

# 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.

LIGHT is, in reality, more awful than darkness; modesty more majestic than strength. **RUSKIN.**

### ROBERT BLATCHFORD AND THE SCEPTICS.

Mr. Robert Blatchford's new book, "More Things in Heaven and Earth," just published by Methuen & Co., Ltd., at the price of 3/6, is full of robust common sense, and his clear racy English is a pleasure to read. He deals faithfully with sceptics, but his pungent rebukes are always tempered with geniality and tolerance. From this standpoint alone the book is worthy of study, especially by the younger school of writers who, becoming converted to Spiritualism, begin immediately to breathe out threatening and slaughter against the unbeliever. "We have no better reason," says Blatchford, "for ridiculing or censuring a sceptic than the sceptic has for ridiculing or censuring us." As an old materialist he remembers the pit from which he was dugged, and none can taunt him with the proverbial "new-found zeal of the proselyte." But he can be gently caustic as this, amongst other incisive comments, reveals:—

Is it quite logical for a Christian minister to describe the beliefs of Spiritualists as "puerile superstition"? From an agnostic such language might be logical, if unkind, but why is a belief in a future life religion in a dean and superstition in a layman?

The allusion is to Dean Inge, whose resentment Mr. Blatchford suggests is due to the feeling that "Spiritualism is not respectable." Well, it is rapidly becoming so, though whether that is an advantage or not is a matter of opinion.

### THE ETHERIC BODY.

"R. I. J.," a Welsh correspondent, suggests that in our standing announcement of the principles which LIGHT proclaims should be included the doctrine of the etheric body. He says that in his view the etheric body is more than a hypothesis. On that point we have regretfully to disagree with him, remembering that the ether itself is a hypothesis. Our position in the matter is that as the soul survives it must have a body of some sort. That body has been referred to by St. Paul as the spiritual body. Sir Oliver Lodge has expressed the view that the post-mortem body is etheric, a position for which he finds support in the facts of science, but he very wisely refuses to go

beyond the point that it is at least a good working hypothesis, so that while there is every justification for a belief in the spirit body, the time is not yet ripe when the true nature of that body can be stated with any assurance. There are those who claim to have definite knowledge on the subject and it may well be that they are correct in their belief that the spirit-body is really metetherial in nature, i.e., of a higher substance than the ether of space. But that is an even more unverifiable hypothesis, and our position on the matter must be necessarily a tentative one. We are only at the beginnings of the philosophy of survival and the nature of the future state, and we must creep before we can fly.

### "THE LAND OF MIST."

In Sir Arthur Conan Doyle's new story, in the current "Strand Magazine," the pugnacious Professor Challenger and other characters from "The Lost World" make their re-appearance. As everybody knows by this time, "The Land of Mist" is a Spiritualistic story, and its opening chapters promise well for future developments. A born story-teller, Sir Arthur shows all his old qualities as a novelist—the vivid and picturesque phrase, the genial wit, the insight into character and motives. The description of the Spiritualistic Society's Sunday meeting is true to life and full of delightful touches. The trance address of Mr. James Jones, of North Shields, under the control of "Alasha the Atlantean"—a portentous bore droning platitudes and ineptitudes—the chairvoyance of Mrs. Debbs, one of whose descriptions electrifies Edward Malone, the Pressman who is reporting the meeting for the "Daily Gazette"—these and other features of the meeting will be readily recognisable by thousands acquainted with such scenes. The fidelity to life of the various characters depicted is delightful. Professor Challenger, with his flaming scorn of the whole business ("The Professor's black mane was bristling and his eyes glaring from one member of the company to another"), is a typical figure. "Truth severe in fairy fiction drest"—so the story may be described. It will do more for our subject than a thousand solemn expositions.

### A PROPOSED PSYCHIC MUSEUM.

Sir Arthur Conan Doyle writes:—

I am establishing a small museum of psychic objects under the Psychic Bookshop, Abbey House, Victoria Street. The situation is so central that such a collection cannot fail to attract attention and to form a powerful propaganda centre. I should be greatly obliged if any of your readers will either give, lend or sell suitable objects. I have at present the two wax gloves lent me by the Psychic College and I have the Garscadden collection of photographs with some other pictures. With such a nucleus I should have no difficulty in getting together a worthy collection. Perhaps those who wish to help me will send me a line first so that I may tell them how far, with our limited space, their kind offers can be taken advantage of.

# THE RISING OF CHRIST FROM THE TOMB.

By FREDERICK BLIGH BOND.

(Continued from page 303.)

After the 13th I was back again in London and two days later, on the 15th May, at Miss Gibbes' invitation I attended at her rooms for a sitting with Miss Cummins. The subject-matter had no reference to the Gospel narrative, but has been printed in *LIGHT* for June 13th (The "Alishoboaz" script). On the 16th I resumed my own sittings with Mrs. Dowden, and in a script of this date, Philip gives his view of the true nature of the Rising of the Body of Christ. At this time, I may say, I knew nothing of the contents of the writings received by Miss Gibbes through Miss Cummins in my absence, these having been purposely withheld from me by agreement with Miss Gibbes when I saw her on the day before and obtained the "Alishoboaz" script. No hint then of the nature of these latter writings had come to my knowledge. But Philip, on the 16th, wrote by his scribe, as follows:—

I would have you know that in man there are three parts and that as he ascendeth from one state to another, he casteth off such as he no longer needeth. There be three parts of man, and there be three states in which he must exist. The Life Eternal of which Christ speaketh, is the Life of the Spirit which can never die because It is of God and is God in Itself. In the Christ there were indeed three parts as in other men, but these three were one, so that no part of Him, be it ever so small, could die or be as matter that decayeth; for in all that was the Christ was there Soul and Spirit as well as the Matter that is Body. Thus, in His Body there was Life after that the Spirit and Soul had passed from it, and the Spirit and Soul might enter again because the Body lived.

So was it also with the Blood that was taken from the side of the Christ. Each drop of it contained the Body, Soul, and Spirit; and it was enabled, when need came, to show a Sign to those that needed it. And so is it now, when the Stone that was the Blood lyeth beneath the ground. It is alive; It is the Body, Soul, and Spirit of the Christ. But of these mysteries did we know nought when first the news was spread to us that stood about in fear, not knowing what all these things should mean.

Herein Philip, once again, links his Gospel of the Resurrection to the perpetual miracle of the Sangreal, whose manifestation is to come that the people may be ready for the outpouring of the Spirit of which the prophet Joel speaks, and that is to be in our own time when the tares of materialism are ready to be rooted up and the good seed garnered. Philip speaks of the visit of the Magdalene to the empty tomb; but not a word does he say of any of the matters chronicled in Miss Cummins' script, nor does he even mention any retirement of the disciples to a mountain or cavern in the wilderness. I had inferred from his account of the appearances of Christ (which tally with those recorded in the Gospels) that he must have believed that the Risen Body of the Master had been sublimated by the agency of the Spirit and could be made to appear or disappear at His will. But his constant theme in the writings that follow is that the earlier appearances of Christ were mostly in visible and tangible form, but such appearances became less frequent as the end of the forty days approached and there was a progressive spiritualising of His state, a progressive withdrawal of material power, and a progressive parting from all material conditions and memories of earth that would hold His Soul to the mundane sphere. But he does say in one place:—

None could tell what had befallen the body of the Christ save Mary the Magdalene; and none but she and the other women could be sure that the body had arisen from the tomb; for as yet none had seen Him.

But this was before the appearance at Emmaus (script of May 18th). Of subsequent appearances he says:—

At first some would see Him as a man, and some as a spirit; but as the days passed on He seemed more as a cloud is at the sunset; and yet might we know Him. And as the end of this time drew nigh, so did He speak few words to us or none; for it seemed that He was passing farther from us by degrees.

Now this seemeth strange to you; but when man goeth out of his body, first is he clothed with it in his imagination, and so doth it appear. But even as he goeth forward, so forgetteth he his body and knoweth that he is a spirit. And with the Christ, this change was come quickly.

All this is, of course, consistent with the idea that the actual body of Christ might have remained in being, and, therefore, it is necessary to ask Philip the question whether he or any of the Eleven suspected that the body of the Master was laid away at this time in a secret place, and whether it was indeed that Body that was translated finally at the Ascension, or not. Little more could be gathered from Philip. At a sitting with Mrs. Dowden on the 23rd May, I asked the question of him, "Have you heard that the Eleven at certain times saw the Christ in a desert place where they went for prayer and meditation?" And the answer came:—

Yea, my Brother, this happened more than once; for at times would the Eleven go forth for counsel and meditation, and whenever such should be gathered together in silent prayer, the Christ would appear to them. This cave that ye speak of was on the mountain and without the city of Jerusalem. For in that desert place were the Eleven often gathered together.

I also asked: "What did you and the Eleven really think about the actual material body of Christ? Did you believe that it was spiritualised and no longer of the nature of flesh? Or did you think that the appearances of Christ were those of His spiritual Body only, and that the body of flesh which was removed from the Tomb of Josephus lay hidden somewhere else and still remains on earth?" The reply was at once made:—

My Brother, as for the Eleven that were the Apostles of the Christ, these held council among themselves and I was not of their number. But often have I spoken to these of those matters that ye have asked me of. Some said that as Lazarus had been raised from the tomb, so was the Christ raised; but that He had passed through the clothes the which were left behind.

John, he that had the power of vision, knew that the Christ had risen in His body, but he believed that this was but a miracle, and that the body must die a second time before the Spirit vanished into Heaven. . . . Ye see that none understood the truth that lay behind all this, for none could believe that a body the which decayeth . . . could rise again in its matter as it had been seen by men.

Two days earlier (21st May) I had obtained through Miss Cummins some explanatory passages in reply to direct questions. If space permitted I would like to publish the whole of this interesting script. I may summarise its contents thus, giving a few short quotations.

The Messenger told me that the Eleven quite failed to understand what is recorded in the Chronicle of Mary Magdalene, and that they held that the actual body of Jesus was plastic and incorruptible, and that it was in very truth transmuted. He says that the Master would not apprise them of the *Last Mystery*, as it is called. Their faith was not supported by understanding, and so:—

Their hearts would have turned back from the road if they had seen the bones of their Master made ready for the Burial. These be on a hillside, and no man will find the place, for knowledge of it hath perished.

The truth may now, he affirms, be safely given to men:—

For men have greater understanding. . . . It will but strengthen their weak faith if they be told a tale that be in a manner natural and nearer to reason than the Tale of Faith told by the Eleven.

The stone was rolled from the door of the Tomb by the power of two High Spirits who were there to aid the Christ. These were the two seen in the tomb. The Body was withdrawn from the wrappings with but little disturbance of these, for it was shrunken by the withdrawal of the finer elements, only the grosser parts remaining as a shell which was destined again to be reanimated by Soul and Spirit of the Christ during the forty days, and was clothed upon by the "Body of Light."

The Body, in order that the Spirit might enter it once again, did have need of that flowing element that cometh from the working together of the Spirit and the Psyche, the two drawing the Body, so as to make once more the Image Invisible that is about each living man. So strong, so radiant, was this element that Christ in the Body did seem as one clothed in Light.

I thought it better to put the direct question as to whether the body of Christ might not have been altogether de-materialised, as I said that this seemed to me and to



others a simpler process than that of the reanimation of the dead flesh. The answer was immediate and emphatic:—

Nay, Brother, nay! I will tell you. It be possible for the mighty in Spirit to scatter what ye call the particles upon the air. Yet it be not possible to draw these many times together again so that they take on the mortal semblance: and many times did the Master appear to the Eleven in divers places.

The Messenger further says of the Body:

It was but a shell, that was all; it being necessary for mortal eye and mortal hearing. The Eleven had no power to hear the Last Teachings of the Master if He were but in the Form of the Spirit. If our dear Lord had not appeared thus in the shell to them, then with His dying would His teachings have perished, for they had little faith before the Rising of the Body.

The Spirit and Psyche, by operating on the shell, can project:—

The Invisible Image, that can be made visible in each man. He did enter into His very Body, so that it might cast forth the Image. It be needful. . . . The Image and the Man be woven within one another.

(To be continued.)

CURRENT ITEMS.

The "Daily Express" (22nd ult.) reports that in the course of a remarkable sermon at the Old Meeting Church, Birmingham, Sir Oliver Lodge said he had come to the definite conclusion that the spiritual world was one of reality, and that there were grades of existence above men; grades which extended to infinity.

Dr. Abraham Wallace, who presided at the meeting at which Mr. R. H. Saunders told the story of Abduhl Latif (see next column), after complimenting the speaker on his interesting address, asked those present to show their appreciation of Sir Arthur Conan Doyle for his able work in promoting the discussion of Spiritualism in the "Morning Post."

In a little article in the "Daily Express" on Psychic Healing, the writer of it (H. B. Passah) says: I shall always remember my experience with a nurse who had suffered from insomnia for several weeks. After my first treatment, and without taking her usual sleeping draught, she had a good night's rest, but through my sympathy I took her condition, and that night I was most restless and unable to get a wink of sleep.

In the "Exeter Express and Echo's" account of the discussion on Spiritual Healing at the Exeter Diocesan Conference, the Rev. H. Anson, of St. Martin's-in-the-Fields, London, said: The church needed a careful and intelligent co-operation between the doctor, who was primarily charged with the physical side of healing; the psychologist, who was primarily charged with the mental side of healing, and the priest, who was primarily charged with the religious side. It was the religious side of bodily healing that required emphasising.

An "Evening Standard" (18th ult.) reviewer of Mr. B. Tompkins' book, "Springs of Water," relates a personal experience of dowsing: "I was once in a house party in Switzerland when a newly-arrived guest, a Conservative M.P., undertook to amuse us by an exhibition of his powers. The rest of us attempted to imitate him, and among six of us one, a practical young lady, not at all of the mediumistic type (she is now a member of the L.C.C.), was found to have the gift highly developed, though she had not previously suspected it."

The "Newcastle Chronicle and North Mail," reporting a faith healing service at Frizinghall Parish Church, Bradford, tells of a woman who had been completely blind for thirty years, and had received treatment by specialists who finally pronounced her incurable. Three months after attending a healing service she felt a burning sensation over one of her eyes, and was surprised she could see with that eye. The oculist who had attended her said it was a spontaneous cure, and that no specialist in the world could have cured her.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.—We are informed that Mr. Harry Price has been offered the appointment of Foreign Research Officer to the American Society for Psychical Research, which position he has accepted, and the official announcement, which will include a biographical notice of Mr. Price and portrait, will appear in an early issue of the Journal of the American S.P.R.

THE GREAT PERSIAN, ABDUHL LATIF.

ADDRESS BY MR. R. H. SAUNDERS.

Mr. R. H. Saunders has performed a service to Spiritualism by his records of Direct Voice séances with various mediums. Unless one has tried it, it is not possible to realise how difficult is the process of writing in the dark a full account of what is said. With practice Mr. Saunders has become expert in this work, and to his patience and energy we owe many valuable records.

But he has also played an important part in making available to suffering humanity the healing ministry of a great figure in the past, the Persian Abduhl Latif. Those who had the privilege of hearing his address to the members of the London Spiritualist Alliance on June 25th, will not soon forget the fascinating story he told.

At a sitting with Mrs. Etta Wriedt, the Persian first gave his name, and then slowly spelt it out, letter by letter, telling Mr. Saunders to seek for particulars of him "in your British Museum." It required a big search before the requisite information was forthcoming, but it was obtained, though the particulars for the most part are not published in English. Mr. Saunders has carried out a fine piece of research, and it is to be hoped that the result of his efforts will appear in book form.

Abduhl Latif, who was born in Bagdad, in 1161, was a man of high culture who had a great influence on the life around him, and he was a writer of repute as well as a great traveller. He was also distinguished for his medical skill. This remarkable man was limned for us by Mr. Saunders in a way that brought him clear before the mind's eye as one of the great personalities of the old world.

It was when the speaker passed on to describe the wonderful healing in which Abduhl Latif is said to be playing so prominent a part, that one realised the force for good that is now operating amongst us.

Here is Mr. Saunders' account of his first encounter with the Persian sage, at a sitting with Mrs. Wriedt:—

"About midway through the sitting a steely blue light shot at an angle across the room, coming from the ceiling furthest from the medium, and alighting on the floor near her, and a voice addressed us. It had a curiously foreign accent, unlike any European accent I've heard, was clear, deliberate, and rather laboured, as though there were difficulty in selecting or pronouncing the words. As is customary with me, I took down the words as the spirit spoke, and this is what we heard:—

"Friends, I am here to take part in the development of the power which is being forged in this circle. I am permitted to help in all work that is good—working and thinking. I am the Guide of your circle, and I am going to help you, and I am learning your ways and manner of life and language, with that object. Our power, though great, is limited. We draw from you to the extent of your strength. We dare not deprive you of all. We take what the sitters throw off, and mould it to our purpose." This came in the Direct Voice.

After Abduhl had given his name and told them where to look for particulars about him, Mr. Saunders, asked, "Have you ever manifested before?"

"Not in this form," was the reply. "I have often impressed both spirits and mortals in communications to earth, but I have never previously divulged my name."

CASES TREATED AND CURED.

Mr. Saunders, in the second part of his address, devoted himself to a description of the cases treated by Abduhl and the band of spirit doctors who are associated with him in a kind of Medical Mission, giving details of the diagnosis, treatment and cure. He reminded his hearers that in practically all these cases the patient had been given up by medical men or by hospitals.

"You may better realise the marvel of all this," said Mr. Saunders, "when I tell you that on one occasion, when sitting with Mrs. Roberts Johnson, in order to ascertain the progress of the various cases under treatment, Abduhl came through and gave the history of twelve cases, a full diagnosis of each, the proper treatment to be followed, the certainty of a cure in most, the doubtful ending of some, and the hopeless outlook for two."

The medium had submitted one case, that of her daughter, but the other eleven were quite unknown to her. The cases which were said to be curable were cured.

When Mr. Saunders came to speak of individual cases, he regretted that though he had the names and every detail registered, together with a large number of grateful letters, he was not authorised to make known these particulars.

"I could multiply instances of wonderful cures effected by spirit agency," said Mr. Saunders, "but even if I had only one clear case to submit, it would demonstrate that our spirit doctors have the will and the ability to help suffering humanity." He referred to the valuable healing power possessed by his friend and fellow sitter, Mr. M—, whose gift was utilised by Abduhl and his band. Mention was also made of the good work accomplished through the instrumentality of Mrs. Blanche Cooper's mediumship.

L. C.

## IS SPIRITUALISM THE NEW RELIGION?

BY HANNEN SWAFFER.

AUTHOR OF "NORTHCLEFFE'S RETURN."

Little wonder is it that Spiritualism, more and more, is being discussed in the ordinary newspapers of the country. Unknown to most people there are no fewer than 200,000 Spiritualists attached to one central organisation; while a public man, speaking on the subject of Spiritualism in the country the other day, said there must be at least a million Spiritualists in England!

When I was in one of the biggest publishing houses in London last week, I spoke to the three editorial chiefs, and found, to my surprise, that all four of us were Spiritualists; all four of us had sat with George Valiantine, the American medium, at Dennis Bradley's; and three of us, on more than one occasion, had been to Mrs. Osborne Leonard, with convincing results.

Yes, there are in the country, also, hundreds of thousands of secret Spiritualists, people who say quietly, to each other, that they have had proof of the Christian doctrine of immortality, and that they also believe that, in certain circumstances, they can communicate with their so-called dead. Among these are two of the great warriors who led us in the last war. They include one of the biggest contractors in the world, several of the most famous authors, people of every class and of every kind. And there are also households by the thousand where, in the sacredness of the Sabbath evening, the members meet, and, without the aid of any professional medium, talk with their loved ones who have passed beyond the border.

Through all the literature of all ages the idea of spirit communication with the world has survived in spite of everything. *Hamlet* is only one instance. There are thousands of such cases. Now, these dream ideas are passing, apparently, into the ordinary habit and custom of our time; and, when once we accept them, they change the whole philosophy underlying all our views. For we begin to look upon this life as a mere preparation for the next one which, in itself, will be a continuation, a series of progressions, leading to the Ultimate Good.

I have been writing about Spiritualism only for a few months; and yet I find that my articles have been copied all over the world. Besides the appeal of Spiritualism, one's views on the theatre, or books, are purely selfish, insular and personal. Everyone in the world is interested in what may happen to him on another plane.

We seem to feel very indifferent about it in some ways; but always at the back of us is either a haunting Dread or a glorious Knowledge.

My book, "Northcliffe's Return," which has just been published, I dictated probably in eight days, recording, while under the influence of them, the most remarkable happenings of my experience. I have told how I went out in search of Lord Northcliffe, two years after his so-called death, and how I found him. Then, at the end of it, when the book was written, he spoke to me in his own voice at a séance and gave me its title—"Northcliffe's Return."

You may think it requires courage to write down calmly all these things. I should have thought so myself eight months ago. Now, telling other people the things which I have just begun to believe has become an ordinary event in my life. Very few jeer. Most people want to know. And no one jeers twice. For I am a man of blunt speech and vigorous argument, and, thank Heaven, I have a gift of cynicism which I indulge at other people's expense, when they oppose me.

My reply, always, is this: "I will debate the subject of Spiritualism with you in public, anywhere you like. You can choose your own chairman and, if you like, your own audience. If you do not accept this challenge, talk about something else, something you know about—jazz, for instance, or Shirley Kellogg."

[This article, with the photograph, is reproduced by kind permission, from the June issue of "The Booklover."]

MR. HANNEN SWAFFER'S book, "Northcliffe's Return," has just been issued by Hutchinson & Co. (4/6). We shall notice it in due course. In the meantime we may mention that it contains a Foreword by Lord Beaverbrook.

## THE VALIANTINE SEANCES.

ADDRESS BY MR. HANNEN SWAFFER.

Following is a summary of the address given by Mr. Hannen Swaffer at a Sunday evening meeting of the Marylebone Spiritualist Association at the Æolian Hall on June 14th, when, with Mr. George Craze in the chair, he analysed some of the results of George Valiantine's recent visit to England, during which Valiantine sat frequently at Dennis Bradley's house at Kingston Vale.

"During recent months," said Mr. Swaffer, "I have sat with many people whose names are known right across the country, and at some of the sittings there have been most remarkable results. When Austin Harrison sat, nothing very evidential took place. The same was true of Rebecca West's séance, although I should say Miss West was sympathetic; for she has had a vast experience of clairvoyance."

"When Gladys Cooper and Somerset Maugham sat, the sitting was a failure, and although the result, in the case of Cernikoff, the Russian pianist, was unsatisfactory, he told me afterwards that he had had an experience, while playing at a pianoforte recital in the provinces, which would want a lot of explaining. Called upon, suddenly, for a composition of Liszt's, he started to play it, although he felt he could not remember a note. He went through a very difficult piece of music without a mistake; yet, on the following day, when he tried it again, at home, he did not know a note of it. He felt conscious, he said, that, during the recital, some outside force was assisting him."

Mr. Swaffer described the remarkable experiences of Mrs. Hilton Philipson, M.P., who, in his hearing, received a message from a young man, once a close friend, of whose existence nobody else in the room had ever heard. He detailed the dramatic sitting at which Constance Collier and Dame Clara Butt were spoken to by Miss Collier's mother and Lily Hanbury; and he spoke of the evidential voice of a friend of Ivor Novello's. When Mrs. Albert Chevalier came up, crippled, from Brighton, to attend the Valiantine séance, the voice of her late husband was heard, using his pet name for her, giving other evidence, and speaking in the vibrant tone which, said Mrs. Chevalier, could not be imitated, but which she immediately recognised.

"Even Cissie Loftus could never imitate my husband's voice," said Mrs. Chevalier, "although he spent weeks trying to teach her. He was the only artiste she could do nothing with."

Mr. Swaffer described how, when sitting with Valiantine, he had heard voices in the daylight; he spoke, too, of the Japanese words used, at an ordinary dark séance, to Gonnoske Komai, the Chinese message received by the wife of a Chinese diplomat in London, and the words spoken in Russian, by her brother, to the wife of the Danish Minister.

"I can tell you," said the speaker, "that in the world of Art and Letters, there is much more belief in Spiritualism than you would credit. During the last few months, I have received proof from famous people that scores of them believe. When the Earl of Ypres passed away, a few days ago, James Douglas published, for the first time, the fact that he was a Spiritualist. Only when famous believers pass over, as a rule, do we hear. But there is arising a flood of conviction that, ultimately, must sweep the country."

As an instance of the altered attitude towards Spiritualism, Mr. Swaffer mentioned that Lord Beaverbrook had written an introduction for his new book, "Northcliffe's Return."

"I have written, probably, 80,000 words on this subject," said the speaker. "Yet, although, in my own profession, I am known as a master of words, I realise, when I start to write about Spiritualism, how difficult proof is. Even to-night, although ordinarily, I am a good speaker, I recognise that, although there is so much to say, it is, oh, so difficult to prove it to others."

As for his Northcliffe experiences, since the book was published, Northcliffe's voice, at séances, had been growing louder and louder, so much so that people standing outside the door of the séance room could now hear it plainly.



MR. HANNEN SWAFFER.



## LETTERS TO THE EDITOR.

## DUAL DREAMING.

SIR,—One night recently a mother and daughter living here and well known to me had the same dream. They were not sleeping together, each occupying a separate room.

The dreams seem to have occurred at, or about, the same time, and concerned the papering of a wall; in each case the dreamer was troubled because she could not make the paper adhere to the wall-surface.

As far as can be ascertained, neither mother nor daughter had been occupied the day previous with anything likely to suggest the dreams.

One would like to know whether the dream occurred spontaneously to each sleeper, or whether it was transmitted telepathically from one to the other.

For a person to have the same dream more than once is not an unusual experience, but for two persons sleeping apart to have the same dream is certainly remarkable, and I should be glad if any of your readers can refer me to a similar instance or suggest a possible explanation or interpretation of the present one.—Yours, etc.,

ARTHUR BUTCHER.

## THE NECESSITY FOR NAMES.

SIR,—The concluding words of the short note following "W. R.'s" interesting lines on "A Telepathic Dream" in LIGHT of June 13th I am quite sure echo the opinion of hundreds of your readers, including myself. I am convinced that sceptically-inclined people pass over many important contributions when signed only by initials, also if the names of those concerned in the related incidents are changed for fictitious ones. I think that if contributors of cases of phenomena will not permit their names to appear in print (though of course known to you) and also the names of the persons they write about, surely in these days, when many are quite ready to let their psychic opinions be known, it does seem scarcely worth while printing their contributions. Mentioning my opinion (in writing) some time ago to a well-known lady, whose name constantly appears in the pages of LIGHT, her reply was as follows: "I quite agree. Full names are infinitely more convincing; in fact, unless one can give them it seems hardly worth telling the story!"—Yours, etc.,

CLAUDE TREVOR.

## A PHANTASM OF THE LIVING.

SIR,—I was struck, in the account of the apparition of Charles Baxter which appeared to Mrs. R. L. Stevenson, by the fact that it was apparently the "fury of rage" into which he was thrown by reading "The Wrong Box" that caused the vision to appear.

There is usually, of course, in these cases an "emotional stress"—though not invariably—the most common being that experienced shortly before the moment of death—but I do not remember reading of another case where anger or intense annoyance was the exciting cause.

I was, however, once told of a similar experience by Professor James Stuart, of Cambridge, formerly well known as a lecturer. He had gone from Cambridge to the Crystal Palace to give a lecture and found himself at the station with some time on his hands before there was a train to take him home. He remembered that the mother of a great friend of his lived a station or two away and that, if there was a train at once, he might pay her a visit and take a report of her to his friend. Instead of asking a porter, he went to the bookstall and bought a time table, and while he was consulting it, a train went off close by, which proved to be the only one he could have taken. He was so intensely annoyed that, he said, he never remembered being so put out by a small matter—not being a man easily upset by trifles.

When he got back to Cambridge he went to see his friend, who, after their greetings, said, "Why didn't you come in yesterday?" "I was away." But you were back in the afternoon." "No." "Why you came past the window at which I was sitting, writing. I was glad to see you back earlier than I expected, and went straight to the front door to let you in—but could find no signs of you." On comparing notes they found it was just at the time of his "intense annoyance" that he appeared. Professor Stuart said that this was the nearest approach to a psychic experience he ever had—but he did not, I think, tell me whether the same was true of his friend.—Yours, etc.,

ARTHUR M. HEATHCOTE.

## THE HAIR AND ITS PSYCHIC SIGNIFICANCE.

SIR,—Having had for some years a great deal of experience in the culture of the hair, I quite agree with "E. A. R.," South Africa, who thinks it desirable that our psychical researchers should investigate the psychic properties of the hair.

It is found in some cases that if a comb is held over the medium's head, the hair will rise to meet it and will cling to it in a most tenacious manner. It is also said that the hair is used by the spirit people when they are establishing communication with the earth.

A great deal of the healing power given out by the healers from the spirit world is taken up and absorbed into the material body through the hair.

It often occurs that the head of a patient will tingle when the healer is at work on a part of the body remote from the head. This seems to show that the hair is absorbing and transmitting the healing force to the whole body. The hair is the foliage of humankind. It should be well nourished and cared for and developed to its maximum beauty, just in the same way as we treat a beautiful plant in order to bring it to its highest perfection.—Yours, etc.,

IONA PERIFORD.

## THE BROADCASTING OF ADDRESSES ON SPIRITUALISM.

SIR,—In making a critical survey of the addresses and sermons that have been broadcasted on Sundays for a considerable period, one cannot fail to notice the entire absence of appropriate addresses by accredited lecturers and exponents on the religious aspect of Spiritualism, and as the body of Spiritualists is an ever increasing one, and the interest in Spiritualism a pertinent growing factor in every day life, it is submitted that the time is long overdue for the same recognition to be afforded as is given to all other religious bodies.

The spirit of tolerance to the claim of genuine Spiritualistic philosophy is very manifest to-day and it is felt that the B.B.C. would be correctly interpreting the wishes of thousands of their subscribers were they to embody occasional explanatory sermons in their National programmes.—Yours, etc.,

J. G. McFARLANE.

## THE CASE FOR SPIRITUALISM.

SIR,—Spiritualism has a very doughty champion in Sir A. Conan Doyle, and a very magnanimous advocate as shown by the articles published in the "Morning Post," and replied to, after a fashion, by Sir Arthur Keith.

I am considered hyper-critical, but could not discover either proof or argument of any weight whatever against the beliefs and knowledge Spiritualists proclaim. I doubt whether the "man in the street" with an enquiring attitude will be affected by the denials and negations offered, so unsatisfactorily. If not "stupid," they constituted an insult to intelligence.

To those who regard Spiritualism as an adjunct to true religion, and approach the subject sacredly, it is perhaps a matter for regret that Sir A. Conan Doyle did not give more prominence to clairvoyance, as there exists a prejudice amongst unbelievers against artificial aids, seeing, too, that Sir A. Keith, a materialist of materialists, would insist that everything in God's universe must pass laboratory tests. Clairvoyance, clairaudience, etc., would have drawn his arguments away from physics.

One can pity a man like Sir A. Keith, whose Alpha and Omega are the physical manifestations. Concerning anything but the physical, he appears to be content with blank denials.—Yours, etc.,

EDWIN A. HARTWELL.

## THE BANE OF UNBELIEF.

SIR,—It would seem that we can only accept Truth if our minds have advanced to the spot where it lies; we absorb it when we are ready for it, but otherwise reject it with disgust. It is highly undesirable to cast pearls before swine. Unfortunately there is a missionary instinct in human nature which makes us all anxious to make converts and to impart any knowledge which we may possess, and it is disappointing, even exasperating, when our gift is scornfully refused. One can well understand the satisfaction of burning a self-opinionated, obstinate heretic, though for various reasons we would not wish to do such a thing. Many thousands know well that under certain conditions communication with the next world is possible, many have enjoyed consoling interviews with their lost friends, and have heard impassioned addresses of the utmost ethical value. But we are weary of trying to persuade the sceptical of these things, so well-known among races which the European despises. Sir Arthur Conan Doyle's clear and straightforward testimony, which one cannot sufficiently admire, might have convinced a Satyr, horned and hoofed, but there must be the will to believe.—Yours, etc.,

F. FIELDING OULD

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## ON A RECENT DEBATE.

The debate in the "Morning Post" between Sir Arthur Conan Doyle and Sir Arthur Keith on the subject of Spiritualism attracted wide attention. It was a controversy on a question concerning which one of the disputants has ample knowledge and practical experience while the other admits that he is a novice. To that extent the debate bordered on the farcical. But it cannot fail to be of immense value. The case has been stated and the issues brought conspicuously into view. It has provoked many letters from correspondents and these will further elucidate the position.

The leading article in the "Morning Post" of the 20th ulto. sums up the debate, and we found it a remarkable production, chiefly in the direction of mis-statements and confused thinking. Let us briefly indicate some examples.

The first portion of the article alludes to the antiquity of the belief in spirits, the implied suggestion being that it belongs to the dark ages of human reason. We read of the Spiritualism of the past and learn with some surprise that it has made no progress whatever through the ages. It is compared with flying. That also made no progress through many centuries. But "progress in flying awaited the discovery of certain physical adjuncts, light metals, and a highly concentrated medium of propulsion." Spiritualism, on the other hand, awaited nothing. It "can formulate no absent desiderata except results." In other words, Spiritualism has made no discoveries in the physical world of agencies which could facilitate communication between the two worlds.

Let us pass over this curious comparison of things which in some respects are utterly unlike, and proceed to the next argument, which, briefly stated, amounts to an objection against physical apparatus for "what is purely a spiritual business." But assuming the existence of a realm of discarnate spirits as natural as the realm of physical life, why is it a more spiritual matter for the incarnate John Brown to communicate with the discarnate William Green than when both were in the flesh? We see no essential difference. But we do see that the term "spiritual" is used in a vague and meaningless fashion.

We agree that, in the main, communication is a matter of humanity developing extra-physical powers. But the argument that at present it shows no sign of possessing these powers is simply absurd. True, the "Morning Post" suggests that the argument is one

adopted by Churchmen, but what an argument—and what Churchmen! Why, these extra-physical or psychical powers are the very groundwork of the Church's faith.

The muddled thinking which traces a radical distinction between the terms "spiritual" and "material" has much to answer for. Surely everything is at once material and spiritual. It cannot be wholly one or wholly the other. The next world being extra-physical, must yet be substantial or it would not exist, and if we are not spiritual beings now we never shall be.

The whole argument against the Spiritualist position simply amounts to the fact that as our opponents cannot conceive of the possibility of a future life therefore it is at least improbable and can be laughed out of court. This is a very shallow argument, to say the least of it.

Something is said about Credulity (of course). But even that is a two-edged weapon. It is an open question whether Incredulity has not been as mischievous to humanity as ever Credulity has been. The burnings and torturings by the theologians of the past were due not only to the fact that they believed certain things but that they disbelieved others. And the same with Science, or rather scientists. They were very credulous of their conclusions regarding Life and Matter and very incredulous of later discoveries. A few years have sufficed to revolutionise all their ideas concerning matter. The discovery of the Electron worked immense changes. It is an example of our own credulity that although we have never seen an Electron we accept without question the reality of its existence. We believe in spirits on what to us is even better evidence. We have seen and spoken with them when they have been able to project themselves into the region of physical life. Is it suggested that spirits are illusions? Then so, perhaps, are the Electrons. Perhaps we are all under illusions about ourselves and everything around us. But in that case the most sceptical scientist is on exactly the same level as the most credulous Spiritualist. It is dangerous to talk too lightly about other people's illusions; because one never knows where one will be permitted to stop. When we find a scientist remarking on the liability of the human mind to be deluded, we reflect that the scientist is also using a human mind. A good deal of the opposition to Spiritualism comes, we imagine, from the fact that it is much easier to deny than to affirm any truth which is not within the general experience, and further that the great majority of minds are always inclined to condemn anything which is a little above their understanding. The essential study of Spiritualism is the nature of man. The student who limits his study to the physical form can tell us a little. The psychiatrist can tell us a little more. When they take to denying anything outside their particular province, it is plain that they have not realised how great a piece of work is Man. On that question we prefer the testimony of Shakespeare to that of all the scientists.

## THE SPIRIT'S FAREWELL TO THE BODY.

The soul, now come upon the brink of life,  
Stood gazing on it—still and undisturbed;  
No more the drowsy body claimed his thought  
To win it food and clothing—hushed it lay.  
No fierce demands, to chain the soaring spirit  
Down to the ties of earth life, reached him now:  
Almost unfettered now the glad soul waited  
Resting, yet ready to depart in joy.  
Backward he glanced, still linked by life's last cord—  
Behold the body that had served him well:  
Taught him the lessons of his days on earth,  
Taught him to love and sorrow, work and play;  
Saw it for what it was, with gratitude,  
A tired servant, now about to rest,  
One who had failed at times to do his will,  
But struggled on again until the end.  
Now with a sigh the body sank to sleep  
More deep than that before—its task complete,  
And with that sleep, the earth-link snapped in twain—  
The soul in ecstasy rose into life.

—MARJORIE MARRIAN.



SIDELIGHTS.

The "Morning Post," June 20th, prints several interesting letters on Spiritualism. Here is an excerpt from one by Horatio Matthews, M.D., Harley Street:—

Sir Arthur Keith rebuts Spiritualism on the ground that it is all imagination. But may I draw his attention to the dangerous position in which he has placed himself. I suppose all scientists will say they know what a straight line is, yet, as I pointed out in a letter to the "British Medical Journal" recently, they can only know this by imagination. It is an optical impossibility to see a straight line, on account of the curvature of the retina.

Regarding the materialist argument, W. H. Helm, Felixstowe, writes to the "Post":—

I am not a "Spiritualist," but I am surprised that Sir Arthur Conan Doyle has not yet, however gently, defied his opponent in your attractive "duel" to prove by the scientific rule that his whole materialist argument is not itself based on an illusion. If the "ultimate particles of matter" are electric charges, and "electrons" are nothing more substantial than "force in motion," of what, in fact, are all the bones and muscles and nerves in the Hunterian Museum made? Bishop Berkeley's reasoning may have been less fine than that of Hegel, and less elaborate than that of Viscount Haldane or the Earl of Balfour, but, in the light of Sir Ernest Rutherford's teaching I think that perhaps, philosophically, the Bishop was slightly more "advanced" than Sir Arthur Keith.

In respect of scientific method, A. Arundel contributes the following:—

The case against Spiritualism must be in a bad way if the only opponent for Sir Arthur Conan Doyle in this debate is a man who himself admits that he possesses no empirical knowledge of the subject. To condemn on *a priori* grounds alone is the negation of scientific method. It would be easy to criticise Sir Arthur Keith's initial article—his statement that there is only one order of Nature, which natural science itself in quite recent times has come to doubt, or the assumption that the truth, once established in fact, would find universal credence.

In his fine address to the Westbourne Park Fellowship, as reported in the "British Weekly" (June 18th), Sir Oliver Lodge said:—

I sometimes think how wonderfully beautiful this world is, and what human life might be if only man were worthy of his opportunities. We all want to go right, but we get led astray. We are not free, we are slaves of habit, slaves of ancestral troubles that we have not outgrown. We long to serve, but we have not reached the service which is perfect freedom. Depend upon it, we are living in the morning of time.

The "Fortnightly Review" for June has an article on "The Ghost of Mr. Onslow," by Margaret L. Woods. Apart from the ghost story, which is vivid and gruesome, there are points in the article worth quoting:—

The strange thing is that precisely the kind of man who might be expected to see ghosts, the man of creative imagination, does not. The only instance that I can recall of a poet seeing one is that of Shelley, who, shortly before he was drowned, saw the phantom of a child recently dead rise from the surf below his house and clap its hands, as though summoning him, and also saw his own wraith walk along the terrace before the windows. Many men of first-rate intellect have seen ghosts, and many more average "common-sense" people.

The author remarks that she has never seen a ghost, not even in a haunted house, but that this does not prevent her from accepting the testimony of those who have, "when it is of such a nature that it would be accepted with reference to any other unusual phenomenon," and adds:—

I was about to say "any material phenomenon," but I remember that Matter in the former sense of the word has now been shown not to exist. I think it is not irrelevant to record a remark made to me by my uncle, F. H. Bradley (author of "Appearance and Reality"), not less than thirty years ago. Pointing to the door of his rooms in Merton College, he said: "The substance of that door appears solid to me. It is a form of Matter through which my form of Matter cannot pass. But I see no reason why there should not exist a form which could pass through it." He said this during a discussion on psychic phenomena, a subject in which he was interested to the last.

From an article in the "Rotherham Express" (13th ult.) on "Divine Healing," reporting remarkable claims of cure from Swinton, the following excerpt points to the natural simplicity of means to ends in such cures:—

"It is not faith healing; it is divine healing in answer to the prayers of faith," Mr. Wardle told a "Times" man. "I have seen these things happening for over 40 years. The first case that I knew of was in the Primitive Methodist Church at West Melton many years ago. It was just after my conversion. A lady evangelist was preaching, and there was a girl in the congregation who was crying bitterly with neuralgia. I thought she would have to leave, but something seemed to tell me to put out my hand and touch her cheek. I did so, and the pain immediately left her. That was the first time I was the instrument through which a miracle was performed. It does not mean that I have any special power."

In "T.P.'s and Cassell's Weekly" (20th ult.) Antrim Oriel discourses on Ether and Reality, according to Sir Oliver Lodge, whom he thus quotes:—

The ether of space is a theme of unknown and apparently infinite magnitude, and of a reality beyond the present conception of man. It is that of which everyday material consists, a link between the worlds, a consummate substance of overpowering grandeur. By a kind of instinct, one feels it to be the home of spiritual existence, the realm of the awe-inspiring and the supernal. It is co-extensive with the physical universe, and is absent from no part of space. Beyond the farthest star it extends; in the heart of the atom it has its being. It permeates and controls and dominates all. It eludes the human senses, and can only be envisaged by the powers of the mind.

But although that passage recalls "the language of the Psalms, and of hymnologists of all ages who have chanted 'the wonderful works of God,'" Sir Oliver suddenly turns to the ether as a definite reality that is said to partake of both spirit and matter:—

Yet the ether is a physical thing; it is not a psychical entity, it has definite physical properties. It is not matter, any more than hydrogen and oxygen are water, but it is the vehicle of both matter and spirit. Mechanism it must have, for it is subject to physical laws. Its vibrations can be analysed; they bring to us information, and without them we could not exist. All life on the planets is dependent on ether tremors; matter is responsive to them, and they have been instrumental in bringing matter into existence. Action at a distance is wholly dependent on the ether, and it is manifestly the vehicle or substratum underlying electricity and magnetism and light and gravitation and cohesion.

At the last annual staff dinner of the London Telephone Service Viscount Wolmer is reported to have said that he had recently come across a letter written by Lord Rayleigh, the distinguished scientist, in 1880, when he had just been shown the invented telephone of Mr. Bell. He wrote: "It is indeed extraordinary; in the top floor of the house I could quite distinctly hear Mr. Bell, who was speaking in the basement." He then added, "It is a wonderful instrument, but I do not suppose it will be of any use."

In connection with the unveiling of "the Five Sisters window" in York Minster by the Duchess of York on the 24th ult., "The Daily Mail," in the course of its report of the ceremony in the following day's issue, states that "it was on the suggestion of Mrs. Helen D. Little, a York woman, who attended yesterday's ceremony, that the window was restored" and quotes that lady's statement as to how the idea came to her, as follows:—

"The idea came to me in a dream," she says, "when I saw my two little sisters, both of whom died in childhood, standing hand in hand in the north transept, one beckoning to me, the other pointing to the window."

From the letters on Spiritualism that appeared in "The Morning Post" of the 25th ult. we take the following excerpt from one by E. M. Williamson:—

The Spiritualists seem to me to be occupied too exclusively, in public at any rate, in insisting upon the physical basis of their revelation. It is not the signs and wonders that a prophet works which in the long run establish his claim to inspiration, but the high appeal of his teaching. That which speaks to the highest in man, which touches the aspirations of his best moments, is that which his spirit will acclaim instinctively as true revelation.

W. B. P.

## HUMAN RADIO-ACTIVITY. ▀

BY FELICIA R. SCATHERD.

I first discovered the fact of human radio-activity when studying with the late Dr. Hippolyte Baraduc, of Paris. He was experimenting, for medical purposes, with what he called "les fluides humaines." As far back as 1882, he had verified, through the help of his friend the late Commandant Darget, what they termed "the photography of thought" discovered accidentally by the latter in 1880.

I was taken to see Dr. Baraduc. He spoke little English, and my French was not much in advance of his English, yet he immediately selected me from the others to experiment with. Our first attempt was a complete success. I was asked to wear, on my forehead during sleep, a strip of photographic film, encased in a light-tight wrapper kept in place by a thin bandage.

When he developed the film the next morning he danced about the laboratory in wild excitement. I was disappointed. All I could see was a thin tube-like line, white against the black background. "That is nothing!" I said, having expected dramatic dream-images, generated in the land of sleep.

"Qu'avons nous ici?" he cried, "un vrai bureau de télépathie! C'est magnifique! C'est étonnant!" And he asked me, almost roughly, why was I not other than I was? With such an "appareil fluidique" I ought to be, not only in telepathic rapport with other humans, but also with "les êtres de l'espace, les âmes de l'au-delà!"

This startled me. For not even those nearest me knew the veridical, and often trying nature of the telepathic impacts that, at the time, were making life somewhat of a burden. My main interest, however, centred in this my first skotograph (dark-graph as opposed to a light-graph) and realising that one isolated fact was relatively worthless, I experimented assiduously all the time of my stay in Paris, until I had fully established the fact of some radio-active emanation being given off by certain individuals, capable of registering itself on sensitised films, therefore objective in nature.

Hitherto I had discovered no objective proof of certain personal experiences when (to my own satisfaction), like Baron Reichenbach's subjects, I saw what he called "odic force" emanating from various objects. Also on several occasions I had seen streams of what, for want of a better term, I called human magnetism, flowing from various parts of the human body. When others failed to perceive these emanations I was compelled to regard them as subjective. Now at last in photography and skotography I had discovered a means of establishing the reality of these radiations I had so long believed to exist. Since they could be registered by the camera, they must be objective, as the camera could not be regarded as suffering from hallucinations. The word skotography roused comment, and the fact enabled me to verify my hypothesis that certain so-called physical mediums differed from their fellows by being more radio-active. Later I was fortunate enough to meet the late Commandant Darget, who not only put at my disposal the wealth of his experience, dating from 1880, but was good enough to conduct experiments for my benefit.

These Darget experiments (all skotographic, i.e., without the use of a camera) proved another visual experience, namely, that human beings are not only radio-active but that their radiations differ in colour. Just as humans have finger-prints that never change, so they have their own colour ray, e.g., Commandant Darget was always along the red ray; according to his emotional and physical conditions would the tone and intensity of the colouring change, but its basic hue was always the same, ranging from vivid scarlet to the most beautiful rose-red.

I have still one or two of these films coloured by human radiations. The colour is permanent, and can only be destroyed by destruction of the film. The late M. Guillaume de Fontenay was associated with some of these experiments. He faked "spirit" photos for my benefit, and coloured films artificially to prove Commandant Darget wrong. But the colours of his films could always be extracted while those produced by Commandant Darget's method were proved to have become, as it were, an integral part of the film just as the iridescence of a seashell is part of its structure. M. Guillaume de Fontenay was one of the first to acknowledge these facts, as soon as he had verified them.

The next step was due to meeting the late Archdeacon Colley, who introduced me to the now well-known Crewe Circle in 1908. And sixteen years' close study of that remarkable man, Mr. William Hope, and his fellow-sensitive, Mrs. Buxton, has confirmed, in every particular, the hypothesis formed during my first investigations with Dr. Baraduc and our French friends, viz., that the key to much of the phenomena known as spiritualistic is to be found in the fact of human radio-activity, often controlled by intelligence, apart from, or outside of the intelligence of the persons concerned. To give proofs of this would involve writing a treatise on the subject, but such experiences as those of the Comte de Bourg de Bozas, who photographed the emanation from the hand of a sensitive discharging an electroscope, may be cited as a case in point.

(See report of the Copenhagen Congress for Psychical Research, p. 263.)

The latest opinions are expressed in a remarkable article by Armand Rio, "Au seuil d'un monde inconnu" ("Je sais Tout," March 15th, 1925), in which Professors Dumas, Piéron, and Lapique, associated with the recent experiments at the Sorbonne, declare that they have witnessed nothing. The naïveté of Professor Lapique is delightful. Madame Bisson, he tells us, reproached him for being present only for a very brief period. "But I was working in my laboratory and asked to be called should anything happen!" The phenomenon of the secretion of ectoplasm, even if true, he maintains, offers only slight interest: a very slight interest. He prefers to study "une cellule d'algue ou un nerf de grenouille." "Je gelehrter desto verkehrter." (The more learned the more obfuscated.)

M. Branly was equally sceptical, and the conclusion arrived at is put in the form of the question as to whether the medium may not simply be a pathological subject (*Enfin, le medium ne serait-il pas un simple sujet pathologique?*) Professor Pierre Janet, after an indiscriminate denunciation of mediums, innocent as well as guilty, inclines to this supposition, as does also Professor Claude.

The clearest light thrown on the subject by M. Armand Rio is found in Professor Janet's quotation from Professor Richet's "Traité de Métapsychique." Was it not Emerson who said that the man who circulated an appropriate quotation deserved as much merit as its originator? Therefore we thank M. Janet, and M. Rio as well as "Je sais Tout," for this indication that surely, if slowly, the truth is being established. Richet writes:—

Telekinesis (movement of objects at a distance) and ectoplasm are one and the same thing, the making objective, the projection of an intelligent mechanical force outside of the organism. It is always an exteriorisation of motricity. . . .

And again Professor Janet quotes from the same great work, "We should not be enormously surprised if the discovery of human or animal radiation were made very rapidly."

Intuition and observation have already, more than a generation ago, discovered and verified the fact of human and animal radio-activity, and it only remains for official science to accept the truth, as soon as it can affix a new name to the old fact so as to save its tattered and forlorn dignity, often rendered disreputable by the sorry subterfuges resorted to in order to conceal from itself and others an unwelcome truth.

## INTERNATIONAL SPIRITUALIST CONGRESS AT PARIS.

The Committee of Organisation make the following announcement:—

The admission tickets for the next Spiritualist Congress, to be held in Paris from the 6th to the 13th September, can be obtained at the minimum price of 30 francs on application to the Secretariat of the Federation Spirite International, 8, Rue Copernic, Paris (XVIe).

These tickets will be both individual and transferable. They will give the right of admission to all the meetings and will include an important volume relating to the work of the Congress.

The Committees appointed for the study of the reports submitted to the Congress will meet on Monday, 7th, Tuesday, 8th, and Wednesday 9th, of September (and if necessary on the following days), at the Maison des Spirites, 8, Rue Copernic, Paris, at times which will be announced hereafter.

The authors of reports and communications to be dealt with at the Congress are invited, if they deem it necessary, to discuss their subjects with the Committee from the end of July onwards, addressing themselves to the Secretariat of the F.S.I.

All the members of the Congress and the Committee of Organisation who are not delegates, can, on application, be authorised to assist with power to vote at all the Committees called to study the reports.

VISIONS OF THE HALF-AWAKE.—In the Proceedings of the Society for Psychical Research (Part XCIV.) is given Mrs. Leaning's Introductory Study of Hypnagogic Phenomena. It is a remarkable piece of work in virtue of its painstaking accuracy, its minuteness of detail, and the wide variety of authorities cited—indeed it is unusual to see a Paper of this kind so fully "documented." It reads almost like the "last word" on the subject, but doubtless there will be much more to be written, since this is an introductory study. But it should prove to be a standing work of reference to the phenomena of hallucination whether the vivid illusions of sight or sound which sometimes accompany the oncoming of sleep or those which attend its departure—respectively known as "hypnagogic" and "hypnopomic".—terms coined by F. W. H. Myers.



THE  
"MORNING POST" CORRESPONDENCE.

BY THE REV. G. VALE OWEN.

The "Morning Post" debate between Sir Arthur Conan Doyle and Sir Arthur Keith affords food for reflection to the interested reader.

Sir Arthur Keith calls our attention to the fact that such phenomena as those adduced by Spiritualists are, or were, believed by the natives of Siberia, of Africa, by the ancient Egyptians, Greeks, Romans and Chinese. Such belief on the part of so many millions of the human race, over many centuries, might be expected to give even a scientist pause. But Professor Keith sweeps all this testimony aside. These people were, and are, all deluded. Such contempt for other people's opinions will lead him nowhere. He takes the position of Faraday, as quoted by one of the correspondents on the debate. Faraday laid down certain conditions under which the spirits must produce evidence of their existence and activity. He adds, "Whenever, by suchlike signs, they come to me and ask my attention to them I will give it." Needless to say, these spirits did not come to the great scientist, cap in hand, to ask his attention. But his attitude is quoted with evident approval by the correspondent who writes the letter. It is almost needless to say that it was addressed from the Athenæum.

Sir Arthur Keith also lays down laws and conditions. Produce him a vial of ectoplasm and he promises it a prominent place in "the Museum founded by John Hunter." It shall also be "re-examined by the most competent of experts, chemically, microscopically, and spectroscopically." Quite. But why not begin on something simpler? What about a vial of snowflakes. Is there a vial of them in a prominent place in the Museum founded by John Hunter? If not, does the Professor disbelieve in the existence of snowflakes? If he does believe in them, why not also believe in the existence of ectoplasm? There is some affinity between them. Both are somewhat ephemeral and disintegrate on contact with certain atmospheric conditions. Everything has been done to ectoplasm which has been done to snowflakes. It has been looked at, touched, photographed. This has been done by the "most competent of experts" who give their verdict for ectoplasm. The Professor has not examined ectoplasm. He does not believe in it. So he relegates the whole galaxy of scientists who do to the same category as the Egyptians, Greeks, Romans, Chinese and other intellectuals who disagree with him in his agnosticism.

Huxley's name has been mentioned in this controversy. It is his centenary this year and a lot has been written about him. Huxley was a great soul and can stand on his own merits. But he was not the divinity some of his eulogisers make him out to be. Lord Riddell recently quoted Huxley thus: "My business is to teach my aspirations to conform themselves to fact; not to try and make facts harmonise with my aspirations."

"Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

"I am too much of a sceptic to deny the possibility of anything"

Lord Riddell adds, on his own account, "He was prepared to be convinced by reasonable evidence but ready to change his opinion when fresh facts were forthcoming." But was he? When invited to co-operate with the Dialectical Society in their investigations he refused. He also gave his reasons. They were three: (1) He had no time to spare. (2) He was not interested—even if the phenomena were genuine. (3) He had investigated one case of Spiritualism and had found it a gross imposture.

Professor Keith goes one better. He has investigated one case less than Huxley—with the same result. Thus science progresses.

Now it is time to carry the war into the enemy's country—not that anyone will be one bit the better for it; but just for the fun of the thing. The Professor speaks of the human brain, and says, "The human anatomist has followed the assemblage of that vast community of brain units from the time the human embryo emerges from the ovum until the fully-formed brain lies before him." So the human anatomist knows all about it. Professor Keith says so. He tells us the effect on the brain of alcohol, chloroform, morphia, sleep and so on.

But there is one thing I have been trying to find out from our professors of physiology for many years. I think with this same brain. Then with my lips I speak what I have thought. The brain and lips are both material, and therefore come within the scientific purview of physiologists. What is the material connection between the brain and the lips by which my thought is transmitted? It should be a simple question to answer, for thinking and speaking are among the commonest of things. We are doing them all day long. Anyway, until he has an answer for a simple question like this he would, perhaps, be

well advised to omit the limitations of the human brain as an argument against its competency to adjudicate on spiritualist phenomena. Moreover, the argument cuts both ways.

And then who should pop up in the debate but Mr. E. J. Dingwall! He referred to the "rambling, incoherent stories recited by Sir Arthur Conan Doyle" and to Spiritualism as "bankrupt of philosophic setting," and to himself as one of a "tiny body of impartial persons, struggling against many odds, to keep the standard of the scientific method clear and untarnished." Of course, the readers of the "Morning Post" do not know Mr. Dingwall as we know him, and as our fellow Spiritualists in New York know him. The general public do not know that it was Sir Arthur Conan Doyle who revealed, before a meeting of the Society for Psychical Research, the "clear and untarnished methods" adopted by Mr. Dingwall and two hefty comrades in the Hope Case scandal. Nor do they know that that Society is bankrupt to-day, so far as fruitful investigation is concerned, owing to the methods of investigation adopted. Until the persons concerned have set themselves right by apologising to that much-wronged honest man, William Hope, silence on their behalf would be the more seemly; more conducive also to the dignity of our cause.

THE LATE DR. CATHELS, OF HAWICK.

We recorded last week the decease of the Very Reverend Dr. Cathels, minister of Hawick Parish Church, which occurred on Tuesday, 16th ulto. His name was known in connection with the subject of Psychical Research by reason of the fact that he was a member of the Committee of the Church of Scotland on Supernormal Psychic Phenomena, and took an active and important part in the committee's work. He seconded the adoption of the report of the Committee when it was presented to the General Assembly of 1922.

In the "Hawick News" of the 19th ulto., it is recorded of him that he was particularly well versed in the history and development of psychic research and that he had no sympathy with those who tried to belittle the value of well-established psychic phenomena.

As mentioned last week, he was Moderator of the General Assembly of the Church of Scotland, his term of office expiring only a few weeks before his lamented death.

Dr. Cathels was a native of Forfarshire, and was born in Arbroath in 1853. As a scholar he gained high distinction, and he was a prizeman in many classes of logic and metaphysics, in English literature, and in Divinity and Church history.

He was an outstanding figure in the Church of Scotland and interested himself in all humanitarian work.

In April last he was, with Earl Haig, presented with the Freedom of the Borough of Hawick.

He is survived by his widow, two sons and three daughters, and his passing has excited not only widespread regret, but high commendations of his life and work.

In an appreciation of him published in the "Hawick News" Mr. J. G. Winning, his friend, writes as follows:—

It is difficult to pay anything like an adequate tribute to the memory of Dr. Cathels. His voice is now silent in death, but to all who have listened to his ministrations he still speaks, and his name will abide not only on the Burgess Roll of Hawick, but in the hearts of its people whom he so greatly loved. Attending a funeral with him lately, I chanced to say to him in the churchyard that he and I had a considerable number of friends, but I was afraid the most of them lay around. "Yes," was the answer, "but they are not dead to me—they are all as if they were alive. I never think of them as dead." May it be granted that in whatever future time on earth is given to myself, Dr. Cathels will never be dead to me.

Dr. Cathels was for some years an interested and appreciative reader of LIGHT and occasionally corresponded with us on psychical questions.

BRITISH SPIRITUALISTS' LYCEUM UNION.—The 36th Annual Conference of the B.S.L.U. was held on May 30th and 31st at Preston. The officers for the ensuing year are: President, Mr. G. A. Mack, of Runcorn; Vice-President, Miss E. Elliott, of Manchester; Treasurer, Mr. C. J. Williams, of Southend; Secretary, Mr. G. F. Knott, of Rochdale; Adviser, Mr. A. Kitson, of Batley. A large number of delegates were present and received an official welcome to Preston. It was the most representative Conference which has been held, a good number of delegates attending from the South of England and Scotland. Miss Elliott and Mr. Knott will represent the Union on the Executive Council of the S.N.U., Ltd. A scheme of joint Education between the S.N.U. and B.S.L.U. was adopted, with an ultimate inception of a Spiritualist Training College.

## NOTES ON NEW BOOKS.

"THE ANSWER TO OMAR KHAYYAM." By "Radius." (R. Parsons, 24, Nutfield Road, Thornton Heath, London. 5/- net.)

In his long preface the author discusses Omar's poetry and philosophy, and while admiring the beauty of the one, deplors the cold fatalism of the other. This point of view has been expressed many times before by other writers, but "Radius" has gone one better in writing a series of very creditable verses in the Rubaiyat style, setting out his philosophy, which practically amounts to the philosophy for which LIGHT stands. The preface is a long one, nearly forty pages, and covers briefly the thesis of Spiritualism, of which "Radius" is an exponent, and an able one.

The verses—about a hundred—are moulded so closely to the Rubaiyat, that in places one might imagine oneself to be reading bits from the original Omar; which is no small compliment to the author, who has done his work well. Generally the verses are of a high level of merit, and at times touch the standard of true poetry, while throughout there runs a vein of sunny optimism. "Radius" may be congratulated upon his "Answers," of which we quote two verses.

Full many a soul, that laboured in its day  
Here on the Earth in human mould of clay,  
With kindly thought, hath sent a message through  
To tell us of its Guerdon and the Way.

And many thus the message will despise  
As banal, trivial, fatuous in their eyes,  
Forgetful that the Vapourous Cloud doth show  
The current of the Wind beneath the skies.

The book is dedicated to Miss Estelle Stead, the "worthy daughter of a worthy sire."

"RELATIVITY: A VERY ELEMENTARY EXPOSITION." By Sir Oliver Lodge, F.R.S. (Methuen. 1/- net.)

I experienced a mental glow after reading Sir Oliver Lodge's latest book—or rather booklet—at the reflection that at last I understood Relativity; until I remembered that Sir Oliver definitely calls his treatise, "A very elementary exposition," when I realised that I had evidently only grasped the rudiments.

However, it is a great asset to have grasped even the elements of this subject, which the average reader can hardly fail to do, so crystal-clear is the author's method.

Here is an example of the way in which Sir Oliver deals with the subject:—

There are a number of other terms I need not labour, such as far and near—it all depends on whether you have got a motor-car or whether you have to walk; high and low, heavy and light, dear and cheap—all these refer to something human. Then we come to large and small. We say a planet is large and an atom is small, but what do we mean by large and small? What is our standard of size? I think our standard is the human body. Anything much bigger than the human body we call big; anything much smaller we call small, in general.

And in this bright, conversational style the reader is led to consider a point to which he has probably given very little thought—assuming the reader to be the average man without scientific or philosophical training; and that is the practical impossibility of arriving at "absolute-ness." But there is an exception, as Sir Oliver points out, in absolute coldness, for though experimenters have never quite reached a temperature of absolute zero they know where it is. So there is one "absolute" at least.

It is all very fascinating, and no intelligent person, after reading the book, will be able to speak of knowing nothing about Relativity.

"DREAMS AND HOW TO INTERPRET THEM." By A Physician. (Cecil Palmer, 3/6.)

That dreams "should be interpreted as a means of detecting the hidden cause of certain nerve troubles" is the view expressed by "A Physician" in this book, and the author gives some curious interpretations of dreams that have been brought to his notice. Prophetic dreams are touched upon—for example, there is the case of a passenger on the ill-fated ship "Waratah," who was so impressed by a dream of shipwreck that he left the vessel at Durban and refused to continue the voyage—but as to the causation of these, the author has apparently an open mind. There are several illustrations and diagrams.

D. N. G.

"MORE THINGS IN HEAVEN AND EARTH" is the title of Mr. Robert Blatchford's book on Spiritualism, just issued by Methuen & Co. at the price of 3/6. Dealing with his study of the subject and his personal experiences, he explains how he was led to abandon his materialistic philosophy and to accept the reality of human survival. We shall deal more fully with the book in a later issue.

## RAYS AND REFLECTIONS.

Mr. Lewis Spence's latest book on Atlantis is singularly free from those fantastic elements which seem to accumulate about any study of the subject from the "occult" side. He sticks very closely to facts. But as this is not a review of the work, I will only refer to one curious illustration it contains. This is a quaint and primitive picture of a witch riding a broomstick. The witch is Tlazolteotl, queen of the witches of ancient Mexico. The lady, who is in an undraped condition, is wearing the pointed hat, familiar to us in connection with witches nearer home and in later times.

This is sure to bring up dark and dreadful stories of black magic amongst the Atlanteans. It is certainly curious to find such a similarity between the witch traditions of ancient Mexico and those of the Western world in later days. There is room for much speculation and theory. But as to evil magic itself I am firmly of opinion that its mystery and terror are largely imaginary. It all turns in essence on the power of mind over mind, and the rituals and ceremonies are accompaniments designed to make it impressive and terrifying. Mystery-mongers love hocus-pocus; it deludes the ignorant and timid and impresses the superstitious.

The whole art and practice of magic—black or white—represent the exercise of perfectly natural powers resident in the human soul and awaiting scientific analysis. The use of the incantations, the perfumes, the symbols, the magic words and rituals is simply to intensify the effects produced. All the "magic," however, whether intended for beneficent or for malignant purposes, resolves itself, on close analysis, into a question of psychological influences—nothing out of line with the laws of nature or the possibilities of man. Under the searchlight of intelligence all the weird fantasies and the "supernatural" horror and mystery vanish, and we see simply the play and interplay of mental principles and spiritual forces. They are still rather obscure. They have been made more obscure by quackery practising for its own ends on the fears of ignorance and credulity.

There are magicians abroad to-day, benevolent or malevolent. They are people of developed wills and strong psychic faculties. Those of the right type, however, never make any extravagant claims, never brag of themselves, and never seek to take advantage of others by any form of obfuscation and pretence. They never use their powers to injure the objects of their dislike—that is "black magic." But both the good and the bad "magicians" possess a kind of charm, a subtle influence, a magnetic quality of mind and presence—what is known as "personality." They have abilities beyond the common to bring good or evil into the lives of those they meet. They have powers of fascination—but one is the fascination exercised always by beauty in any form, and the other the fascination of the serpent or the basilisk. I have known and studied people of both types. They are not common, nor are their real powers generally known or understood. They are often, like W. T. Stead, men of outstanding personality.

I sometimes think of adding our domestic cat, "Johnson," to the list of animal prodigies. He is seventeen years of age, which, in a cat, I suppose, is about equivalent to the age of 170 in a human being. He has never revealed the possession of any psychic qualities, like the dog, a Manchester terrier (now deceased) which had uncanny powers. But "Johnson" was always too fond of fighting, in which healthy recreation in earlier years he lost an eye and a portion of one ear.

A few years ago "Johnson" drooped and showed signs of senile decay. His early demise was daily expected. Then, as by a miracle, he revived and became vigorous once more. Quite lately he took to mousing again—a marvel of agility in a cat so old. He is a standing example of the extent to which animals may be kept alive by the affections of their human friends, just as flowers may be charged with the vitality of those who tend them.

Some time ago an enemy of Spiritualism solemnly recorded that at a certain séance a message was received from a spirit who said that there was no such thing as communication with spirits. The comment made at the time was that this must have been an Irish spirit. Further reflection on the matter leads me to take a really serious view of the message, and to remark that the statement must be taken as authoritative, because here we have a spirit communicator denying spirit communication—and surely he ought to know!

D. G.



ANSWERS TO CORRESPONDENTS.

W. W. Koops (New Zealand).—Thank you for your letter and the Press cuttings. The article in the Auckland paper is merely "journalise"—of no serious importance.

SOCIETY WORKER.—The excessive length of some of the reports which reach us suggests that the writers are quite oblivious of the limits of our space. Some communications intended for the succeeding issue do not arrive until the last moment before the paper is made up, and to find room for them we have to cut them down to a few lines.

NEW BOOKS RECEIVED.

"Lifting the Veil." By Princess Wahletka. Published by the author at Albert Road, New Malden, Surrey. (5/- net.)

COMMENDATIONS OF LIGHT.

"LIGHT keeps its high standard. I do not say it keeps on improving, it seems to me to have reached high-water mark. In it humour, wit and wisdom unite in effective action."—J. H. Brown (Chicago).

"I should like to say how interesting I find your paper. I wait most eagerly for my copy each week."—D. H. WILKES.

"May I express my appreciation of LIGHT and the increasing interest of its contents."—E. F. RICHARDS.

M.C., a member of the L.S.A. (residing in the N.W. district) would be very grateful for admittance to a Home Circle. She is free only in the afternoons and would gladly furnish references. Letters can be addressed to her at this office.

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 Delinquent, Psychometry, etc. Thursday, ten, 4 p.m., music, demonstration, limited number.—24, Carlton Vale, Maida Vale. Phone: Maida Vale 1971.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 5th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. A. Melton. Wednesday, July 8th, 8, Rev. J. M. Mathias.

Croydon.—Harewood Hall, 96, High-street.—July 5th, 11, Mr. Percy Scholey; 6.30, Mr. Percy Scholey.

Camberwell.—The Central Hall, High-street, Peckham.—July 5th, 11, Service; 6.30, Mr. A. Nickels. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—July 5th, 11, public circle; 6.30, Thursday, July 9th, 8,

Peckham.—Lausanne-road.—July 5th, 7, public service. Thursday, 8.15, Mr. W. H. Mooring.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—July 5th, 11, Mrs. Marson, of Brighton; 7, Rev. J. M. Mathias.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—July 5th, 7, Mr. Lewis. July 9th, 8, Mr. Millor.

Central.—144, High Holborn, W.C.1.—July 3rd, 7.30, Mrs. N. Melloy. July 5th, 7, Mrs. G. Davies.

Richmond.—Free Church, Ormond-road.—July 5th, 7.30, Mrs. Golden, address and clairvoyance. July 8th, 7.30, Mrs. Edey, 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. July 5th, 6.30, Service, Holy Communion and Address. Healing Service, July 8th, 7 p.m.

LYCEUM DEMONSTRATION.—The Annual Demonstration of the London Lyceum District Council was held in the Battersea Town Hall on Sunday afternoon, June 28th, the President, Mrs. M. K. Barnard, in the chair. Nearly five hundred members, representing fifteen Lyceums, were present, together with a number of friends. An excellent display of marching and calisthenics was given, under the direction of Miss Eva Ashley (Fulham). Brief addresses were delivered. It was announced that the winner of the annual Silver Bell competition, for which there is keen rivalry, was the Clapham Lyceum, with Tottenham and North London second and third.

"THE WOLF AND OTHER STORIES," by M. A. Elwyn (Arthur H. Stockwell, 2/6 net), is a collection of eerie tales with a psychic strain in them. One, "The Coming of Rags," will delight dog lovers.

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- Chapter II—The Overcoming of Life's Difficulties.
- Chapter III—Fate or Freewill.
- Chapter IV—Cause and Effect.
- Chapter V—Success.
- Chapter VI—Health.
- Chapter VII—The Secret of Abundant Supply.
- Chapter VIII—The Power and Limitations of the Sub-Conscious Mind.
- Chapter IX—The Use of the Super-Conscious Mind.
- Chapter X—Character Building and the Overcoming of Habit.
- Chapter XI—Happiness and Joy
- Chapter XII—The Use and Mis-use of Mental and Spiritual Powers.
- Chapter XIII—Overcoming Limitations and Awakening Inward Powers.

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### GARDEN MEETINGS.

By kind permission of MRS. HENRY WITHALL, Garden Meetings will be held at her residence, Oakwood, Hendon Avenue, Church End, Finchley, on the last Saturdays of the Summer Months, **July 25th, August 29th, September 26th, from 3.30 to 6 p.m. Music. Tea.**

Free to Members. Non-Members will be charged 2/-, the usual visitor's fee to the Society's meetings. Tramcars from Golder's Green Station to the Queen's Head. Seven minutes' walk to the house.

Buses: 2D from Victoria every 10 minutes.

Will friends intending to be present on any of these occasions notify Mrs. Withall a week in advance.

**Monday, July 6th, at 3 p.m.**

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

**Mr. Albert T. Taylor.**

**Tuesday, July 7th, at 3.15 p.m.**

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

**Mrs. Florence Kingstone.**

**Wednesday, July 8th.**

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

**Leader: Mrs. Forbes.**

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

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The Annual Subscription is One Guinea, and this entitles a Member to the Use of the Library and free admission to all ordinary meetings.

### BOOKS THAT WILL HELP YOU.

**More Things in Heaven and Earth.**—By Robert Blatchford. Post Free, 3/9.

**Teachings of Love**—Transmitted through M. E. Post Free, 1/9.

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

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

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

**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/-.

**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.

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

**Phantoms of the Dawn.**—By Violet Tweedale. Cloth, Post Free, 8/-.

**Self Healing. The New Psychology.** By H. Boddington. Post Free, 7d.

**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.

**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.

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

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