

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

Down through the world of infinite bitterness,
 And o'er the mountain from whose beauteous summit
 The eyes of my own Lady lifted me,
 And afterwards through heaven from light to light,
 I have learned that which if I tell again
 Will be a savour of strong herbs to many.
 —DANTE'S "DIVINE COMEDY" ("Paradiso," XVIII.)

"SEDUCING SPIRITS."

We have before us a letter, presumably intended as an admonition. It leads off with a reference to I. Timothy, chapter iv., which commences:—

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

We fail to see the point if it is designed as an argument against spirit communication. This was known and practised amongst the first Christians, otherwise there would have been no meaning in the warning given by Paul to Timothy against a certain class of spirits. We are quite familiar with the chapter and in reading it have been rather perplexed by the description of the seducing spirits and their doctrines—"forbidding to marry and commanding to abstain from meats," which on the face of it would seem to contain a special condemnation of the advocates of celibacy and vegetarianism! Those who quote texts with rigid and literal applications are always on dangerous ground. The Bible should be read not only with reverence but with intelligence and charity. We do not regard it as an armoury from which convenient weapons can be selected for use against those who differ from the Bibliolater in their outlook on life.

THE DEBATE IN THE "MORNING POST."

The debate between Sir Arthur Conan Doyle and Sir Arthur Keith in the "Morning Post" last week was in every way a momentous one. It marked the distance we have travelled since the days when the very word "Spiritualism" was banned by every great newspaper except for purposes of derision. In some respects the debate recalled the proverbial illustration concerning the combat between the whale and the elephant, each living in a different element and neither consequently able to make any kind of effective fight with the other. All the same Sir Arthur Conan Doyle

effectually stated the case, and enumerated the points on which the question of psychic phenomena, as physically observable, came within the province of scientific enquiry, even though the scientists (as in the instance of Richet), while admitting the reality of the phenomena, deny that they are sufficiently evidential of human survival. On this question we have some strong views. We have known those who have given in easily their adhesion to the idea of a life after death, but as the conviction had never any living root in them—never become a part of them—it made very little difference in their lives and sometimes they lost the assurance altogether and went back to their old scepticism. That is why we say that there is an element in our subject which goes beyond either science or logic and relates to the interior life of the man himself. That is where the religious element in Spiritualism comes in. Psychic phenomena, in our view, are ancillary to the main proposition, which is that Man is a Spirit. The phenomenal facts of Spiritualism may confirm this innate conviction or they may open the way to it, but they are not in themselves alone sufficient to justify the claim that man is immortal.

THE HAIR AND ITS PSYCHIC SIGNIFICANCE.

From South Africa there reaches us a letter calling attention to the significance of the hair as an index to psychic qualities. The writer (E. A. R.) is a gentleman whose profession as a tonsorial expert gives him the right to speak with some authority. Referring to the properties possessed by human hair he points out that it is practically immune to decay—a fact fairly well-known. It grows after death, and seems to be "quite independent of the ordinary subconscious faculties governing the rest of the body, such as digestion, the repair of damaged tissue, etc." When heated it emits a gas and a strong odour. In short, our correspondent's experiments lead him to the belief that all hair, fur and feathers possess some hitherto unsuspected etheric properties, and that, if made the subject of experiment in psychical research, some interesting facts might be brought to light. He believes that investigation of the hair of mediums would reveal some minute difference as compared with the hair of ordinary persons. He has certainly, he says, found in the hair true indications of temperament. Some of our psychic researchers may like to turn their attention to the matter.

TO CORRESPONDENTS AND CONTRIBUTORS.

We find it necessary to ask that, to avoid delay, all letters relating to the business of the paper shall be addressed officially to the Editor and not personally. We have also to point out that we cannot be answerable for the return of contributions unaccompanied by a stamped addressed envelope. This also applies to correspondents who require an answer by post.

THE RISING OF CHRIST FROM THE TOMB.

By FREDERICK BLIGH BOND.

Twenty years ago the large sales of Guy Thorne's book, "When it was Dark," bore testimony to the fact that the question of the resurrection of the physical body of Jesus was still to be regarded as of crucial interest to the religious world, and many people felt that there was reason in the author's idea that the discovery of the bones of Jesus, or of an authentic document which located the dead body of the Lord, would inflict a shock upon believers in the Resurrection calculated to shake the foundations of the faith all the world over. One clergyman wrote a book entitled "The Empty Tomb," in which he sought to show that the strange phenomenon of the linen cloths and napkin lying as they had been when wrapped around the body and head, might be explained on the assumption that the flesh of Christ had "de-materialised" and that the body had thus escaped from its trammels without disturbing them. It was a view which certainly did throw a light upon the scriptural narrative as to the state of these cloths when found, and I believe his book gave comfort to many who were perplexed. But the general advance of psychical knowledge has greatly diminished the acuteness of the problem involved to Christian students, and it is probable at this day that the faith would not be gravely disturbed even at such a revelation as was pictured in the vivid pages of Guy Thorne's book. People nowadays have been educated to appreciate the idea of another body, composed of finer elements which is the truer and more permanent vehicle of the soul of man, and thus to discover a clearer interpretation of St. Paul's words, "It is sown a natural body, and it is raised a spiritual body."

The problem shifts to another ground, offering still a difficulty which, if less fundamental than that presented to an older generation of thinkers, yet has vital import if we would rightly understand the stories chronicled in the Gospels and attach due credence to them all. The difficulty is, of course, the reconciliation of the several appearances of Christ with any one theory as to the nature of that Body in which He showed Himself. For these appearances differ greatly in their nature, some presenting features of a more spiritual order which we cannot easily associate with a physical body, and others, such as the appearance to Thomas, in which the body of the tangible reality of the body seen. But even in this case the manifestation of the form of Jesus takes place in a closed room, so that we have the added difficulty of accounting for the entry of an actual body of flesh which seems to have passed through material obstacles.

Of course the phenomena of Spiritualism, in familiarising people with the facts of "materialisation" and "de-materialisation" have provided ground for explanation of the difficulty: but not altogether, because "materialisation" does not happen spontaneously without the aid of a medium, and there is nothing, I think, in the Gospel story to warrant the assumption that Christ made any use of power or psychical substance drawn from others.

It would, there is no doubt, be of more than ordinary interest and value, if we could find some tenable explanation which should account for all the conditions attending each and every one of the appearances of Christ, and it is therefore with a certain hope of assisting in the clearing of a very obscure and difficult question, that I venture to put forward the teaching embodied in a series of scripts received during the months of March, April, and May last through the hands of two well-known automatists, Mrs. Hester Dowden and Miss G. D. Cummins. The first script that I need to quote was received by myself as sifter through the hand of Miss Cummins at the house of Miss E. B. Gibbes, to whom I personally and the world of Psychical Research generally, are largely indebted for the facilities she has generously provided for the purpose of obtaining these and other scripts concerning the Gospel story. The communicator, who calls himself the Messenger, speaks first of the Diffusion of the Spirit of Christ and the inner meaning of the sacrifice thus made for the spiritual advancement of man; and he then interprets the Rising of the Body of Christ from the tomb in the script quoted below, saying that Christ actually did die upon the Cross, and that His spirit was severed from the body, but that after three days, in the quiet of the tomb, the Soul and Spirit of Christ re-entered the Flesh, which had not started into corruption. He proceeds as follows:—

The Spirit, through Its most mighty power, again within the veil that all men wear did pass: and again did It take upon Itself that veil or shape that is as a cloud about the shape of the living man. This cloud did about the torn flesh hang, and slowly in the night hours, the Christ did within it pass, and through it was He able again to enter the Temple of Earth, and within it did the Soul spread out as air spreadeth or as water spreadeth on the face of the earth.

The Spirit Its last victory did win, and It did once more command the Body to stir, and from the ground to rise: and great was the agony for the Soul that did rise within the flesh and within the dead brain stir. . . . Ye know that when the dead do rise the spirit findeth it hard to keep its hold upon the soul. . . . It was in the drawing of Himself within the Body that the last great miracle was wrought. But ye must know that the thread between His Image and His Spirit was broken, so that He could but for a short space appear to the brethren. He then did from them draw off, and in a desert place His Body did lie, till once more the power of the Soul was strong and He to them did appear.

From Good Friday (April 10th) onwards to April 21st, I had been receiving scripts through Mrs. Dowden, at which neither Miss Cummins nor Miss Gibbes had been present. These gave the story of Christ's betrayal and trial, ending with the Crucifixion and the great storm which rent the veil of the Temple. Neither Miss Cummins nor Miss Gibbes could have known the details of these scripts; yet, on the 22nd April, they obtained a script which covers the same ground and harmonises in essential points with the narrative I had obtained. The script I got with Mrs. Dowden on the 21st April ends with the Entombment of Christ.

I then left England for a sea voyage, returning on the 13th May. During this interval, on May 6th, Miss Gibbes and Miss Cummins received a strange tale of Mary Magdalene, and how she had sought to comfort Mary the Mother. The script speaks of her great faith in the Rising of the Master, and of a vision that had confirmed this faith in her. Miss Cummins' script continues:—

Now Christ had much counsel to give to the Eleven. And His time within the Tomb of the Body was short. For His Body was but a tomb, seeing that the Spirit was no longer joined to the Flesh, and did with mighty wrestling and sore torment, enter the chambers of the body once again.

He did go to a solitary place in a mountain that was bare and desolate, with a cave that did harbour the Eleven. There Christ did speak to them, giving to each a charge, and telling each of the Baptism of the Spirit—His Spirit.

Now in early morn Christ did seek them for one hour; then, as His Soul sank within His Body, did He take leave of them, telling them to bide in prayer, within the cave. So the hour was spent.

Always did the Magdalene wait for Him upon the hill-side, and leaning upon her, He clomb the rocky path till they did find a byeway, and 'neath the lip of the hill, in a narrow place, they did come to trees and shade. There did Christ suffer once more the agony of death, and Magdalene watched by Him. Then again at eve, ere the sun was gone, He did enter the empty shell, and, rising once more with the woman's help, He did seek the cave and the Eleven. For ten days or more He thus died and did live again, teaching the Brethren for two hours at sunset and for an hour when the morn was come. And all the while His handmaid, who was the lowest and now is the highest among women, did serve Him and did keep the secret from the Eleven: for she was but the one living soul that could this great matter hide from all.

These ten days were the "Ten Days of Counsel." For forty days the Master was within and without the body that Mary the mother gave Him.

The Eleven did not venture much abroad from the cave, fearing the wild creatures of the wilderness, and because their Lord had set this as a time for prayer and contemplation. It was their hour of initiation, and was called by them, "The First fruits of the Sacrifice of our dear Lord."

Thus the Magdalene was the Chosen of the Lord: and one eve He bade her His last farewell, telling her to lay His body 'neath the earth of that wilderness, and to give tidings to no man of the place where He did lie. He would not trust any man with the knowledge of His last sleeping place. Only would He trust the fair word of the harlot, and He did know her well, for she hath not His trust betrayed.

Two days later (May 8th) Miss Gibbes got a further script through, Miss Cummins explaining the nature of the appearances of the Master to the Eleven whilst in the mountain. He would take flowers in His hand and with these would strive to teach them the mystery of Life. He spoke also of the mysteries of the Past and Future, of Time and Space, of the Heavens, and of the Unseen World that lies behind all. Although within His corporal body, He would vanish from their ken at parting, and this, according to the script. He was able to do by virtue of a certain power of Spirit and

Soul conjoined, which could encompass the Body with a fluid that rendered it invisible to the eyes of His disciples. This psychic fluid can be cast about the physical form causing it to fade or to reflect certain properties only. Thus the Christ could walk from the cave without being seen by winding this power about Him when His strength was failing to hold the body. Christ did not long rest within this element, but would appear to the Magdalene, who would wait for Him in a certain place and assist His failing body to the secret tomb among the leaves, where it would rest, its Spirit fled, and would lie as if dead.

There were thus two miracles accomplished; the vanishing of the Body and the Living of the Spirit within a body that had died. No man may thus live: but man, if he know how, could vanish from the sight of the people and appear again in another place.

Here the Messenger speaks of the Mystery of the Body of Christ as having been withheld from all but the Magdalene.

I do speak of a secret that was known to few, and I trow the Twelve ne'er learned the true tale of the burying and Rising of our Lord Jesus Christ. It was judged that they were not ready for that learning. It was not meet that they should know how to draw about them this cloak of darkness; for then might their spirit have failed them in the hour of temptation and they would not have offered up for the people and for the Word their bodies to be torn till no breath of life remained within them. The Magdalene had knowledge of this power, but she was sworn not to give it to others: for it was meet that many of the followers of Christ should perish horribly, so that the minds of the Gentiles should be touched by their sacrifices and they should seek the way of the Lord Christ, seeing how it had prevailed in the hearts of these fisherfolk, leading them to torment and to death.

Of the Ascension of Christ, the Messenger says:—

He did seem to rise from the earth and pass from the sight of the Three that loved Him well. He did but draw the cloak of the Invisible around Him and did cast above, upon this same element, the Image of Himself, so that what was but a dream-shape on the air did seem to them the Very Body and Face of their dear Lord and Master rising in the light of the skies.

But the mortal body had been invisibly withdrawn and laid away in the secret place amid the hills by Mary Magdalene.*

And when He had spoken to her of the Light that would shine from His teachings and spread o'er the western world, He did draw but a feeble breath and bid her say nought of His end to His disciples. And as she the promise made, so did the weary Soul and Spirit pass for aye from that clay and rise from the earth seeking the Father. Mary laid the body in the earth, for this was the Master's bidding. Well He knew that it was the Word and the Spirit that should prevail with men, and that if they did learn of that place where His mortal body lay, then would His Word lose power with them. Man may know but little, for he be little and is governed by the habits of his body.

The Eleven did tell more than one tale of the passing of the Master, but they had no knowledge of the truth now to be made plain that it be the part that was Mary's that lieth in the earth, and of this should the people have understanding.

G. D. C. is always very drowsy under this control. She says she has no ideas as to the story of the Resurrection and has not been a Bible reader. A further script received by her when sitting with Miss Gibbes was produced on May 13th. It speaks of John Baptist as the third of the messengers of whom Moses and Elias were the first and second. In this it corresponds with the script I got with Mrs. Dowden quite independently.

(To be continued.)

ETERNAL BEAUTY.

When the last bell has lulled the white flocks home,
 When the last eve has stilled
 The wandering wing and touched the dying foam;
 When the last moon burns low, and, spark by spark,
 The little worlds die out along the dark—
 Beauty that rosed the moth-wing, touched the land
 With clover-horns and delicate faint flowers:
 Beauty that bade the showers
 Beat on the violet's face,
 Shall hold the eternal heavens within their place,
 And hear new stars come singing from God's hand.

—MARJORIE L. C. PICKTHALL.

* In reading over this article to the Messenger on June 8th, he adds (by the hand of G. D. C.): "Brother, I would have the people know that the mortal body, the bones and the frame of it, were laid in the earth, they being of Mary, who was mortal. For the Conception was the coming together of the Holy Spirit with the purest mortal body of a woman that ever was known; and ever did the Spirit of God during that short life reign within it, building up the Image."

CONFIRMATION FROM THE SPHERES OF AN ARTICLE IN "LIGHT."

BY R. H. SAUNDERS.

How easily our spirit friends can see the most minute objects in a completely darkened room, or touch a specially named finger or article without the slightest fumbling, read the time from a watch, read a letter placed in the circle, or read a particular page in a closed book, is shown at, practically, every direct voice sitting. I have often put letters on the floor, unknown to the medium, and the spirits have read, and given their opinion, on them. Usually they are read as they lie on the floor, whether folded up or placed on top of each other is immaterial to them—they penetrate to the lowest letter as readily as they decipher the topmost one. At times I have known the spirits to lift the letter from the floor, and the rustling of the paper could be heard high up in the room, far out of the reach of the medium.

It will be recalled that when that truly remarkable book, "Hafed, Prince of Persia," was written, through the instrumentality of an unlettered artisan, David Duguid, the proofs of the book were examined, and corrected by the spirits inspiring him. When I was taking down Mr. Sims' messages for his book, "The Return of George R. Sims," he said: "When the proofs are ready, put them down here, and I will go through them." I was, therefore, not surprised to find that my reference to Harry Fielder in LIGHT of May 16th had been read by Fielder in the spheres, and to hear of a capital bit of confirmatory evidence which came through a trance medium whom I had never seen, and to a sitter who was quite unaware of the little article I had written. At the very time the proof of the article was sent me, Mr. D. Thomas was sitting with a trance medium, taking down the messages, as is his wont, and the following is an extract from his notes:—

The medium first described a spirit giving the name of Fielder, and asked the sitter if he had not lent the spirit books when on this side, and the sitter replied "Yes." Then Fielder manifested: "Now," he said, "I am enjoying some of the delightful experiences you recounted to me when I was with you, and I can only express my unbounded pleasure and delight in this wonderful world of poetry and beauty. I feel a new language should be cognized to express, even in a vague way, some of its wonders. It is a kaleidoscopic panorama of gorgeous beauty, and I feel utterly done and mute in this creation of God's beauty. He is the Master-Artist. The soul's highest ideals are here realised. The passage for each here is short indeed, and in my own case quite unexpected. Give my sympathy to dear Saunders. I tried to give him messages, and am glad to know I succeeded. I should like to return for a short time to give my personal experiences of this marvellous, and other side of life. Nothing has ever been written, or said, that can in any way give the slightest idea of this wonderful after-death life. It is one feast of beauty and glory. Remember me to my old companions."

A sequel followed these messages, for Mrs. Fielder, reading them in LIGHT, was anxious to sit at a direct voice séance and speak with her husband. The following is an extract from the notes of this sitting. It must be remembered that neither the medium nor any other sitter had the faintest idea who Mrs. Fielder was.

The next voice was like that of an old man speaking feebly, and at a distance. "Mrs. Fielder," it said, "how is Laurie?"

"Laurie is quite well," the lady said.

"I am father," the voice went on. "I have been waiting for you so long."

"What about the ouija-board?" he was asked.

"I don't quite understand it—it is not like this," was the reply. "We have to tell other people the messages," and the voice proceeded to speak of private matters, known only to, and accepted by, Mrs. Fielder. Then another voice addressed her—it was her husband.

"My arm is all right now. You know I had a withered arm. Directly I passed over I got well at once. Thank God I have been able to get through. I have brought with me to-night a gentleman, Mr. Withall, who often came to the office. Mr. Saunders, who brought you here, had a man called Latif on this side who helped me when I was ill—Abduhl Latif—and he was able to do me a great deal of good, and when I came here he met me and said, 'Fielder, you are better here.' There are many distressing things your side, but here all is one life-long brotherhood."

The lady asked the spirit to give the pet name he used for her when here and there was some hesitation. The guide explained that it is often difficult for a spirit to answer this apparently simple question. "There is always the possibility of a breakdown," he said, "because all the earth conditions come back; but there are better tests than names, for example, I heard your husband speaking of his passing and he saw his son come in, as he lay ready for his passage, and jumped on the bed, and touched his ears and eyes, trying to rouse him, and said, 'I don't believe Dad has gone.'"

Considering the medium had never seen Mrs. Fielder and had no idea she was coming, this is a capital bit of evidence.

THE ABORIGINES OF AUSTRALIA.

THEIR RELIGIOUS BELIEFS AND PSYCHIC PRACTICES.

BY HORACE LEAF.

(Continued from page 292.)

THEIR RELIGIOUS BELIEFS.

In common with other primitive races the Aborigines have well-organised religious practices, and a firm belief in the reality of spirit and survival. Little is known about their religion. They are particularly careful in keeping it from the white man, who has always been very contemptuous of the natives, heartily despising their manners and customs.

I have met colonists who have lived many years among them and yet were almost completely ignorant of their religious beliefs. All agreed that they had a religion, but carefully practised it in secret. The condemnation of one religion by another nearly always arises from bias. The following extract from a missionary book shows one of the sources from whence has sprung the idea that the Aborigines are without a belief in God:—

Do the wild Blacks worship God? No. They do not know of God Who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Obviously the author of those lines had a particular idea of what constitutes a belief in God, and whoever failed to agree with him was an unbeliever. The best way to settle the question is to get the native, if possible, to explain his beliefs. When he is living in his native state, this is almost impossible, and when he has adopted western culture there has to be faced the possibility of his having lost the native point of view. On the other hand, if he has kept in touch with his primitive countrymen and had access to their religious practices, he may be better able to explain them than the worshippers themselves could do. David Unaipon, is in this happy position. David was one of the most remarkable men I met in Australia. The Rev. T. W. Leggett, Secretary of the Presbyterian Mission to the Australian Aborigines, had the highest opinion of his intellectual powers, and assured me that the Aborigines, although generally inferior to the white people, are very much underrated. One thing is clear, that David Unaipon possessed mental qualities superior to the average white man. He is a fine speaker, speaking in good English, and he is also a good Latin and Greek scholar. According to Mr. Leggett, he read Newton's "Principia" through and solved the mathematical problems at the first reading. Yet this man is a pure blooded Murray River native, taken as a child and educated by the Presbyterian Mission.

A CHARMING CHARACTER.

I found David to be a charming personality and a deep lover of his people, to whose upliftment he has devoted his life. His conversational powers are excellent, and except for his colour he would pass for a cultured Englishman. He is convinced that he is a fair example of his race, and believes that, properly dealt with, they could be educated in a generation. He complained that the popular opinion about the Aborigines was based on the comparatively few degenerates met with around the borders of civilisation, or in the towns. The common assertion that they are lazy is a libel against them when in the native state. The white man is responsible for this obvious defect among those who come under his influence. His desire to possess the black man's land has resulted in reducing the Aborigines to a condition of indolence discreditable and harmful to the race.

Although a Christian, David is singularly broad-minded and sympathetic towards other faiths, and has taken a deep interest in the native beliefs. He assured me that they believe in God, but never mention His name as it is too sacred. This he regarded as the cause of the popular notion that they have no conception of a Supreme Being. They pray, but "they always pray for someone else. They ask that they may have good hunting, for instance, so as to supply their children with food." "The next world," said David, "is conceived as being like the earth, only better, and all people go to the same place. They do not believe in two places, heaven and hell."

HIS PSYCHIC EXPERIENCES.

I asked David whether he knew of any belief among the Aborigines of the possibility of communicating with the dead. The belief, he assured me, was common that the spirits of the dead often returned to advise and guide the living. A belief closely resembling the "calling" mentioned by Dr. Samuel Johnson prevails among them. These spirits are not seen, but can sometimes be heard speaking, and on such occasion they often come to warn of impending danger. David has himself twice experienced this phenomenon, his deceased father's voice warning him and thus saving his life. On both occasions he was walking on a very dark night in a district little known to him, when the voice called on him to halt. Obeying the command, he carefully examined his whereabouts, and found that had he moved

a step farther he would have fallen down a disused mine shaft.

"What was the voice like?" I enquired.

"Exactly like my father's."

"Was it clear and distinct?"

"Perfectly. Just as when I had known him on earth."

"Are you confident it was to warn you?"

"Yes. Remember, another step and I should have been a dead man. I had absolutely no knowledge of the existence of the pit holes, and could not possibly have seen them without careful examination."

CURRENT ITEMS.

"Outward Bound," Mr. Sutton Vane's play, has been appearing at the National Theatre, Budapest, under the title of "The Nameless Ship." The play was not to the taste of the critics, but it pleased the playgoing public and drew crowded houses.

Miss H. A. Dallas has an article in the current "National Review" on "Genesis of Telegraphic Communication," in which she gives an interesting account of her great uncle, Sir William Fothergill Cooke, one of the inventors of the electric telegraph.

From the "Stockport County Express" we learn that an important meeting of the officers and members of the Christian Spiritualist Church, Stockport, "has been held for the formal transference by Mrs. Carter, the founder, of the church equipment to the trustees appointed by special meeting."

"The Town Crier," a new and brightly written newspaper of Guildford, has an appreciative page on "Spiritualism: Guildford's Latest Religious Innovation." Westbrook Slade, the writer of the article, attended a meeting of the Spiritualist Society at the Co-operative Hall in Haydon Place, and was pleasantly surprised at what he there saw and heard.

The Exeter Diocesan Conference, at its session on the 10th inst., passed a resolution to the effect that the Ministry of Healing would, they hoped, receive fuller recognition and be "duly exercised under conditions proper to every spiritual office of the Church." This is another sign of progress towards a more liberal appreciation of the value of spiritual healing.

At the Teachers' Conference of the Mothers' Unions on the 12th inst., the Bishop of Jarrow (Dr. Knight) referred to Spiritualism and Christian Science as "representing truths of real value which the Anglican Church cannot afford to neglect." The "Newcastle Daily Journal and North Star" of the 13th inst. reports the Bishop's address at some length.

The "Sunday School Chronicle," reporting a lecture by Dr. Sloan Chesser at a meeting of the National Society of Day Nurseries, on "The Psychology of the Girl," says she pointed out that many of the difficulties met with were attributable to psychological retardation. "Sometimes one could help a girl more by praising her for the little things she did right than by blaming her for the things she did wrong."

Another wonderful cure following upon a special novena is reported by the "New York Times" (30th ult.). It is the case of Sister Rose Coyne, whose parents, two brothers and two sisters, all died of pulmonary tuberculosis, and who herself suffered from the same disease. Her condition seemed worse after the novena, but that night she slept almost immediately after going to bed; next morning her cough was gone, and from that time her recovery was rapid.

Claiming no occult power beside that of telepathy, the "Princess Wahlenka" continues to mystify people. The "Yorkshire Post" reports an exhibition of her power to a private gathering at the Queen's Hotel, Leeds. The assertion that one gentleman was wondering what was happening to his motor car left outside the hall brought the owner to his feet with the exclamation, "That is so." A lady was told that she was thinking of a friend who had had a nervous breakdown, a statement that found confirmation.

Writing to the "Bristol Evening News," "Eclectic" refers to an address on Christianity by the Rev. Canon Seaver, at the Ulster Hall, Belfast. Canon Seaver said he had never attended a seance in his life, but he had no objection to Spiritualism. Spiritualism had given them new ideas of God, and of spirits, and Spiritualism was largely Christianity as it ought to be rather than Christianity as it is now. The enemy they had to fight was materialism, not Spiritualism. The fact is, adds "Eclectic," theology is at last recognising that Spiritualism may be the means of saving Christianity from becoming one of the many "dead" religions.

LETTERS TO THE EDITOR.

CRYPTESTHESIA.

THE ETHER AND LIGHT VELOCITY.

SIR,—Many years ago I wrote an article to a magazine to disprove Ether, as it presented so many paradoxes, and I think made my point. Now that spiritual processes are recognised, Ether may be the spiritual medium utilised for the production of matter, since it is hard to realise an initial nothing; but there still remains a question of importance, which has not been duly considered, and that is the velocity of light.

In studying the behaviour of light in passing through crystals, one can prove that Ether with the property, as postulated for it, of permeating all matter, is subject to molecular control. This postulate is based on the fact that the earth passes through the Ether of space without friction or retardation, because it "wholly permeates all matter, and is a perfect frictionless fluid."

On the other hand we find that the denser the substance which a beam of light traverses, the longer it takes to get through, on a scale corresponding to its density or specific gravity, from the diamond to the very lightest substance, *tabushir*, found in the nodes of the bamboo. The same gradation is noticed as regards the angle of refraction which light undergoes in conformity with the density of the substance. Hence it can be directly inferred that the molecules of the substance retard the transmission of vibrations of light, *i.e.*, the greater the number of molecules to be traversed, the slower the passage. Therefore, to carry the argument to its conclusion, light *in vacuo* might act instantaneously.

Now it happens that in numerous experiments made to arrive at some definite understanding of the Ether, all have proved abortive; and the only one that did not have a negative result, was when a beam of light was sent first with a current of water, and then against it. In the latter case it was retarded; that is to say that, in the given time, it had to pass the vibrations through a greater number of molecules. Without denying the existence of a something, surely this should make us chary of measuring the velocity of light in space as being the same as in our atmosphere, which is a medium very dense as compared with the space beyond it, so that these ideas require revision, Ether or no Ether.

I might add another fact, which is inimical to the all-permeating idea of Ether properties, namely, that in all crystal systems except the cubic, a beam of light is split into two paths—only particular molecules of the groups of molecules being able to transmit part of the light vibrations—which must be the direct effect of the molecules themselves, especially since the optical axis, the line round which the grouping takes place, allows the complete ray to pass undivided.

By Huygen's law light diffuses in all directions, but we are told that but for the fine particles in suspension in our atmosphere diffusing the light, the sun would appear like a bright ball in a black sky, and shadows would be intense, *i.e.*, the Ether would be inoperative for the diffusing of light.

At one time I thought that the occultation of Jupiter's moons confirmed the velocity of light in space, but Sir Oliver Lodge's exposition of the phenomenon showed me that these results were questionable.

Travelling clairvoyance seems independent of the distance to be traversed, and so apparently is telepathy; may we not on the earth plane have to modify our ideas about time and space also?

The Rev. Walter Wynn in his "Bible and the After-Life," commenting on Ezekiel i. 14: "And the living creatures ran and returned, as the appearance of a flash of lightning" mentions how his son in the spirit world covered four hundred miles in ten seconds, in order to report on some fact. This speed belongs to an order of magnitude beyond our conception, and implies the possibility of instantaneity.

The universe still remains staggeringly vast, and atmospheric light-years can well provide a measure for plumbing it, but the actual manner and speed of light-propagation in space cannot be said to be known; a fact which it would be as well to recognise.—Yours, etc.,

R. A. MARRIOTT.

Kingstonridge, Nr. Lewes.

REINCARNATION: A MATTER OF CHOICE.

SIR,—I notice there is much difference of opinion as to reincarnation. Perhaps it may interest some of your readers to learn that I put the question to a relative in the spirit world, but before receiving a reply the guardian spirit of the lady with whom I had the privilege of sitting, said, "I think I can answer that question. It has been permitted on a few rare occasions when the spirit had expressed a very strong wish to pass through the earth life again, but very few would wish it."—Yours, etc.,

SIOMA.

SIR,—Owing to my travelling about the country I did not see your issue of the 6th instant until to-day, when I noticed a letter from Mr. Henry Meulen on the above subject and referring to my address at the L.S.A. on May 14th.

He complains of frequent misrepresentations of Professor Richet's views appearing in *LIGHT* and that I am one of such offenders. According to Mr. Meulen, "When Professor Richet states that cryptesthesia has occurred, he means that a medium has sensed something in a way that is at present unknown to him" and that this is to be regarded as a "description" and not as an "explanation" of certain phenomena, under penalty of paining the learned professor through disregard of his constant protests.

If the preference of Mr. Meulen for the word *description* is intended to stress the fact that Professor Richet puts cryptesthesia forward as an "hypothesis" and not as an established theory, then I agree that that is the Professor's attitude. But if Mr. Meulen intends to convey the impression that Professor Richet admits that this hypothesis does *not explain* some of the parapsychic phenomena with which he is familiar then I do not agree nor do I think that Professor Richet would thank him for his advocacy of his views.

If Professor Richet regarded some of these phenomena as not capable of explanation on the hypothesis of cryptesthesia he would be then driven to accept spirit survival and intervention which are admitted as sufficient to account for these facts, or he would have to formulate some other hypothesis—even if only tentatively as a working hypothesis—to perform this function.

I, like many others, have been impelled into the ranks of Spiritualism because, after strenuous endeavour, I can find no rational explanation or hypothesis which will account for the phenomena of my personal experiences by attributing them to causes overt or cryptic, other than spirit agency. It was an account and analysis of these experiences leading to this as the only conclusion that formed the subject of my address at the Alliance.

If anyone can *rationally* explain these experiences on the basis of some other hypothesis, I shall be pleased to hear from him, but to anyone who has not very closely studied the subject I would point out that the catch lies in the word "*rationally*."—Yours, etc.,

T. DUDLEY PARSONS.

Joanville, Upper King's Cliff,
St. Helier's, Jersey.

"THINGS TO COME."

SIR,—"Astor's" assurance (*LIGHT*, June 13th) is certainly cheerful, but we may doubt whether the optimism is very surely founded. With no claim to powers of prophecy other than those conferred by observation and inference, I, at least, cannot fail to see the *possibility* of many terrible disasters in the near future.

I do not believe that these are inevitable. The choice between good and evil, whether in the case of the individual, the nation, or the whole world, is one that cannot be trifled with, or deferred perpetually. We still have time to choose the right, but how long the opportunity will be left us, is another question. If the race as a whole continues to refuse to listen to warnings, catastrophes are bound to come. This is no time to play the fool. We *must* learn to face facts, if we wish to pull through. I know this is a highly disagreeable necessity to the people of the present time. We are still suffering from the debauch of sentiment in which our immediate predecessors indulged, and which is fatal to clear judgment on any point. A disagreeable truth is not dealt with by being ignored. Neither is it possible to act in defiance of facts—as our self-styled "idealists" persist in doing—without terrible consequences.

We may take a theoretical instance. We rightly regard it as a very sad and painful fact that some people have a mental kink that makes it impossible, for the safety of their neighbours, to leave them at large. We cannot help feeling that the loss of liberty is most grievous. But to act on sentimental impulse, and turn a homicidal lunatic loose upon the world would be productive of unspeakable misery to harmless individuals. However hard and cruel a truth may appear to be, we shall do no good by acting as though it did not exist.

I remember a story that I read as a child, telling how a man sought a fairy maiden as his wife. But she was under a spell, and he learned that, to release her from it, he must undergo a certain test. He took her hand, and she changed into a snake, but still he held on, and then she became a tiger, and passed from one hideous and terrifying shape to another. But still he did not let go of her, and at the end, the spell was broken, and she returned to her natural beauty. Had he once let go of her she would have been lost to him for ever. We may hope that it is the same with those who are prepared to accept Truth, no matter in what strange form we may find it. Only, we *must* hold on.—Yours, etc.,

GWENIWYFAR.

LIGHT,

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

"IN THE DARK."

The question "Why is it that Spiritualistic phenomena can only happen in the dark?" is, in one form or the other, like the poor—always with us. At one time it struck us as assuming the character of a kind of round game. It seemed to be played something like this. The sceptic would ask the question "Why is it that Spiritualistic phenomena, etc.?" We, or somebody else, would then reply pointing out, for example, that the phenomena that happened in the dark were a very relatively small part of psychic evidences; that darkness is necessary in certain forms of physical phenomena such as materialisation and direct voice, but that on various occasions these things also had been elicited in full light. The next thing that happened was that another sceptic would get up and throwing an attitude, so to speak, would ask, "Why is it that Spiritualistic phenomena, etc.?" We, or somebody else, would then reply at full length again. After which the question would be raised once more, and so it went on year after year, world without end. It really seemed as though every fresh inquirer required that the whole subject should be gone over again from the beginning for his special satisfaction.

We did not fail to notice after a time that some of the people who asked the particular question indicated above put it over and over again after the matter had been fully explained to them. We would carefully go into the question with one investigator or another, explain how it was, learn they were satisfied with the explanation, and then see or hear of them going on a platform delivering an address against Spiritualism and asking this melancholy question over again.

We then became aware that there was a great deal of humbug about this attitude; that in this and other cases the critic constantly urged the same objection either because he found it suited his interests to pretend ignorance or simply out of what the Americans would call "pure cussedness."

We have experience of anti-Spiritualists making untrue statements, to which their attention has been called, when they have had to admit that the facts were not as they stated, but a week or so later they were on the platform repeating these self-same statements. It would be comic if it were not so tedious and time-wasting.

Mr. Austin Harrison in the "Sunday Pictorial" recently raised the question in quite the old-time fashion. He described his experiences at a séance for the independent voice. He admitted that certain phenomena appear to happen, but he claims that it is necessary, in order that the evidence shall be truly scientific, that the manifestations should occur in the light.

Our brief reply is that they have happened in the light and can happen again whenever the conditions can be made sufficiently favourable. Furthermore that the direct or independent voice is only one form of proof. One can get convincing evidence along other lines as the experiments of the Society for Psychical Research have sufficiently shown.

Finally, let us say that if one tithe of the pains, the care and the money that are bestowed upon any invention or business scheme promising dividends, had been expended upon the particular phase of psychic phenomena to which Mr. Austin Harrison confines his attention, the advance would in all probability have been such that the complaints he makes of the inadequacy of the evidence would have been answered long ago by the facts.

We would ask him to reflect that the subject is only now beginning to be scientifically and seriously investigated. At present it is impossible for anyone to speak with any assurance or any degree of authority unless he has had a long, deep and wide experience of the matter. We do not gather that Mr. Harrison has given a great deal of time and attention to the subject or that he has been present, as some of us have been, not at two or three, but hundreds of experiments.

But we would not be invidious. A great many people are now airing their views on Spiritualism with the very smallest modicum of knowledge and experience. It is a far more serious and difficult subject than the callow experimenter suspects. What we ask for is a little less criticism and a little more careful, thorough and painstaking enquiry.

SIR WILLIAM BARRETT: IN MEMORIAM.

Miss F. R. Scatcherd writes:—

Just before I left for the United States Sir William Barrett called to see me one morning on his way home from the Park. He was bubbling over with mental energy and the "keen enthusiasm" noted by Sir Oliver Lodge as one of Sir William's marked characteristics. He told me that he wished I would come and see Lady Barrett and describe to her the Handcock method of treatment. Lady Barrett, as a very busy physician, had not the time to look into all such matters, and he thought that as I had been studying the Handcock system for some time I might be able to explain it. He added that he would like to try it himself for his deafness. But, as he said, he had not come to see me simply on that question; he wanted to say that his dear friend Mr. Stanley De Brath had deepened into a reasoned certainty his growing conviction as to the truth of psychic photography, and he referred to the Schumann photographs which I had shown him and which had arrested his attention. He then went on to discuss the "Geley" photographs, particulars of which were given in LIGHT.

It is necessary to place this on record lest an outsider should imagine that Sir William Barrett's tardy acceptance of that form of "human radio-activity" known as psychic photography was due to the fact that his sense of evidence had become blunted with his advancing years. No statement could be further from the truth, as all who know him best can testify.

I would suggest that if Mr. Stanley De Brath will take charge of the experiment we might give Sir William an opportunity to emulate the "Geley" experiment. My reason for suggesting this shall be made known to Mr. De Brath.

THE SYMBOL.

When day is dying and night's sad robe
Has covered the world; in the moon's bright globe
It seems as if in a mystic way
Was orb'd the soul of the parting day.

So shall it be with us at last
When the twilight comes and our life has passed,
The soul like a shining sphere shall glow
Over the darkness we leave below.

—D. G.

SIDELIGHTS.

"The Daily Express" (12th inst.) tells the story of the "British Helen Keller," Miss Eva H. Longbottom, a young woman of Bristol, who has been blind from birth but "sees sounds." An L.R.A.M. and A.R.C.M., she is not only a ballad singer, having appeared in oratorio, although the conductor's beat is to her invisible. The "Express" says she first became aware that sound was becoming vision to her whilst attending a concert at which Mr. Ben Davies sang; and by comparing impressions with friends she had this idea confirmed. The "Express" adds:—

Here are some main colours which Miss Longbottom sees, though she is conscious of infinite variations:—

Red: Deep voice, contralto or bass. "Sometimes the red is almost physically painful."

Orange: A powerful voice with a full ring.

Violet: High notes with rapid vibrations. A most pleasing colour. It is peculiar to the violin and piano, and sopranos and tenors.

Apart from her colour sense she possesses many other mystifying qualities. She goes to "see" the films, has the captions read to her, and, apart from that, dislikes any further information. She visualises the picture play for herself, and astonishes other people by the correctness of her descriptions.

All that mysterious power of the spirit reminds one of Mozart's saying about the climax of ecstasy in musical creation, when the whole symphonic movement became visible to him.

In "The Banner of Life," E. E. Dudley contributes a lively article on the omniscient Houdini:—

Houdini says that no spirit can communicate for he knows it can't be done. There is a peculiar appositeness in the statement of Father van Allen, to the effect that, "I do not hesitate to say that I believe 99½ per cent. (of the mediums) are fakes." They have been in such brotherly agreement on this subject that we find it difficult to account for even this trifling difference of ½ of 1 per cent.

Further on Mr. Dudley confesses a desire to share a secret with his readers, thus:—

If you doubt the honesty or intelligence which is at the back of a person's statement, it is only necessary to make him very peevish, not to say angry, and in his sudden access of frenzy he will tell you all that you need to know. Sometimes he makes an indecent exposure of his ignorance, malice, bigotry or whatever it may be that rules his actions. It is an interesting experiment.

The usual yearly gathering of the members and friends of the Rationalist Press Association was held at the Trocadero Restaurant, Piccadilly. In "The Literary Guide" report we read that the Rt. Hon. J. M. Robertson, proposing the toast, "Prosperity to the R. P. A.," said:—

I seem to remember that at last year's dinner, either over or after this or some other toast, there was a small breeze of discussion as to what was the right attitude of Rationalists towards the word "Religion." I have been wondering accordingly whether this year I could safely or usefully "go one better" and propound something fresh about a "confession of faith." Having reasoned the matter out to the best of my ability, I have developed a "faith" which, though it very well knows it cannot move mountains, confronts immovably all faiths that threaten it. Looking broadly at human history, I find that what we call Rationalism is the spirit of disinterested truth-seeking as against, on the one hand, all superstitions or sentimentalism that corrupt truth, and, on the other, the vested interests which exploit those great factors in human life.

Once upon a time, not very long ago, Rationalism and Spiritualism were commonly regarded as something like hereditary foes; now, the distinguished Rationalist above quoted seems to feel the stirring of something not unlike the spirit of brotherliness.

Under the heading, "Science and Spiritualism," the "British Weekly" obituary reference to M. Flammarion includes this passage:—

Three principles he regarded as finally established, after a lifetime spent in occult studies: (1) The soul exists as a real entity independent of the body; (2) it is endowed with faculties still unknown to science; (3) it is able to act at a distance without the intervention of the senses.

Dr. Eric Ponder, of the Department of Physiology, Edinburgh University, writing in the "Evening Standard" (11th inst.) on "Unconscious Energy," says of dreams:—

In simple dreaming, some of the mental faculties are awake, while others are in abeyance; the same is the case in sleep-walking, with this addition, that the dream is so forcible that it stimulates into action the muscles of the sleeper, so that he walks, draws, writes, or performs other unconscious acts. In some cases only the muscles are affected, and we walk without seeing or hearing; in others, both the muscles and the organs of sight are stimulated, and we walk with the use of our eyes. In a third variety of somnambulism the activity of hearing is added, and we walk, see and hear; if we add to this an activity of the organs of speech, then we are brought, as nearly as the sleeping state will allow, into a state of wakefulness.

Now all these varieties of sleep-walking, or, rather of sleep-activity—for walking is not an essential—are known to occur, and such unconsciously active states are responsible for the paintings, writings and drawings which are executed during sleep.

Such is the result of the physiological method of inquiry into phenomena that our fathers dismissed with a smile.

In the "Referee" of Sunday last, Mr. Michael Temple, writing of the debate in the "Morning Post," says that the impartial reader will feel bound to admit that so far, at any rate, the Spiritualist has had the better of it:—

He has at least produced positive evidence, whereas his opponent seems to depend mainly on an *a priori* conviction that because he cannot explain this evidence in the terms of science it must therefore be based on deception or delusion.

As to Sir Arthur Keith's argument that no alleged fact can be received unless it can be verified by repeated experiments, which shall always give the same results under the same conditions, Mr. Temple points out that the experiments have been sufficiently numerous and the experimenters sufficiently varied to satisfy part of the requirement, but Sir A. Keith cannot be certain that the same conditions have always been present to guarantee that the same results should be produced in every case.

Finally Mr. Temple says that he is not satisfied that the Unknown Force, which he admits must exist, can be claimed as a manifestation of discarnate human beings. "There is nothing that I can see to eliminate the possibility that all the phenomena are the work of intelligences quite other than our own."

Mr. James Douglas, in the "Daily Express" of Saturday last, discourses on the theme, "When the Eye Lies." He tells of the Blondlot "N Rays," which were exploded by the discovery that Blondlot and his friends could see the line in the spectrum after an American professor had "secretly put the spectrum in his pocket!" (Spectrum or spectro-scope?) After telling of optical illusions which had happened to himself, Mr. Douglas concludes:—

The trouble is that reality is undefinable, and that my reality is not your reality. For the Spiritualist spirits are real. For others they are unreal. No engineer can move a girder across the gap in this Waterloo Bridge. There is here no question of intellectual sincerity, for the belief in the illusion may be as genuine as the disbelief in it. The strange thing is that no training of the mind can render it immune from illusion. That is to say, the mind, however highly it may be developed and cultivated, is as liable to illusion as its projected eye or its projected ear. It can lie as vigorously and as honestly as its instruments of perception. It can believe that X is Y.

A leading article in the "Morning Post," of 20th inst., sums up the discussion in its pages on Spiritualism between Sir Arthur Conan Doyle and Sir Arthur Keith. Reference is made to the antiquity of the belief in spirits and the superstitions associated with the belief, and the writer quotes the argument of critics: "Why must any physical apparatus be brought into play for what is purely a spiritual business?" Churchmen, it is said, take this view, and claim that they do not maintain that living human beings will never be able to communicate with the dead, but that communication will be made possible, if at all, by the human soul's development of extra-physical powers which at present it shows no signs of possessing. The journal proceeds to point out that scientists have found that every human attribute we have been taught to regard as "Spiritual" and not physical has been proved to have, or is in course of being proved to have, a physical origin. Finally it states that "the verdict of the public to whom the controversy has been of immense interest, will, we imagine, be 'not proven,' and judgment will be entered for Sir Arthur Keith." But we are assured that "to Sir Arthur Conan Doyle remains the satisfaction of knowing that many more and more august tribunals will re-hear the case before it is finally removed from the great Register of Things Unknown."

W. B. P.

THE MAGICIAN AND THE SPIRITS.

AN OPEN LETTER TO MR. HARRY HOUDINI.

MY DEAR HOUDINI,—I have had your world-famous book, "A Magician Amongst the Spirits," lying beside me for quite a long while now. I have written very little about it; I found it too formidable a proposition. I have taken it up from time to time, intending to write some notice of it. But somehow words failed me; my vocabulary was not equal to it. When the Cockney costermonger's donkey kicked his master's barrow to pieces and sent the fruit flying all over the place, the costermonger preserved an unnatural calm. He merely remarked in a husky voice, "There ain't no words for it!" Your book produced in me at first exactly the same frame of mind. Subsequently, when I came to know it better, it struck me as exactly the thing for a bedside book. If you were restless and wanted to sleep, or depressed and wanted to be cheered up—well, there was the book.

Later came the discovery that the book was a genuine phenomenon—not a psychical phenomenon but a psychological one. And from that standpoint it became a mine of information. It gave me a liberal education in the principles of psycho-analysis.

Again, the mis-spellings, the mis-statements, the misunderstandings disclosed in this astonishing book began to have after a time all the fascination of cross-word puzzles.

It was delightful, on first opening the book, to find Mlle. Tomczyk described as Madame Tomchik or as "Tomchick." This was so quaint, that it was a disappointment to find that you had contrived to spell correctly the name of Mr. Everard Feilding (the *e* before the *i*; so many people go down over that).

It is a many-sided book. From one standpoint it is a collection of all the scandals you could apparently rake up against Spiritualism. But you have given it forth with such an air of candour, so many charming expressions of friendship for some of the persons you assail, such an appearance of child-like innocence, that before one has gone far into the book, chords of deep emotion are touched. The case of the Walrus and the Carpenter weeping over the fate of the oysters they were eating presents only a feeble parallel. You do not dissemble your love as you deal out your kicks and cuffs to the objects of your affection and esteem.

I observe that you are the deadly foe of credulity—while preserving a profound belief in yourself. In one instance you give a series of examples of Spiritualistic phenomena recorded by Florence Marryat (spelling the name correctly—another disappointment). You think them so incredible that they do not need comment, except as examples of the things in which "Spiritualists are expected to believe and do believe."

Yet, my excellent Houdini, you contrive to make pretty considerable drafts on the powers of belief of your readers.

You tell us a little story concerning your "greatest feat of mystery." On the 4th July, 1922, you were at a house at Seacliffe, L.I. It was raining heavily and the children of the house were bitterly disappointed, because they were waiting to set off their display of fireworks to celebrate that famous anniversary. You commanded the rain to stop, and it did stop. A wickedly incredulous little boy said afterwards that the rain would have stopped anyhow, so to convince the ungrateful little wretch you commanded the rain to come down again. And it did. With amazing modesty you suggest that this was probably coincidence. Now this is one of the most remarkable passages in the book. I am unable to decide whether

the rain-stopping and rain-making feat or the modesty is the greater marvel.

You know a great deal about the tricks of fraudulent mediums. You tell us, for example, that when in Berlin you made the acquaintance of the foreman of a safe factory, who told you he made a duplicate key for every safe which passed through his hands and sold these keys to mediums in order that they might open the safes and read private papers in them, so as to gain information about their clients. The mediums—who on their own showing were liars and cheats—gained this favour on the understanding that they would not steal anything!

Did you really believe this? Do you expect me to believe it? Because I don't believe it. Even if I had the honour and privilege of meeting the foreman of the German safe factory and hearing him tell the story I would not have believed it.

You see, I am profiting by your counsel against credulity. You say that Sir Arthur Conan Doyle and Sir Oliver Lodge are not "safe guides." And then you go and tell this safe story, together with other stories which you appear to think must be true because they support your views. Are you a safe guide?

I have thought much about you, dear Houdini, and I think that what is wrong with you is that you have no sense of humour. It makes such a difference to one's outlook on life.

To return for a moment to this question of credulity. I have one curious confession to make. You say much about your love for your departed mother; and people who don't believe in you (there are several) are now saying that this is one of your "stunts."

I don't believe it is a stunt; I believe you are sincere. I believe you love and reverence the memory of your mother and would not consciously employ the sentiment for advertising purposes. So you see that your book has not wholly cured me of my fond belief in people and things.

I could write much more about your *magnum opus*, but my space is giving out. (Art is long, but time is fleeting.) I want to refer to an arresting passage on p. 165. It runs:—

... in all the séances I have attended I have never had a feeling of antagonism. I have no desire to discredit Spiritualism. I have no warfare with Sir Arthur. I have no fight with the Spiritualists, etc.

The first time I read the passage it took my breath away. I said (on recovering) "Of all the stupendous, colossal, titanic pieces of brazen impudence—," but later on I was able to smile and say simply, "After all, it is only Houdini in a burst of maternal fondness wishing to kiss the place and make it well."

Let me end on a brief note concerning the passage in which you refer to my preface to Crawford's work on "Psychic Structures." You quote the portion in which, speaking of the *physical* phenomena (not "psychical phenomena" as you have it), I allude to the value of the ectoplasmic experiments with the soft clay and the methylene blue. You ask what bearing any of these experiments has on a future state.

Now if that penetrating intelligence of yours had not been partially asleep at the time you would have seen that I never said that it had any bearing on a future state. I was writing on *physical* phenomena (not psychical phenomena at large) and kept logically to the point. "Logic is logic; that's all I say," with which line from one of the poets of your great country I may fitly conclude. Wishing you all that you deserve,

I remain, my dear Houdini,

Yours faithfully,

DAVID GOW.

*. It is only fair to Houdini to say that he attributes the multitude of errors in the letter-press of his book to the fact that, being away on tour, he was unable to correct the proof-sheets and the book went to press without revision by him.

NOTES ON NEW BOOKS.

"THE PRINCIPLES OF ASTROLOGY." By Charles E. O. Carter, B.A. (The Theosophical Publishing House, Ltd., 5s.).

This book is necessarily a re-statement of the principles of Astrology, for, as they are fundamental to the subject, every Astrologer accepts them and bases his conclusions upon them. It deals attractively with Astrology as a practical matter affecting human life in all its aspects. Beginners in this fascinating subject will find the book a handy volume to pick up and study in a leisure hour. It is written in a clear and attractive way and develops the author's viewpoint effectively.—E. K. G.

"A SPLENDID ANGEL." By J. H. Symons (The C. W. Daniel Co., 7/6).

This is a conventional modern love story of the popular order with no particular claim to originality save for the introduction of a Spiritualist medium, with a somewhat unusual method of employing her psychic gifts. Let me quote a few portions:—

She turned to Lady Brookshire.

"Shall we lower the lights?"

The latter glanced across at her daughter in an interrogative manner.

"It is all right, Mamma, the trance will come on; I feel in the mood. . . ." "Will you help me make the passes, Mother?" she said, "it will help me."

The latter rose and bending over her daughter made some rapid downward passes over her head and neck. . .

John walked over and grasped the medium's hand. It felt cold and dead; an eerie feeling crept over him as he glanced at her pale, set face. What should he think of? Where should he wish her to go?

Should he ask her to go into the future and see some event connected with his life? An involuntary shudder came over him. No, he would not.

There is a lot more like that.

I noted with some pleasure that the claims of Spiritualism are set out (p. 122) with more accuracy than one might have expected, and although "A Splendid Angel" has no pretensions to be literature, it will probably be read by a large number of people and go into more than one edition.—D. N. G.

THE French edition of Sir Oliver Lodge's book, "The Making of Man," has just made its appearance under the title "L'Evolution Biologique et Spirituelle de L'Homme." The translation has been admirably performed by Madame Louise Favre and by Mr. Frederic Stephens, whose name will be well known to the readers of LIGHT as the author of some thoughtful articles which have appeared in these pages. The book is published at 8, Rue Copernic, Paris (Editions de la B.P.S.) at the price of seven francs, and should make a forceful appeal to French readers.

MR. HARRY PRICE'S new book, "Stella C.: An Account of Some Original Experiments in Psychical Research," presents one of the most cogent and carefully detailed pieces of evidence which has ever been presented. We hope to publish a full notice of it shortly.

ANIMAL SURVIVAL.

Mr. Sidney Randall writes:—

Here is a well-authenticated story of animal survival. I call it "The Story of Little Mark." "Little Mark" was a pet dog which died before the death of its mistress, an old lady who had been very fond of animals, and dogs especially. Her son, an old friend of mine, told me what happened when she was on her death-bed. Shortly before the end came he was sitting by the side of the bed; she was talking to him, and was quite conscious. Suddenly she called out, "Oh, I see the most beautiful flowers, and beautiful birds; and I hear the most beautiful music." Then a few minutes later she stretched her hand out as if to touch something and cried out, "And here comes 'Little Mark.'" She saw and recognised her old pet and was trying to stroke it. Then she fell back and the end came, and so she and "Little Mark" passed on to the other world together.

SIR WILLIAM CROOKES.

Mrs. Champion de Crespigny writes:—

Sir William Crookes came to me at a sitting not long after his death, at Mrs. Wriedt's. It was the year she had a flat near Baker Street Station. A young naval man was sitting next to me and he had a long conversation with Sir William Crookes on the subject of wireless telegraphy—technical details quite beyond the understanding of myself or anyone else present were discussed—details which must have been "Greek" to the medium, and, as far as I remember, Sir William recommended him to experiment with some metal not usually used. To me, he referred to our last meeting on this plane.

RAYS AND REFLECTIONS.

Said Lord Riddell recently, "It took two thousand years to learn to fly, and who shall say that some economic system may not be devised hereafter which will remove all injustices and eliminate all inequalities?" Yes, in all matters affecting human progress, evolution seems very slow up to a certain point, and then the changes become rapid, and in a short time improvements are effected in a way that suggests centuries have been packed into a few years.

It was so with methods of travelling. For thousands of years the world knew no methods of locomotion on land, but walking, or the use of horses, oxen, camels, and other beasts of draught and burden. The old system lasted from the time of the Pharaohs until the reign of Queen Victoria. Then in a few years we saw steam traction, electric traction, the motor car and the aeroplane; and the whole system of travel and transport was revolutionised.

The moral is that progress is cumulative; also that all great changes take place at first under the surface of things. When they come forth into the light of day it looks as though they had come rapidly and suddenly. But they were developing slowly and gradually all through the centuries, never arriving until the world was ripe for them. I am confident that in the course of a generation or two those psychic and supernormal powers which to-day are subjects of experiment, sometimes difficult and baffling, will seem as commonplace as the wonders of wireless. Thought-transference will be as ordinary as letter-writing or telephonic communication; clairvoyance as common as telescopes and field glasses; spirit communication, if not as abundant, will be at least generally accepted. And only the students and historians will know very much about the days when a little band of pioneers in Spiritualism, Psychical Research and Occultism fought the battle for progress against a world of enemies—ignorant clowns and learned fools, right honourable and right reverend fossils. By that time we shall have gone to our reward (whatever it may be), but we shall have material for a good deal of amusement in our memories of the world we shall have left.

The lamented decease of Mr. George Whale, late Chairman of the Rationalist Press Association, who, it will be remembered, died just after making a speech at the R. P. A. dinner on May 4th, led to deplorable references in some quarters to the circumstances of his death, the suggestion being that he was struck dead because he was speaking against religion.

I thought it a pity that an argument based on bigotry and superstition should be used in such circumstances. A weapon of this sort, when used by the pietist against the rationalist, is always likely to recoil at any minute. People have died while praying, clergymen have died in the pulpit; and it is pitiable that such nonsense as some of the reflections-made in the case of Mr. Whale should be talked or suggested.

I refer to the subject here because in an "In Memoriam" tribute in the "Literary Guide" of the current month, Mr. E. S. P. Haynes tells how on the night of Mr. Whale's death he slept badly, and he continues:—

Towards the early morning I dreamed that I was walking with him [Mr. Whale] by the sea, as I occasionally did when staying with Mr. Clodd at Aldeburgh. He told me that the report of his death was false and entirely due to a medical mistake, and that he hoped it would be corrected at once in case some fanatic attributed the event to divine wrath.

The dream evidently struck Mr. Haynes as remarkable enough to relate. It was in a way premonitory, for on the following day a leading London daily paper came out with a large headline, "Death After Denouncing Religion." I am no Joseph, as an interpreter of dreams, but I would suggest that there may be something more in this dream than might at first appear. I would not labour the point. If what I have in mind is the truth (and I know it is) it will infallibly make its presence known even in the most sceptical quarters—sooner or later.

The following artless note reaches LIGHT, attached to a cutting relating to a scandal in the Spiritualistic movement: "These things make one sick. There is a set of humbugs down here whose claims are preposterous, they are supposed to have John the Baptist, Abraham, Buddhist priests and all the bag of tricks.—Dot." It is not customary for us to notice anonymous communications, but in this case we may assure "Dot" that our point of view is exactly the same as his—or hers. ("Dot" may be of either male or female gender, or merely a decimal point!) We are all very tired of people who bring discredit upon this struggling movement whether by their misconduct or by their egregious silliness in the matter of quoting great names freely in the most incongruous circumstances.

D. G.

MISS DALLAS AT THE PIONEER CLUB.

The Pioneer Club in Cavendish Place has the distinction of being the first woman's club in London. Its members, too, are interested in all questions affecting the thought of the day, and thus it is natural to find Psychic Research given a place in the lectures and discussions held there from time to time. Miss Estelle Stead and the Rev. C. Drayton Thomas have lectured there, and on Tuesday, June 16th, Miss Helen A. Dallas delivered an address on "The Importance of Psychical Research."

Miss DALLAS is an indefatigable worker, and she dignifies all that she touches. There is always a note of higher purpose in her advocacy of Psychic Science, and from her position as a strong Churchwoman she reaches circles beyond the ordinary scope, as witness her speech last year at the Oxford Conference on Science and Religion.

In her address at the Pioneer Club she urged her hearers to approach the subject from the point of view of the development and progress of the human race. She deprecated its consideration from a purely personal standpoint. If the psychic faculties were a part of our human equipment, they must have been with us from the start on this planet, and signs of them should be evident throughout the history of human evolution. This was found to be so, from the Delphic oracle, through the Middle Ages, right up to our own day. Illustrative passages from F. W. H. Myers' "Classical Essays" and Andrew Lang's "The Making of Religion" were read in support of this view, and an apposite reference made to the prominent place occupied by mediumistic or psychic faculties among the early Christians.

Miss Dallas ably reviewed the rise and growth of modern materialism, following the flowering of science in the eighteenth century, when there was an overthrow of everything savouring of credulity and superstition. Hume was the prophet of the new dispensation, and Haeckel followed. The culmination of the materialistic philosophy came in the middle of the nineteenth century. Then what might be termed the creative spirit guiding human evolution began to be manifest.

The speaker went on to develop the idea that there was an intelligent purpose in the abundant and varied psychic phenomena which had occurred during the last seventy years. The researches of Sir William Crookes, Lombroso, Richet, Geley, and others were mentioned, and the view was stated that if human testimony was of any avail the phenomena must be considered to be well authenticated. Some there were who needed personal evidence, before they would believe, but those who were more capable of estimating the value of testimony such as that adduced would find the evidence for the facts to be quite irresistible.

In the closing passages of her fine address Miss Dallas said her aim had been not only to suggest that psychical research would enable us to find an answer to the question, If a man die, shall he live again? but also to show that the development of our psychic faculties was in line with evolution, and that they indicated an intelligent effort towards the carrying out of a Purpose. "The undermining of materialism as a philosophy," she said, "seems to be a part of that Purpose, and another very important part seems to be the enlargement of the scope of human capacity for fellowship and co-operation." All reasoning and evidence pointed to the fact that on the Other Side we should have wider opportunities for interaction with our fellows, and increased faculties for responding to our environment.

"The prospect," said Miss Dallas in conclusion, "is a glorious one, but we must never forget that the individual human will is an important element in the scheme."

A large audience followed the speaker with the closest interest, and at the end there was a lengthy discussion. This was rendered more profitable than such discussions are apt to be among lay audiences by the remarks of three such capable students of the subject as Miss Gertrude Tubby (New York), Miss Julia Smith, and Miss Charlotte Woods.

A hearty vote of thanks to Miss Dallas concluded the proceedings.

L. C.

GOING HOME.

Bands of dark and bands of light
Lie athwart the homeward way;
Now we cross a belt of night,
Now a strip of shining day!

Now it is a month of June,
Now December's shivering hour;
Now rides high loved memories' moon,
Now the dark is dense with power!

Summers, winters, days, and nights,
Moons and clouds they come and go;
Joys and sorrows, pains, delights,
Hope and fear, and yes and no.

All is well; come, girls and boys,
Not a weary mile is vain!
Hark—dim laughter's radiant noise!
See the windows through the rain!

—GEORGE MACDONALD.

"THE CASE FOR SPIRITUALISM."

The discussion in the "Morning Post" between Sir Arthur Conan Doyle and Sir Arthur Keith was concluded on Saturday last. In his powerful opening article Sir Arthur Conan Doyle wrote:—

Why should anyone wish to escape the facts? That is one of those questions to which I can find no answer. There is no gainsaying that our belief excites the greatest possible repugnance in many minds. One would really suppose that our message was something blasphemous and obscene which was put forward by unprincipled teachers with some ulterior and selfish motive. It is met by the most wild denials, the most grotesque explanations, the most desperate and occasionally unprincipled efforts to discredit everyone concerned.

Sir Arthur Conan Doyle then tabulates the two major assertions of Spiritualism:—

The first is that personality carries on beyond the grave, and that death opens out a new life in a new environment, but with a similar individual equipment. The second is that such personalities are not so far removed from the world of matter that it should be impossible for them, if the material conditions are right, to get into communication with us once more.

Sir Arthur Keith's reply deals with Sir Arthur Conan Doyle's contribution as with an ordinary commercial prospectus, in order to find whether it is true—assuming that the natural procedure is the same in both cases. One is "the seller" and the other is "the buyer."

Any reader, or Sir Arthur Conan Doyle himself, may with some show of reason at once challenge my qualifications to play the part of an expert auditor in the Spiritualistic world. By way of extenuation I would plead that I have been a student of the human body—both in its living and its dead state—for over forty years; it is my daily business to examine the way in which it is made and the manner of its working. The method in which I collect and sift evidence is exactly that pursued by Sherlock Holmes.

In the third article, which appeared on the 17th inst., Sir Arthur Conan Doyle dealt with the question of physical evidences, and in the course of his argument said:—

The facts and laws of Palæontology are open to all the world, but to draw the inference that therefore, without special and arduous study, I am upon the same footing as an eminent representative of the science would obviously be absurd. And yet this seems to be the very tone which Sir Arthur adopts concerning psychic knowledge. It is the attitude of a man who professes that he can test electrical experiments but does not trouble to charge his batteries or to join up his wires.

He may, of course, resolutely refuse to admit there is a science there at all. But the time for such an attitude is surely past. If a great literature can grow up round a subject, with such books as Professor Richet's account of his thirty years of research, Dr. Schrenck-Notzing's voluminous record of materialisations, Dr. Crawford's three books upon physical phenomena, Dr. Geley's work upon ectoplasm, Lombroso's account of his experiments, Crookes's record of laboratory work, Zoellner's story of his investigation—if all this does not form a new science, then one must reconsider the meaning of the word. Indeed, it is clear to many thinkers that it is destined to break up into several sciences, all of them concerned with psychic knowledge.

In his second article Sir Arthur Keith takes the line that the human brain is liable to be deceived and he refers to the effect of alcohol, chloroform, morphia and mesmerism in creating mental confusion and delusion. He refers to the Blondlot case and how the N. ray was discovered to be purely imaginary, and finds there is only one way of keeping the brain right:—

What it sees and what it infers have to be checked over and over again; we cannot be certain that a thing is true until it can be verified by any man at any time.

Sir Arthur Conan Doyle began his third and concluding article by pointing to an essential difference between procedure proper to physical science and what is natural and necessary in psychic science, where volition plays the leading part:—

Sir Arthur's answer to my article seems to me to be based upon the fallacious method of laying down laws in advance for an entirely new extension of human knowledge, instead of carefully collecting and studying the facts first, and then gradually deducing the laws. He says, for example, that every science must be so arranged that it can at all times be tested and give approximately the same results. But what right has he to postulate this? Psychic results in their very nature depend upon forces which are beyond our control, so how can we say that they will always act in the same way? A medium, as we find by experience, will give excellent results one day and none the next.

The antagonist's difficulties having been at one time

those of the protagonist, the latter sympathises with the other, but says:—

He must remember that all Science is founded upon positives not upon negatives; that we can discard all our unsuccessful experiments and build upon our successful ones.

Amongst the evidences submitted the first is the famous Hydesville one of 1848, more impressive than ever owing to the recent discovery of the murdered man's remains. Crookes' experiments, most scientifically conducted and recorded in the "Quarterly Journal of Science" from 1871 to 1873, are of undiminished brilliance. The personal evidences are more or less familiar to readers of LIGHT. No amount of evidence from the experience of others, however, can have any effect upon a mind psychologised by the idea that all such reality is just illusion. Sir Arthur Conan Doyle concludes:—

I do not know what further proofs Sir Arthur wants, but nothing can ever be proof to those who do not trouble to examine, and dismiss a thing as impossible because it will not fit in with a priori notions.

In Sir Arthur Keith's concluding article he refers to his opponent as follows:—

He refuses to believe that the human brain is the most unreliable of instruments; and yet who among us has not been tricked time after time by deceits of the eye, the ear, and memory? My explanation of psychic phenomena, namely, that they are the products of a heated imagination, he leaves severely alone.

Faithful to the materialistic method of seeking to understand the highest human developments by searching into the lowest, Sir Arthur Keith advises us to go for our evidences to the "back blocks of Australia" and the "Shamans of Siberia." He concludes that "spirits belong to the purely imaginary world, not to the real one in which we live."

As regards the paraffin-wax gloves which he inspected at the Psychic Bookshop, Sir Arthur Keith ridicules the idea that they came from a dematerialised spirit hand and expresses the view that they fell from a hand "with thick real fleshy wrists under circumstances at present undisclosed."

NEW BOOKS RECEIVED.

- "Relativity." By Sir Oliver Lodge, F.R.S. Methuen and Co. (1/- net.)
- "L'Evolution Biologique et Spirituelle de L'Homme." By Sir Oliver Lodge, F.R.S. Editions de la B.P.S., 8, Rue Copernic, Paris (16e). (7 francs.)
- "Donna Juana." By Eileen Hewitt. Routledge and Sons, Ltd. (5/- net.)
- "Dreams: and How to Investigate Them." By a Physician, Cecil Palmer. (3/6 net.)
- "The Principles of Astrology." By Charles E. O. Carter. The Theosophical Publishing House, Ltd. (5/- net.)
- "Atlantis in America." By Lewis Spence. Ernest Benn, Ltd. (10/6 net.)
- "Bear Witness." By "A King's Counsel." Hutchinson & Co. (4/6).
- "Truth of Life After Death." By Robert H. Jebb. Aird & Coghill, Ltd., 24, Douglas-street, Glasgow (2/6).
- "Our Life After Death." By Rev. Arthur Chambers, A.K.C. Gay & Hancock, Ltd. (1/6). [This is the 127th edition—revised.]

MR. PHILIP DURHAM
Occultist.

"The Hand of Man, His Name, His Number, and His Hour," Will deliver this striking Lecture at 3.35, Thursday, July 9th, at Eustace Miles Restaurant, showing the zenith of the individual's personality and hours of success with demonstrations in audience. Apply for Tickets now—2/6, including Tea.

Mr. Durham, who has performed and lectured at principal Theatres and Halls in U.K., is vacant for Lectures, including "Hands and the Subconscious," "Number and Power," "What is in your Name?" etc., etc. Lectures written up. "Some lecturers are clever part of the time, some entertaining part of the time; but Mr. Philip Durham, with his wonderful voice, is clever and entertaining all the time."—"Northern Press." Individual Postal Lessons in Scientific Hand Reading. My method simpler than all books—£1 is. for 6; Sample, 3s. 6d. Original Kabbalistic and Numerosophical Readings—3s. 6d., and 7s. long. "Wonderful Insight Into My Conditions"—P.O. 3s. 6d., with Signature, Birth-date, Colouring, etc. Personal Lessons, Clients Visited, Interviews West End by written application. LETTERS ONLY to Philip Durham, c/o Kelly's, 48, Rupert Street, W.

Mme. Manya Rickard. Change of address after Monday midday:—48, George Street (Baker St.). Diagnosis, psychometry, trance. At Home all day Tues., Thurs., Sat. Present phone No. Finchley 2440

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

Miss Lilian Walbrook (The Case of Lester Coltman) receives by appointment. Character Delineation, Psychometry, etc. Thursday, tea, 4 p.m., music, demonstration, limited number.—24, Carlton Vale, Maida Vale. Phone: Maida Vale 1871.

SUNDAY'S SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.—June 28th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss Rogers Pearson. Wednesday, July 1st, 8, Mrs. N. Melloy.
- Croydon.—Harcwood Hall, 96, High-street.—June 28th, 11, Mr. Percy Scholey; 6.30, Mr. Horace Leaf.
- Camberwell.—The Central Hall, High-street, Peckham.—June 28th, 11, Service; 6.30, Mr. H. Ernest Hunt. Wednesday, 7.30, at 55, Station-road.
- Shepherd's Bush.—73, Becklow-road.—June 28th, 11, public circle; 6.30, Mr. Mooring. Thursday, July 2nd, 8, Peckham.—Lausanne-road.—June 28th, Anniversary; 7, Mr. H. J. Osborn. Thursday, 8.15, Mrs. Tina Timms.
- Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 28th, 11, Miss Rogers Pearson; 7, Mrs. E. Neville.
- St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—June 28th, 7, Mrs. Miles Ord. July 2nd, 8, Mrs. Miles Ord.
- Central.—144, High Holborn, W.C.1.—June 26th, 7.30, Mr. G. Botham. June 28th, 7, Mrs. M. Maunder.
- Richmond.—Free Church, Ormond-road.—June 28th, 7.30, Mr. Ernest Meads, address. July 1st, 7.30, Mrs. Mary Crowder, address and clairvoyance.
- St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. June 28th, 3.30, clairvoyance in hall; 6.30, Service, Holy Communion and Trance Address; medium, Mrs. Annie Johnson. Healing Service, July 1st, 7 p.m.

ANSWERS TO CORRESPONDENTS.

L. WOLLEN (Saxony).—We are dealing with the subject of your letter in an editorial. The question seems to be rather in the air, for on the same day that we received your letter we had a visit from a lady who was seeking light on this same problem as to whether three days is the invariable interval of rest required by a discarnate spirit following the death of the body.

OBITUARY.—THE VERY REV. DR. CATHELS.—As we go to press, we learn with deep regret of the decease of the Very Rev. Dr. Cathels, Minister of the Parish Church, Hawick. Dr. Cathels was a member of the Church of Scotland Committee on Supernormal Psychic Phenomena. He had only recently concluded his term of office as Moderator of the General Assembly of the Church of Scotland. Further particulars will appear in our next issue.

THE MRSSES MORE have just completed a most successful five weeks' visit to the "W. T. Stead" Borderland Library, where they have given over seventy sittings. Their power seems to improve at each visit, and perhaps the greatest characteristic of this one was the number of voices speaking together. Many of those communicating were able to make themselves heard without a trumpet.—E. W. S.

Nobody has ever counted in this world without "angels." Responsiveness to the Unseen is the great driving power for strong living. The most matter-of-fact man among us may well recall that we number our years from the birth of One from the gravitation of whose life we no more can escape than the tides from the moon, because the Invisible was real to Him and He knew God.—From "Twelve Tests of Character," by HARRY EMERSON FOSDICK.

Madame Periford, Hair growing specialist. Hand Vibrational and hot oil treatment for bringing back the hair to its original colour and beauty.—67, Jermyn Street, St. James Street, Gerrard 8091.

Widow would like another to join her, giving little domestic help mornings. Part house, 5 rooms. Good board and home. 18s.-21s.—Mrs. "H," 46, Wandle Road, Croydon.

Business lady or gentleman received as paying guest. Breakfast, Dinner and full week-end board, 25s. per week or according to requirements.—"T," Weardale Road, Lee, S.E. 13.

SPIRITUALIST, elderly, educated, with commercial and foreign experience (not a medium), desires work of any kind in connection with the Spiritualist movement. Good refs.—"Felix," c/o "Light," 33-36, Paternoster Row, London, E.C. 4.

Mrs. Annie Patterson, well-known northern Clairvoyante and Psychometrist, conducts an "At Home," Tuesdays and Thursdays, 3 p.m. Public Circle, Monday, 7.30 p.m. Private Developing Class being formed. Fridays, 7.30. Advice on Health, Psychic Gifts material. Appointments only.—17, Colville Square, Bayswater, London, W. 11.

Trance or Inspirational Medium (Clairvoyant, &c.), required for self-supporting Christian Spiritual Church (Sunday Evening Service): nearest seaside to London. Lowest offers, large district: good opening.—Box 92, "Light," 33-36, Paternoster Row, London, E.C. 4.

Astrology.—Horoscope with three years' directions, 5s. Hand reading. Hours, 1-7 p.m.—Miss A. Bull, 22, Great Windmill St., Piccadilly Circus, W. 1.

Private House. All comforts, brightly decorated, modern furniture, central heating, terms moderate, 3 mins. S. Kensington Station and Museums.—Phone Kensington 1178.

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ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

Saturday, June 27th, 3.30 p.m. to 6 p.m.

GARDEN MEETING.

By kind permission of MRS. HENRY WITHALL, a Garden Meeting will be held at her residence at Oakwood, Hendon Avenue, Church End, Finchley, N.3

Free to Members, Non-Members, 2/-.

Monday, June 29th, at 3 p.m.

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

Mr. Harvey Metcalfe.

Tuesday, June 30th, at 3.15 p.m.

Clairvoyance, Public Demonstration. Members Free; Non-Members, 2/-

Mr. C. Glover Botham.

Wednesday, July 1st.

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

Leader: Mr. E. E. Prower.

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

Mrs. Brookman.

THE PSYCHIC EXHIBITION, at No. 4, Queen

Square, closes to-day (Saturday) at 8 p.m. The fortnight's run has been a success and has afforded many interested people the opportunity of a thorough inspection at their leisure.

The Council offer thanks to all who have kindly entrusted their exhibits to our care, and also to those who have with some trouble and inconvenience attended during the run of the Exhibition to assist to interview visitors and enquirers.

It will be a convenience if Exhibitors living within easy reach of Queen Square will please call for their possessions on or soon after Wednesday, July 1st. Exhibits sent in from the provinces will be dispatched as soon as possible.

NOTE: Catalogues (1/- post free) may still be purchased. Many who were unable to visit the original Exhibition may wish to possess a copy of the catalogue for reference purposes as it contains much interesting and historical matter.

BOOKS THAT WILL HELP YOU.

Stella C. An Account of Some Original Experiments in Psychical Research.—By Harry Price, F.R.N.S. Cloth, Post Free, 3/9.

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.

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.

Paul and Albert.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/10.

An Artist in the Great Beyond.—By Violet Burton. Cloth, Post Free, 4/10.

On Tour in the U.S.A.—By the Rev. G. Vale Owen. Cloth, Post Free, 4/10.

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

A Psychic Vigil.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/9.

Arabic: The Language of Christ and the True Site of Calvary.—By Major R. A. Marriott, D.S.O. Post Free, 2/3.

My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/9.

The Witness.—Written down by Jessie Platts. Cloth, Post Free, 5/4.

Ether and Reality. The Many Functions of the Ether of Space.—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/-.

Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-.

Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-.

Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-.

There is no Death.—By Florence Marryat. Cloth, Post Free, 3/9.

What Happens After Death.—By the Rev. G. Vale Owen. Post Free, 1/9.

How to Develop Mediumship.—By E. W. and M. H. Wallis. Cloth, Post Free, 2/3.

The Practical Affairs of Life.—By Ellis T. Powell, LL.B., D.Sc. Post Free, 3/9.

The Physical Phenomena of Spiritualism.—By Leslie Curnow, B.A. Post Free, 1/2.

Impressions from the Unseen.—By L. M. Bazett. Post Free, 5/4.

Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-.

The Return of G. R. Sims.—By A Friend and R. H. Saunders. Cloth, Post Free, 2/9.

Psychic Philosophy.—By Stanley De Brath, M.Inst.O.E. Cloth, Post Free, 5/10.

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10.

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9.

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

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.

The Case of Lester Coltman.—By Lillian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10.

The Progression of Marmaduke.—Through the hand of Flora More. Cloth, Post Free, 3/9.

The Holy Truth.—Selections from the Writings of Hugh Junor Browne. Post Free, 1/3.

SEND REMITTANCE WITH ORDER.