of Belief" on the abstract virtue of the pursuit of truth. Their purpose, as Lord Balfour sees it, was "to suggest civilly, if somewhat indirectly, that in expressing my conviction that science has not, as yet, shown how telepathic communication can be effected through any known agencies such as light and sound," he had been guilty of "an offence against social morality, and the 'Ethics of Belief.'" Lord Balfour's reply is to recall that so far back as 1894 he invited men of science to investigate the already large accumulations of observations on telepathic phenomena, and he contends that, in the present state of knowledge, science cannot explain such phenomena. Now, tens of thousands of people, who cannot bring themselves to find any proof of communications across the abyss, are conscious of some physical or psychic powers in mankind, or in nature, which enable thought-transference to take place without ordinary speech or even such a marvellous mechanism as wireless. When men of such acute critical faculties as Lord Balfour and Professor Gilbert Murray bring forth their own experience of such so far unexplained phenomena, scientists must either explain it in their own way, or they must leave laymen to enjoy the sense of wonder which it evokes. But from 1894 to 1925 science has been a full stop in this matter, and so the conclusion of mental miracle persists and even grows.

ALTOUN v. SAUNDERS LIBEL CASE SETTLED!

This action in the King's Bench Division before Mr. Justice Sankey, so fully reported in the daily newspapers throughout the country, was settled on Friday, 1st inst., by the defendant apologising to the plaintiff and agreeing to pay him £100 damages and costs as between solicitor and client. The action turned upon a complaint by Mr. Altoun that Mr. Saunders had alleged that he was worse than the medium Munnings, and had made certain allegations against Mr. Altoun's personal character.

Mr. J. B. Matthews, Counsel for Mr. Saunders, in announcing the settlement, said that it was "honourable and satisfactory." Mr. Saunders, he said, was an enthusiast in regard to the psychic qualities of Munnings and embarked upon a crusade on his behalf, although he (Mr. Saunders) was as conscious as Mr. Altoun of Munnings's errors. In this state of mind, and without due reflection, he had allowed his enthusiasm to carry him away from the point of discretion. The defendant desired to apologise to Mr. Altoun for what he felt on reflection was an unwarranted attack upon him. He withdrew unreservedly all the imputations against Mr. Altoun contained in the letter, and undertook that he would make no repetition of the charges.

Mr. Justice Sankey's comment was that, "All's well that ends well."

Mr. Holman Gregory having detailed the terms of the settlement, judgment was entered accordingly.

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.

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(Continued from page 212.)

He further tells us that "The Christian dead are not yet perfected—have not yet attained to the full rest and refreshment which has been prepared for them—therefore everyone who enters by baptism into that Church," etc.—and shares the struggle with sin "does so not to his own benefit only, but to the benefit of the Christian dead," as this contest "must be finished before the members of the Body of Christ can be clothed with perfect glory." (p. 91.)

At this rate the position of the "dead" is very precarious! He states also that "The fact cannot be denied, that at this moment there is hardly any religious truth in regard to which a greater amount of uncertainty prevails than in regard to the doctrine of a personal immortality, and the importance of that doctrine to a high estimate of man's present life." Quite so! This used to be true despite two thousand years of Christian teaching, but it is not true to-day, when all who truly seek it can obtain proof at least of *survival of individuality*—which is really what Milligan means!

Again he credits St. Paul with occupying his mind with longing "for the hour when they (the dead) now resting in their graves, shall be men again in the full enjoyment of the heavenly reward." (p. 112.) They are, apparently, *nothing* now! "The dead" referred to by St. Paul, he thinks "are followers of Christ now resting in their graves in the hope of the resurrection"! What a horrible thought! We regard the graveyards as the most empty of all places in the world. Just as was the tomb of the Christ when the angels asked that searching and rebuking question, "Why seek ye the living among the dead—He is not here." Again he says, "The time fixed in the Almighty's counsels for the rising of His saints has not yet arrived—they rest, they wait." (p. 125.)

Though he has a dim idea that somehow our resurrection bodies will not be quite the same as our flesh bodies are here, yet he has no conception that already we have that ethereal body permeating our gross flesh body, and so he says "Not until the second Coming do they actually receive the spiritual body." And when the Christ comes then the believers will be with Him "however long they may have slept in their graves, in whatever uttermost parts of the earth or of the sea they dwell when the trumpet sounds, not one of them shall be lost."

Let us now turn to the Rev. W. J. Sparrow Simpson, D.D., author of "The Resurrection and Modern Thought." He thinks that it is quite open to question whether ordinary human beings could bear with impunity the sudden apparition of one risen from the dead. It would be a tremendous strain on the nerves of ordinary people—"likely to cause so serious a shock as perhaps to inflict a permanent injury to the mental and moral balance of the recipient."

He thinks that the Christ had to exercise this caution so as not to alarm the disciples. He says that the difficulties of recognition of the risen Christ "suggest the objective nature of the appearances—if the Christophanies had been mere self-generated visions, surely there would be no hesitation or uncertainty who the figure was." This is true as far as it goes—but our modern experience goes to show that there were other reasons for this lack of recognition. As a materialising spirit the Christ could produce just as much, or as little, of the marks of identification, as He chose and the psychic power available at the time would permit. It would appear that sometimes He showed the marks of the wounds and at other times not, another point which helps to stamp the records as genuine. Simpson speaks of the "contradictions" presented by the Christ's "risen body"—that it was solid yet went through closed doors, etc., but all his remarks thereon show ignorance not possible in anyone who has studied psychic phenomena.

At times Simpson makes statements which agree with our own ideas, such as when he says, "The historian of St. Paul's conversion is perfectly clear in his views of the objective nature of the Appearance near Damascus. He reports a number of dreams and visions but distinguishes them with remarkable clearness from this experience of St. Paul." (p. 146.) But later he detracts from the interest of this phenomenon to us by leading us to infer that the Christ's case was unique—His resurrection is but a result of His divinity! He even goes so far as to say that belief in the Christ's resurrection will not be retained "unless it becomes the ground for belief" in His Divinity, and that the Unitarians have failed to "establish Christ's resurrection without His Divinity."

If this be so the Higher Critics must have undermined the records even more than I had supposed possible! To

us there is no connection whatever between the facts of this most important event of His career and the merely theological speculations as to His Divinity. The two things are entirely different, and in the very nature of the case one may be demonstrated by its kinship with other modern phenomena, whereas the other can never be comprehended by, nor demonstrated to, our at present limited minds. If it were possible to demonstrate His divinity (in the Orthodox acceptance of that elastic word) we should be no nearer proving the genuineness of the resurrection appearances, which rest on the ancient records backed up by modern scientific research.

In reference to this I quote Simpson's remark on p. 292, "If Jesus Christ is a human being and nothing more, the evidence that He rose from the dead will appear comparatively weak, perhaps incredible." In view of such a statement by a prominent theologian do we not see the vital need for the enormous mass of splendid evidence for survival produced by Spiritualism and Psychic Science?

Had these learned men left their books alone and attended a few practical demonstrations of survival they would then be in a position to judge of the credibility or otherwise of certain supernatural—not "supernatural"—phenomena; and they would not see "difficulties" and "contradictions" where none exist.

The author I am at present quoting makes other assertions without foundation. Thus he says, "That, the differences between the more materialistic aspect of the Evangelist's account of the Lord's Risen Body, and the spiritual body of St. Paul's doctrine, is very great, is undeniable. The question is, Can they be reconciled?" What nonsense! The Evangelists described exactly what happened—the recorded phenomena—whilst St. Paul gives us his explanation of those phenomena and the nature of the celestial or ethereal body. There is no contradiction and the accounts are wonderfully accurate.

He is equally misty as to the future life and its conditions, as he says (p. 415). "Life under non-terrestrial conditions must mean that the whole existing outline and form of man will disappear. The thought—that the form will survive while the organs of the same body are changed—cannot be consistently maintained." It would be interesting to know what shape he thinks we are to have!

Further, he tells us that the spirit is not furnished with a body entirely new and unconnected with the old—what Goulburn calls "the essential basis" of the present organisation "forms the substance out of which the future body is developed." Not in the manner that the writer evidently imagines. It is true that the psychic body is interpenetrating the physical body during life but it is different in substance and particles, and leaves entirely at death. And not at all like Simpson says, "It is derived substantially from the body which dies. And it is this which constitutes its identity, and justifies the very term Resurrection." (p. 415.)

Spiritualists generally all over the world have adopted the far more correct term of "survival" rather than use that of "resurrection"—though for many years to come I suppose "resurrection" will be the popular designation for the survival of the spirit in an ethereal body, after the change called death. He rightly says that neither St. Paul nor Origen thought that the same body which had died would be raised. But he adds that "the difficulty still remains that the report of the Evangelists presents characteristics exactly opposed to St. Paul's doctrine of the spiritual body"—as I have previously shown, it does no such thing. He seeks to reconcile these imaginary contradictions by assuming that the "one same glorified body is made instrumental in such a form that earthly mortals are enabled to discern it," that the Evangelists are historians and recount the re-entrance of Christ into earthly conditions without touching on theological problems, whereas St. Paul deals with the essential condition of the Body of Christ in the risen state. The Evangelists do not, he says, describe the usual resurrection body used in the future life at all; it was not that body's normal state but a temporary manifestation of it, and it does not "really tell us anything of the resurrection body in its natural state." There are gleams here of truth, though so mixed up with error that it is hard to disentangle!

It is worthy of note that this gleam comes from the work of Sir Oliver Lodge, whom he quotes and says, "St. Paul's conception of the spiritual body is much more akin to that of Sir O. Lodge than to the crude materialistic conceptions of popular theology"—this after giving the latter's description of the psychic body.

After quoting Myers, he makes the astounding remark, "I believe that there is a high moral value in an undemonstrated immortality." In the first place, no one can demonstrate "immortality"—and we only claim to prove survival, which is quite enough to go on with! He gives his curious reasons thus: "Immortality is better left unprovided with any scientific foundation; better left to be individually appropriated, according to individual earnestness by moral effort, rather than forced by experimental evidence of a purely external kind, upon all alike, indiscriminately and apart from the question whether the fact would be to their spiritual gain or loss." How could a human being be spiritually damaged by knowing that survival and personal responsibility for good and bad actions is a fact?

He suffers from another fallacy when he states that "the curious feature of this attempt to establish immortality on a scientific foundation is that it divorces immortality from God. It is an attempt to establish telepathic intercommunication with human beings; it is distinctly not a search for communion with the living. Rather it appears as a definite substitute for the latter.

And he continues, "The phenomena of Spiritualism as a rule leave God out—thus the search is restricted to the human. Survival, then, and immortality are separated from religion." All of which is beside the question, for one might just as well say, "Science leaves God out," or history does not concern itself with God! Yet despite this he says on p. 445 that "The modern mind will not assent to the proposition that the Resurrection of Jesus is as certain as any other historical fact—to withdraw it from the sphere of Religion and reduce it to the level of mere history—would destroy its worth. It is really of great importance that Christ's Resurrection cannot be made as certain as any other event in history. Belief in it must ultimately depend on a judgment of its worth—Christ appeared exclusively to His friends. This is not external history for the unbelieving. These appearances are for the believing alone."

This idea of faith in the resurrection would about fit the child's definition of it as "believing something you know isn't true."

It was not *this* kind of faith that enabled the martyrs to face death with a song on their lips and the light of a Great Certainty in their eyes! No! It was their conviction, founded on actual demonstration, that survival was a *fact*—a fact just as certain as their own birth into this world. If St. Paul and the other Apostles had gone to the world with such a remark as the one I have quoted, would anyone have listened to them? Would Christianity have ever become a world-religion? Their message was altogether different. "We testify to that we have seen, and our hands have handled," says one. "There came such a voice to him from the excellent glory—this voice we heard come out of heaven when we were with Him in the holy mount," writes St. Peter (II. Epistle i., 17-18). And again, "We cannot but speak the things which we saw and heard." (Acts iv.)

The very reason why Matthias and Justus were put forward to fill the apostleship left vacant by Judas, was because they had witnessed the appearances of the Christ after crucifixion, together with other events of His career. "Of these must one become a witness with us of His resurrection." (Acts i.)

The author of Acts tells us that the Christ "showed himself alive after His passion by many proofs, appearing unto them by the space of forty days." (Acts i.) And again, "With great power gave the apostles their witness of the resurrection of the Lord Jesus." (iv., 33.) There was no doubt or hesitation here, no nebulous faith in visionary surmises, no desire to compel faith in others apart from reasonable evidence.

The Rev. A. W. Robinson, D.D., says truly that, "If the resurrection is to go, then Christ goes, and not less surely the historical Jesus."

Latham and Dr. Westcott discard the old idea that it was the literal dead flesh body of the Christ that appeared, but they have no conception of the true facts of the case.

Another attempt at explanation is given by Bishop Gore, who says that "The risen Body of Christ was spiritual—not because it was less than before material, but because in it matter was wholly and finally subjugated to spirit, and not to the exigencies of physical life. Matter no longer restricted Him or hindered. It had become the pure and transparent vehicle of spiritual purpose. His material presence is absolutely controlled by His spiritual will." All of which shows that the Bishop does not understand the nature of the resurrection phenomena at all! He seems to believe that it actually was the same body that had died, only that in some miraculous way it had become "spiritual." If so it becomes at once different altogether from the psychic body of ordinary human beings, and thus the whole phenomena is useless as a triumphant demonstration of survival! That is, our survival!

A very few theologians seem to have been on the verge of the truth. I therefore close with a quotation from one; Samuel Horsley, Bishop of St. Asaph, wrote in 1815 much on our modern lines. He says that the Greek text usually translated "showed Him openly, not to all the people" should be "Him God raised up the third day, and gave Him to be visible," that is not openly visible to all men but by special will to a few. He produced the marks of suffering as evidence to His disciples. This is, of course, our own explanation of the wounds—there were no wounds in His psychic body. Mary apparently did not see them or she would not have "supposed Him to be the gardener," she then recognised Him by His voice and particular manner of addressing her. It was only later, when He materialised more perfectly that we are told of the marks in His hands, feet and side.

In conclusion let me say I have given many quotations because I think it a more convincing way of driving home my point than merely giving my own version of the attempts of these divines and others to explain that which to us needs no "explanation" other than the records of the New Testament as contained in the Revised Version.

RAYS AND REFLECTIONS.

In the remarkable case of the missing mountaineer, more than one paper has expressed its dissatisfaction because the medium through whom the communications leading to the discovery of the body were received, was so shy of giving information to the Press. But those who remember how the Press have been accustomed to treat communications of this kind in the past will not find the least cause for perplexity. Some people (strangely enough!) do not like to have their views and experience received with ridicule, and if it had not been for the efforts of the old veterans of Spiritualism who were willing to face derision and persecution to testify to what they knew to be true, Spiritualism would not be where it is to-day.

In a recent address Sir Arthur Conan Doyle remarked on theology as something which has so fogged the human mind that it has difficulty in receiving any reasonable accounts of a future life. I do not know whether Sir Arthur remembers that this was the complaint made by that great prose writer, Walter Pater, who said—I cannot recall his exact words—that theology has so distorted the evolution of reason in mankind that it might be centuries before it could regain its natural expression.

Our humorous contemporary, "Truth," referring to Madame Blavatsky as "one of the authoritative lights on Theosophy," remarks that "the Grand Lamas of that system regarded, and still regard, poor *Harriet* as merely a well-meaning but considerably ridiculous amateur." This may be so, but why "Harriet"? This is calling the great Theosophist "out of her name" with a vengeance. We have always known her hitherto as Helena.

The "gloomy Dean" on his arrival in New York the other day is reported to have said that Divine Healing was "humbog" and Spiritualism "thoroughly bad." We could wish that the Dean's intellectual brilliance—which is undeniable—was not so frequently clouded by spiritual fogginess. The fact that the "Mauretania," on which he travelled, was held up by a fog at Southampton and again on reaching New York, is said (by the "Daily Express" correspondent) to have led to the stewards believing that he was "hoodoo" (i.e., a bringer of bad luck). The fogs were distinctly appropriate!

I met the late Mme. Olga Novikoff but once and that was in her later years when she lived in comparative retirement. Notwithstanding her age, she still displayed evidence of that strong will and keen intellectual perception which first brought her into a prominent position. But she also showed signs of being rather disillusionised, for the war had wrecked many hopes. To the present generation she was little more than a name, although some of us can recall the days when she was a great figure in the politics of the day, the friend of many famous men and women and a writer of powerful newspaper articles under the initials, "O. K." Miss Felicia Scatcherd (who is now in the United States) knew her well, and has some interesting reminiscences of her, some of them, I believe, relating to her psychic experiences.

My recent remarks in this column on the power of numbers in personal lives have brought me the following interesting particulars in which the number 26 comes out prominently, from a lady, H. S., who tells me that her father and mother were engaged on August 26th, that she herself was engaged on August 26th, and that her daughter's engagement took place also on August 26th. She was born when her parents were 26 years of age, her daughter was born when she herself was 26 years of age, and her daughter's daughter was born when her daughter was at that age. She landed in America to be married on April 26th and left America seven years later on the same date. By this time she had observed the curious influence of the number, and had tried to avoid leaving America on that particular date, but the ship was delayed two days in leaving port. She entered her present house on August 26th, and the last letter received from her son who was killed in the war was dated July 26th. At her daughter's wedding, the wedding guests, including the bridegroom, numbered 26, many not being able to come who had accepted an invitation to the wedding. The railway pass for their honeymoon was numbered 26, and finally the lady's maiden name, taken in alphabetical numbers, totals 26. This is all very curious, but I suppose the sceptic would point to it as a case in which the events selected were only those that showed the influence of 26. Even so, it strikes me as a rather remarkable record.

D. G.

ON THE SENSE OF BEAUTY.

BY THE REV. F. FIELDING-OULD, M.A.

Beauty is truth, truth Beauty—that is all
Ye know on earth, and all ye need to know.

—KEATS ("Ode on a Grecian Urn").

Those who have a vivid sense of beauty find the faculty starved in this world, and for town dwellers a parsimonious dole barely takes the edge off the appetite. The weary monotony of the buildings, broken occasionally by Wren's frantic efforts to find a new design for a church steeple, is only slightly relieved by the pretty goods displayed in the shop windows. There are days when our neighbour's face offends us. It is generally when an east wind is blowing; he may have the seven cardinal virtues, but we don't like his appearance. To travel in an omnibus for a mile or two is a painful experience, and we rejoice that the seats are now turned sideways, so that we cannot see our fellow-sufferers. There are days when we shudder at the exceeding ugliness of our kind, who should know better than to step abroad to the destruction of our mental content. Now and then a dainty figure flits across the road and turns upon us the face of an angel, but it is all too seldom. Meanness of spirit, the grasping and selfishness and greed, and uncleanness of the soul, the animal habits of a long ancestry of wrong-doers, have succeeded in perpetuating the main characteristics of our arboreal forefathers. We are an exceedingly ugly race, and what can we expect of those who are but slowly emerging, among the mists of illusion, from the material slough, and who share a world with the crocodile and the cockroach, a world where revolting murders are still committed, and where Society in cold blood revenges itself by breaking the necks of their perpetrators. We cannot expect pretty flowers to spring from such a dunghill. Some day, sooner or later, we shall find ourselves in a world where everybody and everything is beautiful, graceful, well-proportioned, sweet of face; there will be no deformities, no dwarfs, no ankles like piano legs, none bald or flat-footed, and what a relief it will be! The spirits tell us that we shall grow young again, ebb back to our prime, and that may console those of us who are getting old and are the worst examples of the grotesque. We are used to things as they are, and most people never very strongly visualise anything better; they are not offended by distorted faces or a slouching gait, they can sit in a dress circle and look down upon the bald-headed people in the stalls, like a basket of eggs, without their sense of beauty being revolted, and they do not realise the joy of an existence where the sensitive eye is never provoked. The spiritual body, we are assured, is sufficiently ethereal and transparent to exhibit the virtues, where there are any, of the inner man. If we are devoid of graces we shall have to live among ugly surroundings for another period, and no doubt some of the dwellers of the hells are of a frightful hideousness which only a Shakespeare could qualify. The cruelty of a Lenin, the blasphemy of Zanolieff expressed in form and colour, would be enough to startle Primrose Hill into a fiery volcano and shake the Tower of London to the dust. Let the lover of beauty take heed that he also love Truth; there are creeping ghosts and ghouls in the shadows of the desolate land, which one would rather not encounter.

AND STILL THEY COME!

The comparatively few amazing people in the world to-day who either deny the fact of spirit communion, or who say it is true, but pernicious, continue to provide the seasoned Spiritualist with gratuitous amusement.

They mix up the words "Spiritualism" and "Spiritism" in a delightfully incoherent manner; they claim intimate acquaintance with all natural laws, and positive friendship with all Truth, and then in their sweet, egotistic ignorance, they consign Spiritualists and Spiritists to perdition after "the invisible foe is in possession of their souls" (whatever that may mean!). And now Dr. Max Kroning, the eminent Neurologist, is quoted as saying in a recent speech at Dresden:—

Even the amazing imitations of the speech and habits of the dead and the disclosures of secret thoughts and happenings—so prevalent in Spiritistic séances—can be explained on the basis of purely natural laws.

Which provokes the question, "Who said they couldn't?" Are natural laws limited to this phase of existence? Divines and scientists, not to mention philosophers, have again and again spoken or written of the oneness of life, the continuity of life here and hereafter, and also of the naturalness of life on the different planes of existence. Why, then, all this pother; this confusion of terms; this resurrection of antiquated errors; this manifestation of the spirit that denies? The Spiritualist of to-day can readily give the reason for these vaporous outpourings; it is because the truths of Spiritualism are now getting more widely accepted than ever before, that these ignorant opponents are turning previous to running away, and are delivering their Parthian shots, which miss every time.

LEIGH HUNT.

THE INTELLECTUAL RECTITUDE OF RICHEL.

In the "Quest" for April, Miss H. A. Dallas writes on "The Bearing of Psychical Research on Science and Religion," and in the course of her article refers to the researches of Crookes with the medium, Florence Cook:—

Very wonderful were the results obtained in his own house, and tested repeatedly with accurate scientific care. He affirmed that again and again he saw, touched and talked with a being who was not the medium, and who vanished as mysteriously as she appeared. He saw her and the medium side by side; he photographed her; he felt her pulse and registered her heart-beats. The account was published in 1874. Twenty-five years later Professor Charles Richet, referring to this publication, said:—

In my servile respect for the classic tradition, I mocked at what was called Spiritism; and after reading the astounding statements which Mr. Crookes had published, I allowed myself—and here do I publicly beg his pardon for it—to laugh at them as heartily as almost everyone else was doing. But now . . . I beat my breast and cry *Pater, peccavi!* How could I suppose that the *savant* who has discovered thallium and the radiometer and foreshadowed the Röntgen rays, could commit gross and inexplicable blunders, or allow himself to be duped for years by tricks which a child could have exposed. ("Proceedings S.P.R.," July, 1899.)

Later, before the British Association, Sir William Crookes re-affirmed his testimony, and said that he had nothing to retract.

CURRENT ITEMS.

Sir Arthur Conan Doyle is to visit Belfast this month and will deliver lectures there on the 12th, 13th and 14th inst.

The "Letchworth Citizen" of the 24th ult. gives a two-column report of a fine lecture by Mr. Aaron Wilkinson, at Letchworth, in support of Spiritualism.

In a long editorial article, the "Church Times" tells us that "according to Spiritualism the departed may be required to manifest their presence at almost any time."

From the "Dundee Advertiser" (24th ult.) we learn that Mr. Norval Scrymgeour gave a causerie on "Auld-Farrant Things," under the auspices of the Dundee Spiritualist Society.

The "Islington Daily Gazette" reports that the Borough of Hornsey Spiritualistic Fellowship has been formed, and that regular meetings will be held in the Felix Hall, Crouch End.

The "Bromley District Times" reports a lantern lecture by Mr. Leslie Curnow on "Spirit Photographs," at the Bromley Public Library, under the auspices of the Bromley Circle of Psychic Study.

Mr. J. R. Gordon, Vice-President of the American Society for Psychical Research, is now visiting London and has paid us a call. He has also met several leading representatives of Spiritualism and Psychical Research.

According to "The Daily Chronicle" (27th ult.) Mr. Caradoc Evans feels that the dramatic possibilities of Spiritualism have not yet been sufficiently exploited; so he is writing a play on the subject, calling it "Spirits."

On the subject of Healing, R. Acland Troyte, in the "Commonwealth," writes: "The regular practice of these three habits—the habit of thinking health, the habit of daily laying ourselves open to the inrush of the life-giving spirit, the habit of making our communions with a definite intention of securing physical health will, I venture to believe, be found to be a wonderful and blessed help to maintaining a healthful condition of the body."

Mr. Harry Price, on his visit to Paris last week in connection with the National Laboratory of Psychical Research, was entertained at dinner by Madame Pâtonôtre (widow of the late French Ambassador to the United States. Among the guests were Count and Countess Boni de Castellane, Comte Guy du Bourg de Bozas (who read a paper at the Copenhagen Congress on "Electricity applied to Ectoplasm"), Mr. J. R. Gordon, Vice-President of the American S.P.R.; Dr. Osty, Director of the Institut Métapsychique and M. René Sudre. The dinner was followed by a long and interesting discussion on psychic matters.

SPIRITUAL EVOLUTION.

Life is the expression of evolving Spirit under conditions suitable to the period of its evolution. Thus, it appears as one principle under divisions according to the point of consciousness attained; comprising the entire organic and possibly the inorganic—if we agree that a complicated orderly and unerring activity indicates such—upon which all its organic activities stand, and from it evolve.

From this point of view our plane may be described as spiritual—alive in many and varying degrees of consciousness. Spirit in abounding and complicated activity working towards its highest expression through a series of experiences under disciplinary restraints fitted to its condition. Beyond these restraints there is freedom to expand which reaches its highest stage (planetary) in that of the human, where realisation of individuality may be experienced.

This line of thought brings us face to face with our responsibilities towards all degrees of consciousness beneath ours. If these responsibilities are ignored might there not occur a deterrent reaction on the human advance? One feels inclined to proclaim the Brotherhood of Spirit instead of that of Man.

GLENSHESK.

BELFAST PSYCHICAL RESEARCH SOCIETY.—Mr. T. C. Austin, of London, conducted a successful week's work at Belfast under the auspices of the Belfast P.R.S. Séances were held daily, and at almost all the sittings lights appeared moving within the circle. At some of the sittings the light developed into a luminous cross plainly visible to all the sitters. Direct voice manifestations were also obtained and very evidential tests of identity were given to different sitters.—R. A. B.

"PSYCHE."—Items of considerable interest to psychical researchers will be found in the current issue of "Psyche." A highly-critical article by A. M. suggests several loopholes in the recent experiments in thought-transference carried out by Professor Gilbert Murray. The writer maintains that all the results could have been achieved by normal means, and concludes by stating that: "Until this medium consents to sit under controlled conditions his powers, however real they may be, can be given no credence." Dr. A. A. Roback contributes the latest intelligence concerning American psychology and discusses the psychic powers of "Margery," with whom he sat in the early days of her mediumship.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—May 10th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Edith Clements. Wednesday, May 13th, 8, Mrs. Fillmore.

Croydon.—*Harewood Hall, 96, High-street.*—May 10th, 11, Mr. Percy Scholey; 6.30, Mr. Ernest Meads.

Camberwell.—*The Central Hall, High-street, Peckham.*—May 10th, 11, service; 6.30, Mr. W. Ronald Brailey. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 10th, 7, ———. May 14, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—May 10th, 11, public circle; 6.30, ———. Thursday, May 14th, 8, ———.

Peckham.—*Lausanne-road.*—May 10th, 7, Mrs. M. Crowder. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—May 10th, 11, Mr. Wm. Turner; 7, Mr. and Mrs. Pulham.

Central.—144, High Holborn, W.C.1.—May 8th, 7.30, Mr. G. Botham. May 10th, 7, Mrs. A. Beaumont-Sigall.

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 10th, 6.30, Service, Holy Communion, address, Rev. John Lamond, D.D. May 13th, 7, Healing.

NEW BOOKS RECEIVED.

"Our Many Lives, Here and Elsewhere." By J. H. M. C. W. Daniel Company. (6d. net.)

A Tudor cottage on the Chiltern Hills offers hospitality and real comfort for week-ends or short holidays at moderate terms. Equidistant 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
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Caxton Hall—Monday, May 18th—7—11

Hostesses—Mrs. Champion de Crespigny, Mrs. Kelway Bamber,
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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

9.15 "THE AWAKENING."
A Psychic Episode (Communicated)

will be acted for the first time.

10.0 Short Speeches, 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

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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.** **GARSCADDEN COLLECTION OF SUPERNORMAL PHOTOGRAPHS, 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.

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

MEETINGS.

- Monday, May 11th, at 3 p.m.**
Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.
Mrs. ANNIE JOHNSON.
- Tuesday, May 12th, at 3.15 p.m.**
Clairvoyance, Public Demonstration. Members Free; Non-members, 2/-.
MRS. WESLEY ADAMS.
- Wednesday, May 13th.**
4 p.m. Discussion Class, preceded by tea. Members, 1/-; Non-members, 2/-.
“ELVIRA.”
7 p.m. Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.
MR. HARVEY METCALFE.
- Thursday, May 14th.**
Mr. T. DUDLEY PARSONS, B.A., Barrister-at-Law. —“Evidence and Personal Experience.”
Chair: MRS. KELWAY BAMBER.
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,
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- 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.
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