

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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## LIFE AND ITS MIRACLES.

Mr. James Douglas, the editor of the "Sunday Express," is an artist in words and frequently something more—a spiritual teacher. Here is a passage from an article by him in the "Sunday Express" a few weeks ago, which needs no comment:—

Of one thing I am sure. The artist in life has great allies. The more he gives up the more he gets. The rewards of self-mastery utterly outweigh the alms of self-slavery. There is a grace always ready to fill the prepared being with delight and joy and rest. The source of this magical replenishment is a mystery, but its miracles are as free as the air we breathe. Out of the void they come into our consciousness as it opens its gates to welcome them. What in us is dark they illumine, what is low they raise and support. Although we are a little lower than the angels, they crown us with glory and honour. We are extensions of a life that we know not, but we can yield to its dim pressures and pleadings. This is the simplicity of simplicities, to see, to hear, and to obey.

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"THE ARGUMENT TO THE MAN."

We are out to convince the world at large that man is a spirit living in a spiritual universe, and that, as a spirit, he has powers of which for the most part he is ignorant, as, for example, the power of communicating with his fellow-spirits who have passed out of the mortal state. It is so vast a proposition that it can be approached in a multitude of ways. Now propaganda on the large scale, in which the message is delivered to the crowd, and individual propaganda are very different things. There is an infinite variety of minds, and discrimination is necessary. Some are so near conviction that but a few discreet words are necessary; others are only antagonised by being approached at all, while a third group are willing to listen, but, as independent thinkers, resent any attempt to overpower their judgment. It was only the other day that an able writer on scientific questions told us of his study of the subject, his acceptance of the phenomenal evidences and his near approach to a conviction that the existence of human spirits is demonstrated by those evidences. "But," said he, "I refuse to be stamped into a sudden conversion—I will convince myself or I will not be convinced at all." That struck us as an attitude of mind both intelligible and intelligent.

## THE LIFE IMMORTAL.

Come near, old age; move on, remorseless years;  
 With this my mortal body have your will;  
 Drink, like the bee of summer, drink your fill  
 Of honey from these unavailing tears;  
 Devour my youthful vigour, live upon  
 The sap that falls so early from its prime;  
 For life shall still be life, old Father Time,  
 When you and yours have vanished with the sun!

—G. EUSTACE OWEN.

## NOTES BY THE WAY.

We all must read, you see, before we live:  
 But slowly the ineffable light comes up,  
 And, as it deepens, drowns the written word.

—"AURORA LEIGH" (ELIZABETH BARRETT BROWNING).

## MR. HOUDINI.

"The Churchman," of New York, which is just over a hundred years old, is a journal so brisk and fresh in its outlook that it is in rather sharp contrast with some religious newspapers nearer home. Recently it published an interview with Houdini, who gave the journal his views on "Spiritism," and dealt with his own magical feats. He even gave the interviewer a demonstration of his power. Seizing his left thumb with his right forefinger and thumb, he pulled it away from the hand "so that three inches of space were revealed between thumb and hand." He did this twice, and greatly mystified his visitor who wanted to know how it was done. Mr. Houdini was not to be drawn:—

He leaned back in his chair and smiled. "You didn't suppose I would really tell you? I will say this: I never performed any trick in my life save by physical means."

The interviewer then asked, "How do you get out of trunks, packing cases and boilers, if the spirits do not help you?" The reply was, "By such physical means as a necromancer may employ who is master of his art. We earn a living by mystifying. I can divulge no more." So there we are. It is a "trade secret." But Houdini added that he believes in immortality, and that he hopes to meet his mother. Meantime, as he is carrying on an anti-Spiritualistic campaign in a country where psychic humbug and imposture are rife and where commercialism in such matters is rampant, he is doubtless doing a certain amount of good as a cleansing agent, although his ignorance of the realities of the subject necessarily results in a great deal of mischief. Meanwhile, when he tells us he represents magic as against Science, we reflect that Science has done something to deserve this!

## THE MESSAGE OF ELIZABETH.

### A Case of Evidential Script.

By E. B. GIBBES.

Over a period of fifteen months or so I have, through the automatism of Miss G. D. Cummins, received a series of remarkable scripts purporting to emanate from various entities known and unknown to me. These scripts will, I hope, be published in the form of a book in the near future. In connection with one case—that of Elizabeth B.—I received such an astounding and entirely unexpected corroboration through Miss Helen MacGregor that I feel it may be considered of sufficient interest to make public.

During May, 1924, I spent a week-end with a friend of many years' standing whom I had not seen since I became interested in psychical research. Her daughter, Elizabeth, had died at the age of fifteen, a few years previously. I had not seen her since she was about five years of age. Her mother was interested in what I told her regarding my experiments, and having worried greatly over the loss of the child, and, above all, as to the possibility of her survival, asked me to endeavour to get in touch with her in some manner. Miss Cummins and I were in the midst of our sittings about that time. Through this means I got into communication with what purported to be Elizabeth, who put through remarkable evidence of various kinds entirely unknown to me or the automatist, and verified later by the mother. The communications from Elizabeth were received through automatic writing, with the exception of two which were ouija-board communications. When she speaks the writing always changes to a slow, round, childish hand, the language and phraseology become a child's and totally unlike that of any other communicator. By means of Miss Cummins, Elizabeth had told me how delighted she was to be, through me, in communication with her mother, to whom she sent many messages, which the latter said were absolutely correct, even to Elizabeth's pet way of alluding to her, *i.e.*, Mumbo. She seems to be in constant touch with her mother in the most intimate way. The mother has frequently written telling me of the difference these communications have made to her.

It is unnecessary to go further here into the communications received through Miss Cummins, as every word told me through Miss MacGregor is absolutely correct in a general manner and bears out exactly what Elizabeth had communicated previously through automatic writing, with the addition of other details of which I knew absolutely nothing. These the mother subsequently corroborated. I may mention that Miss Cummins and Miss MacGregor are entirely unacquainted with each other.

The following are the rough notes of the sitting obtained with Miss MacGregor in April, 1925. I had had sittings with her some eighteen months previously, but Elizabeth B. had not appeared in those days. Miss MacGregor was absolutely unaware of her existence. I went to her in the hope that another entity would perhaps communicate, who, though unknown to us, had frequently spoken through Miss Cummins and Mrs. Leonard. Elizabeth was, as it happened, entirely out of my mind. After some other conversation Miss MacGregor's control spoke as follows:—

There is a girl here with straight hair hanging down and a ribbon on it, slender, wearing a white cotton frock, standing on one leg, then on the other, looks delicate though not through illness. She had a good brain, not active, is affectionate in nature, has come through you to her mother, would like to communicate with her mother, and has come to the ouija board or writing for her mother. The girl has been over a few years, has evolved and has learnt a lot and has a good power of expression now; was young when she passed over, looked about fourteen then, now looks about eighteen or twenty. She will be able to give some more messages to her mother through the writing. The girl did not know you, knows of you, you know her mother anyway. (E.B.G.: Has she any message?) She sends love to her mother, who is beginning to feel her presence and realises now she is still alive. The girl says her mother is not so unhappy about her, is happier knowing that life is not ended. She feels so much in touch with her. She feels she is opening out towards the girl. She has a younger sister, but she doesn't mean so much to her mother. She doesn't mean that she doesn't care so much, but is different in nature. The mother suffered so dreadfully in losing the girl, but is better now; and she wants to thank you for helping the mother. It was a great surprise, you were the last person she would have thought to help in this way. You were interested in our side and she has been able to help you. She is a very good communicator and has brought through good tests. The mother is not in London. You write to her.

You don't see her. She doesn't live far away, but it is in England. The mother is not able to get to mediums as she is out of London. The mother is receptive and has a certain amount of psychic power. She gets it in feeling in some way. She is no good for tests, but is impressional. The mother is very kind-hearted, gives out sympathy, having felt so much herself. The girl is very happy. At first it was an awful wrench from her mother. She had a great longing for her mother, but was quickly consoled on passing over. She has progressed and is progressing in intelligence. Psychically she has come on a lot because you helped the mother. Don't think you are dragging her back. This girl touches your hand when speaking. She has beautiful thoughts. Her mother could one day get power and be very helpful. The girl says she is going to think of some new tests which she wants to do with others.

All the above is a remarkable corroboration and description of what Elizabeth B. has communicated through Miss Cummins. It is perfectly true that the mother has some psychic power herself. I understand that years ago she received communications through planchette of a remarkable character, but put them down to her own sub-conscious invention. It must be noted, that though the mother was not even in the room with me, every word said regarding her is absolutely correct. I would like to emphasise the fact that Miss MacGregor knew nothing whatsoever about this little communicator or her mother, or that I had received communications from either of them. Miss MacGregor gave details in connection with information given through Miss Cummins which could not possibly have been known to her, and also mentioned facts which I did not know and the mother verified in a letter which I reproduce here.

I love this last communication and I think the description wonderful, all the more because Miss MacGregor could know nothing of either her or me. It is lovely to think she can come through more than one source. I should think the standing first on one leg and then on the other means she was excited and nervous, I always used to tell her to try not to fidget. She nearly always wore white—I have her frocks now—and always looked frail even when not ill. It is indeed true the difference it has made to me, like a door being opened. It is new life really. Quite true no one could be to me what she was.

The nature of the exactitude of Miss MacGregor's communication must to a certain extent lose point unless it is compared with the scripts of Miss Cummins. But the latter are too long to reproduce in a short article. There followed, however, what was to me a remarkable correlation. Some weeks afterwards at a sitting with Miss Cummins, Elizabeth purported to speak. I reproduce the script almost entirely. The same round, precise handwriting appeared. In asking the question as to whether she had been speaking to me elsewhere—to which the answer came without a second's hesitation—I confess I expected to get an allusion put somewhat vaguely to her having tried to speak to me through Mrs. Leonard, with whom I had had a sitting about a couple of weeks previously, and through whom I had already traced some cross correspondence with another entity. This fact was in the conscious and subconscious mind of Miss Cummins. However, as so often happens in psychical research, I got what I did not expect. The script runs as follows:—

Elizabeth . . . How are you? . . . I am quite happy. . . . I have got awfully wise, I know lots of things you don't know now . . . (Do you remember if you have been trying to speak to me elsewhere?) Oh, yes, I tried to make you listen, but it was quite different from this. What a funny place it was. The Light was different, so bright and so jumpy. It made me see a room again quite clearly. I felt crowds of other people were trying to speak, and so I had to be quick. I wanted to send love to Mumbo. I thought it might be heard by you, but you looked different too and you seemed surprised as if you hadn't expected me. I thought perhaps I had made a mistake and I tried to say I had talked to you through someone different, through this person. I think you knew then it was really me. Your face changed, you smiled quite nicely. I saw your face very clearly. I tried to explain to the lady who I was. I showed the spirit (Miss MacGregor's control) my robe. That meant I was young when I died. I wanted to explain that, I think it was clear. I said I was happy, and I explained myself when I was alive. It's hard to explain what you are, isn't it? I showed what I used to like, but I don't know if the spirit saw. I made a picture

of an animal and I made one of the country by thinking. Then, when that seemed puzzling a bit I thought of Mumbo and Daddy and that seemed to be given attention. You looked pleased. You nodded your head so funnily. I laughed. Isn't it funny you can't hear me laughing? You hadn't been talking to me so I wanted to show you I was there and give you a message. I hope you were pleased. It was all so queer, all that buzzing about and all that brightness. It is quieter here. (Do you remember anything more?) I tried to explain how it all happened, I mean my coming here and about being ill, but that was hard to say. It was easier to talk of the way I had spoken to you. I talked a lot and I wanted to say something about where I was and what I was doing. Then I thought of Granny and Jane (her sister). (Here I asked if she realised that what she was saying was very important as proving she was still alive.) I told you I was awfully wise. I wanted to show you what I could say in a new way. It was so jumpy, such a funny little spirit. Why does she dance so? I will come again that way. I like to see the dancing. Lots of love to Mumbo.

I understand Miss MacGregor's control is of a "youthful" kind.

If this script is compared to the rough notes taken at Miss MacGregor's sitting, it will be seen that it coincides in many respects. With regard to making the picture of an animal of which there is no mention in my notes she remarks, "I don't know if the spirit saw." This seems to be an indication that it was through Miss MacGregor that Elizabeth spoke, as apparently the control failed to catch the picture as she anticipated. A point of particular interest to me is the fact that Elizabeth remarks that she found it hard to speak "about being ill." Miss MacGregor has told me she does not encourage communicators to speak of their last illness. The description of the manner in which I received the news of Elizabeth's presence was perfectly correct. I was indeed surprised.

I have met with a good deal of cross-correspondence through various mediums, but consider this the most direct of its kind. Through Miss MacGregor, Elizabeth describes her previous communications through Miss Cummins. Through the latter she again describes what she communicated through Miss MacGregor. In conclusion I would like to mention that Miss Cummins told me when I asked the question, "Do you remember if you have been trying to speak to me elsewhere?" that her mind, conscious of this remark, immediately concluded that I referred to Mrs. Leonard. Yet her script clearly indicates that the communicator was speaking through Miss MacGregor.

### THE PSYCHIC BOOK SHOP AND MUSEUM.

Mr. R. G. Monier-Williams, Manager of the Psychic Book Shop, Abbey House, Victoria-street, states that among the psychic books in demand are Dr. Wickland's "Thirty Years Among the Dead," Sir Oliver Lodge's "Ether and Reality," Bligh Bond's "The Company of Avalon," "Spirit World and Spirit Life," and "Was Abraham Lincoln a Spiritualist?"

Interesting new books just to hand are: "Margery the Medium," by J. Malcolm Bird; "Stella C.," by Harry Price; "Northcliffe's Return," by Hammen Swaffer; "More Things in Heaven and Earth," by Robert Blatchford; "Modern Psychism," by Baseden Butt; and "Lost Kingdom Found," by K. B. Dastur (Bombay).

Of earlier important books available, Geley's "L'Ectoplasme et La Clairvoyance" (1924), and Dr. H. A. Read's "Unseen Faces Photographed" (Los Angeles, 1901), may be mentioned. The latter, which has never before been on sale in this country, is an indispensable book to students of Spirit Photography. It is well illustrated, and gives a full account of experiments with that fine medium Wylie.

In the second-hand department some of the classics of Spiritualism are to be had. Librarians would do well to inspect these, because a number of them are in no Spiritualist library in this country.

A novel feature at the Psychic Book Shop is a printed leaflet giving the names and addresses of a number of prominent London mediums.

There has been a steady stream of visitors to inspect the wax casts made from materialised hands, and a Psychic Museum will shortly be opened.

LESLIE CURNOW.

\*. We learn that the Museum of objects of psychic interest will be opened during the current week.

THE ALLEGED APPARITION AT THE VATICAN.—I am informed from France that inquiry from highly-placed ecclesiastics, and through members of the diplomatic body, has negatived the alleged apparition. It is obvious that the truth or untruth of the report must turn on the production of the *procès-verbal* said to have been signed by forty priests, necessarily more or less well-known persons. There are persistent assertions of the reality of the allegation, but credence cannot be accorded to these in the absence of personal evidence.—S. DE BRATH.

## "THE QUEST OF LOST ATLANTIS."

By NELLIE TOM-GALLON.

The first sound, wholesome effect of such a book as "Atlantis in America," by Lewis Spence (Ernest Benn, Ltd., 10/6) is to make the average reader grateful, the more if he is a Spiritualist.

One of the most intriguing problems in spirit communications of an impersonal kind has been the collection of messages purporting to come from inhabitants of "Lost Atlantis." Again and again the name of that continent, that has for the modern day only a legendary existence, is spoken of as fact; yet up to the present time there have not been many scientific records, open to the layman, giving any clear record of the little known about Atlantis.

The author, postulating from accepted historical, geological and archæological data, brings up from the bottom of the sea the lost continents of Atlantis and Antillia. He peoples them, not by description of races too remote for the modern eye to visualise easily, but by the effect they had on other races of the world.

There is a spaciousness about the book, a simple acceptance of the marvels of Nature, that is like a view of the open heavens after coming out of a cave.

Starting from the first authentic account of Atlantis; that of Plato's recorded legend of its people swarming along the Mediterranean in 9,600 B.C., the author shows the probability of earthquake and tidal wave being the disturbing elements that drove these hordes afield to find new resting places. He touches in the completion of the Plato legend, by the engulfing of the land from which the intruders came, beneath the sea.

He proves that the people of the disturbed (and finally lost) continent, travelled by way of Antillia into what is now Central America, and there spread; in fact, he shows the present West Indies as the mountain tops of the great stretch of land all about them making a wide country of Central America possibly before north and south had emerged from the sea.

By the collecting of the results of patient research the author makes the Toltecs an actual historical people instead of a legend of Mexico. He fascinates us with the history of Quetzalcoatl, their first king, *son of a virgin and a god, who remained in the tree (ark) after a deluge*, and shows that he was the leader of a migration from Antillia, the centre figure of the myth of the Maya migration also. Clearly the *deluge* can be seen as the submersion of the lost continent.

He finds clear connection between the Greek mythology and Mexican gods, over and over again, passes from that to subjects as widely differing as mummification and witchcraft, links up the Atlantean legends of the latter with our own Scottish legends, gives ancient wall-pictures of witches from Mexico in conical hats and riding broomsticks, with details of their practices that can be exactly duplicated in European legend in many places; and he connects up this witch-cult with the Amazonians of the African coast.

That mummification was as common in Central America as in Egypt is a clearly known fact, and that it was accompanied by remarkably similar rites in both places; but it has been too loosely reasoned that the practice travelled west from Egypt.

Yet Lewis Spence comes to the climax of his work when he shows it is much more reasonable to suppose that theological ideas such as these could all travel with much more exactitude from a common centre—Atlantis—*west and east*; to America and Egypt.

One other point of high-light in this remarkable book is that the author connects up that place of intriguing mystery—the Sargasso sea, with his Atlantean discoveries. Undoubtedly the area of the Sargasso coincides with the site of Atlantis, and, while further proof is needed that its mass of weed is in actual fact the detritus of the lost continent, it is still reasonable to suppose that it is the vegetable flotsam of Atlantis that has given the Sargasso weed its peculiar characteristics and forms of life.

There is not one of the 203 pages of "Atlantis in America" that is not fascinating reading, couched in the pleasantest of language. It fills an empty niche in the record of the world's history, and fills out many of the spirit messages concerning the lost continent.

A HUMANE EXHIBITION.—The Animal Defence Society, of which the Duchess of Hamilton and Brandon is President, and Miss Lind-af-Hageby Hon. Director, has opened a Humane Exhibition, with attractive exhibits of various devices for promoting the welfare of animals, at 35, Old Bond Street, London, W.1 (second floor). The exhibition is open from 2 until 6 daily, except on Saturdays.

## FOR THE KNOWLEDGE SEEKER.

## CURRENT ITEMS.

CONDUCTED BY F. E. LEANING.

XVII.—MORE PSYCHIC THREAD.

We have seen that the "link" between a medium and the object moved without contact was first guessed at as a "line of force," then seen, though supposed to be an illusion, and then felt, and pulled. The next step towards making sure of its existence was to use the camera as a corroboration for the eye, which can be deceived. This was done with the medium Linda Gazzera, in 1905, when a materialised hand was seen connected by a "fluidic thread" with her head. This was photographed in Richet's own library, M. Guillaume de Fontenay being one of the sitters in control of her hands. About five years later there were published by the foremost student of the matter an invaluable series of researches on this particular point, which placed the knowledge of it on a more definite basis than ever. Professor Ochorowicz contributed to the "Annales des Sciences Psychiques" for 1909 the story of his experiments with Mlle. Tomczyk in the suspension of various objects in the air, midway between her hands, held up and apart. Previous to this he had communicated to a Medical Congress (Neurological Section) at Warsaw, his results, upon which we are told "a tempest broke loose, which raged for a long time after the Congress closed"; and how high feeling ran may be gauged from the fact that the Professor challenged the physiologist Cybulski to single combat. The duel was refused, but Ochorowicz gave a successful lecture on November 24th, 1909, with a lantern screen showing clear pictures five yards square. He had been accused of being the victim of deception on the part of the medium, or else (how well we know this side-step!) of the photographs themselves having been tampered with. He therefore concluded by illustrating the difference between a real and an artificial levitation by showing first the raising of a pair of scissors by Mlle. Tomczyk, and then a similar levitation artificially imitated by another young lady by means of a cocoon silk thread. In the first there was of course no visible means of support to the scissors; in the second the thread was as thick as a finger (under the enlargement). The audience greeted with a hearty laugh Ochorowicz's remark, "Here is Professor Cybulski's thread; as you will see, it is absolutely invisible."

When echoes of this affair reached England, a well-known conjurer wrote an article in "Pearson's Magazine," in which he also had himself photographed, suspending something by a thread of ordinary sewing cotton, just to prove that that was the only way it could be done. No wonder a great authority has said that all conjuring tricks are imitations of real mysteries.

In 1911 Ochorowicz published a further series of studies of the psychic thread, which he now named "rigid rays," and these had also been presented to the Congress, and to their credit, he remarks, they were received without "any scandal" this time. This series deals also with other rays and radiations, and their chemical and electrical affiliations. At the conclusion he notes that the endowment is a rare one, inborn, often hereditary, not found even in all so-called "physical mediums," and intermittent and variable in those who possess it. It seems to be, however, at the command of the will in the secondary state, though absent often entirely in the normal; and it makes a physical demand out of all proportion to the results attained, as shown in the after-effects of fatigue and sickness.

In the earlier experiments, seeing the importance of avoiding suspicious appearances, Ochorowicz selected such articles, or such positions for them, as could not be in any manner maintained by a hair or thread. Thus a compass held at a particular angle, a glass, and best of all, a ball, were things used and photographed. It is evident that if a real thread were impossible, a psychic thread with no other properties would not be any more use than a silken one. Hence he deduced the fact that the object was not hung, but held from the hands, the "rigid rays" bringing opposing pressure to bear on either side. And this interesting conclusion had been put before him fifteen years earlier by Eusapia's "Control," John King, in 1893, who explained that the hands of all the sitters in a circle, but principally the medium's, release what John called "a fluid." This fluid forms bundles of straight rays, which are like stretched threads, and when sufficiently strong will support an object by converging on to the surface and becoming rigid. But this power depends upon the conditions, and by suddenly changing the conditions, for example breaking the chain of hands, you cut the current and the power is dispersed. And then, in 1909 "Little Stasia," who claimed to be the double of Mlle Tomczyk, tells the Professor much the same thing: "The current being established, nothing ought to be introduced between the medium's hands, or between the hands and the object of the action. You introduced yours, then she gave you hers, and the current was completely broken." The result was a painful contraction of the medium's arm, and the fall of the bell which was being used.

The current "Psychic Science" has a long and interesting article on "Poltergeist Phenomena," by the Rev. Haraldur Neilson.

We are informed that Mr. Stanley De Brath has in preparation a book entitled "Psychical Research, Science and Religion," which will be published by Methuen.

According to the Manchester "Daily Dispatch," new legislation has just been introduced by the Government of Kenya to control and, if possible, exterminate witchcraft among the natives. Even the possession of charms is to be an offence punishable with a maximum sentence of one year in prison, a fine of £50, and confiscation of charms.

The correspondent of "The Observer" in Berlin writes to his journal (12th inst.): "For some time past it has been noticeable that German courts trying criminal cases have been devoting more and more attention to the psychological aspect of the case, and that the mental specialist's report is accounted of more value than that of the police inspector."

According to "The Star" (11th inst.), Houdini has given a mock séance to the New York Police. "I am convinced," he said, "that there has been no communication between the living and the dead. Remember that all mediums are liars." This is a case of "'E dunno where 'e are"—but we know where he is.

"The News of the World" (12th inst.) in a notice of the psychic exhibition that Sir Arthur Conan Doyle is preparing at Abbey House, says: "Believers in the psychic cult will have their faith strengthened by the exhibition, and it is hoped by the organisers that sceptics will be convinced of the reality of Spiritualism."

The "Daily Telegraph" correspondent at Berlin reports that for the first time in the history of German jurisprudence a medium (Frau Rudloff) has been successful in a libel suit. Professor Albert Moll had derided manifestations of Frau Rudloff as "clumsy tricks." The judges found the medium wholly trustworthy, that no deception or fraud had been proved against her, and that "she therefore left the court without a stain on her character."

A correspondent of the "Bristol Evening News" asks Sir Arthur Conan Doyle to answer eight questions, of which here is a sample one: "If a spirit can inform an individual with absolute certainty that he is destined for Hell, how can such an individual be offered an incentive to live a good life?" Let the reader note the first word of the quotation, "If," and consider that six of the eight questions begin with that disqualifying word.

The "Sunday Chronicle" (12th inst.) has an article by W. L. George dealing with hypnotism and psycho-analysis, and in the course of it he brings the familiar yet vague term, "complexes," into something like light and focus:—"Briefly, the theory of Dr. Freud is that the conditions of our lives prevent so many of us living as we want to, notably in our sex relations, that there form upon the mind bruises which are called complexes."

In a letter to the "Church Times," the writer of it says, "Surely it is fatal for the Church to base its denial of the claims of Spiritualism on the argument that messages received by Spiritualists are in fact the work of evil spirits. Such a contention concedes at once the whole position; for it may fairly be argued that if evil spirits can commune with us in this way, why cannot good spirits? What we must deny is, that any messages are received from the spirit world." How ingenuous!

OBSTRUCTED MESSAGES.—If we understood more of the necessary conditions of this art of communication, if from our side we were prepared to the best of our knowledge to secure these conditions, who is to say that we might not have a great and increasing store of recorded precious experiences, from which wider deductions could be made and former conclusions either disproved or confirmed. The attempt may continually be made from the other side, and it is heartrending to imagine that this effort could be as continually frustrated by our ignorance, our indifference, and even by our eagerness. For this last seems always to have been one of the great difficulties. At the very moment when grief may have induced a greater susceptibility, and when an impression from the dead is ardently desired, overwhelming emotion can render the reception and comprehension of such a message impossible.—From "The Faculty of Communion," by the Hon. Mrs. ALFRED LYTTELTON, D.B.E.

LETTERS TO THE EDITOR.

"THE VOICES."

HUMAN RADIO-ACTIVITY.

SIR,—In the interesting article on "Human Radio-Activity," by Miss Scatcherd in LIGHT of July 4th, there is an account of an experiment with a photographic film attached to the forehead during sleep. There can be nothing but praise for the experts who are looking deeply into these things, and only as a mere novice in such matters, and a seeker after knowledge, do I ask if the phenomena in question could not be accounted for by the products of oxidation. I have frequently observed that superimposed upon anything that is undergoing oxidation in the dark, a photographic film has its sensitivity retarded so that a white replica on a dark background appears on developing, and that the action penetrates to a second film placed upon the first.

This can be readily seen with an oxidisable oil or varnish rubbed on to a sensitised postcard in the dark, and left for a day or two with other sensitised cards superimposed, particularly if the rate of oxidation be increased by the addition of a small quantity of a salt of cobalt, manganese, or lead.

It would seem possible that in like manner there may be volatile products of oxidation in the neighbourhood of the living cell, which would similarly affect the sensitivity of the photographic film, and, if this has been demonstrated, I should be very grateful for the information.

Of course, in any case, the arguments for Human Radio-Activity would not be impaired, as they may be well supported in other ways.—Yours, etc.,

E. S. HANES, F.I.C., F.C.S.

34, Sarre-road,  
West Hampstead, N.W.2.

A PLEA FOR CLEAR THINKING.

SIR,—In view of the prevalent confused thinking in regard to psychic matters, would it not clarify thought if the following is clearly understood, viz.:—

Man is an immortal soul, with a spiritual body and a physical body.

The spiritual body has a spiritual brain and spiritual sense-organs, through which the *soul* comes into conscious contact with the spiritual world and spiritual beings, just as the *soul* senses the physical world and physical beings through its physical brain and physical sense organs. The *soul* itself is the seat of consciousness, and the cause thereof. During life, the spiritual body is attached to the physical body by a psychic umbilical cord, which is capable of indefinite extension, permitting the soul and spiritual body in certain conditions to leave the physical body and return to it. Death is caused by the severing of this psychic umbilical cord.

During life in the physical body, a record of all conscious experience is made simultaneously upon the physical brain and upon the spiritual brain, and the record thus made upon the spiritual brain, which remains after the destruction of the physical brain by death, is the means by which the individual *personality* survives and persists after the death of the physical body.

Modern psychology has become aware of the existence of a higher and finer brain than the physical brain, and has given it various names, such as the subconscious, the unconscious, the subliminal, the superconscious, etc., all of which names are used to denote the operations of the *spiritual brain*, as far as such operations have been sensed by our psychologists.

Clairvoyance and clairaudience, which seem so inexplicable to the uninitiated, are simply cases where the *soul* of the medium or other "seer" has come into conscious contact with the spiritual world and spiritual beings through its spiritual eyes and spiritual ears and spiritual brain.—Yours, etc.,

G. BRASHEARS MUNDY.

Nellie, N.C., U.S.A.

"CREMATION AND THE 'THREE DAYS.'"

SIR,—Perhaps the following quotation from Mr. Bosanquet's tale in the "Mirror of Shalott," by R. H. Benson, is likely to be of service to the correspondent who questioned you concerning the above:—

The body, as we know, consists of cells; but there is a certain unity, usually identified with the vital principle, which merges these into one entity—so that if one member suffers, etc. Legal death is when this vital principle leaves the body. The lungs cease to act; the heart is motionless. But when this has taken place there yet remains a further stage. The cells for a certain period have a kind of life of their own. There is no vital union; the nerve system is suspended, and somatic death marked by the *rigor mortis*, the stiffening of the cells, indicates the moment when the cells, too, even individually, cease to live.

—Yours, etc.,

E. P. P.

SIR,—May I trespass on your space to remove a serious misunderstanding that may arise from some words evidently quoted by you from the "Sunday Express," in connection with my lecture on Mrs. Cooper's "direct voice" phenomena before the Society for Psychical Research? The statement to which I refer is the dogmatic and sweeping assertion that "most spirit voices can be explained by telepathy." These words, which evidently record the impressions of a very young and (psychically) inexperienced journalist, were never used by myself, and those who heard my lecture will, I am sure, exonerate me from being guilty of such a crude and meaningless statement. It is true that in certain cases I was able to demonstrate very clearly a causal nexus between the workings of the minds of sitter and medium, and I used the words "telepathy" or "transference" merely as names to cover certain observed facts, and not as "explanations" of these facts. I observed, for instance, that the things which I had imagined about the fictitious communicator "John Ferguson" were reproduced by the "voice" at the next sitting, and this happened again and again in such a way as to preclude all possibilities of chance coincidence. As a convenient name by which to refer to this apparent mental interplay I used the term "telepathy between medium and sitter." In the interests of clear thinking I am asking you to please insert this explanation in your journal.—Yours, etc.,

S. G. SOAL.

Scrutton Lodge, Brook Road,  
Prittlewell, Essex.

"SYSTEMS OF HEALING."

SIR,—Your issue of July 11th contains an article entitled "Systems of Healing," in which P. P. Quimby is referred to as the originator of Christian Science. Christian Science as taught and practised by Mary Baker Eddy has nothing in common with anything Mr. Quimby wrote or practised. Mrs. Eddy says in her book "Unity of Good," page 9, that the cardinal point of difference in her metaphysical system is "that by knowing the unreality of disease, sin, and death, you demonstrate the allness of God." This was never the teaching of Mr. Quimby. Nor did he originate the name "Christian Science," for these words were previously used in conjunction by other writers. It is interesting to note that the Rev. Dr. Lyman P. Powell, formerly Episcopal Rector at Northampton, Massachusetts, and President of Hobart College, who examined the Quimby manuscripts very carefully, and who has written a book critical of Christian Science, found no useful material in them, and stated his conclusions as follows:—"Christian Science as it is to-day is really its founder's creation. Where she got this idea or where that, little matters. As a whole the system described in 'Science and Health' is hers, and nothing that can ever happen will make it less than hers."—Yours, etc.,

CHARLES W. J. TENNANT,  
Committee on Publication.

Talbot House,  
Arundel-street, W.C.2.

THE PROOF OF DISCARNATE SPIRITS.

SIR,—May I be allowed a brief comment on your Editorial Note respecting the test suggested in my letter to the "Morning Post"?

You state that my suggested test would be futile because "there is a phase of independent clairvoyance by which the possessor of it can read an unseen page with psychical ease and sensory accuracy."

It appears to me that if the spirit consented to attempt such a test and successfully accomplished the undertaking, undeniable proof would be furnished either of the genuineness of the *spirit* or of the possession by the *medium* of transcendent powers, which would be considered by the vast majority of mankind to be super-normal.

In either case I would venture to submit that the simple test I have proposed would be well worth attempting.—Yours, etc.,

H. J. AYLIFFE.

20, College Road, Brighton.

\*. We print Mr. Ayliffe's letter, although it was understood from his first letter that he was seeking proof of independent spirit agency and not merely the reality of clairvoyance.

HEAVEN is as blissful and lovely as it can be; but it's just the busiest place you ever heard of. Heaven is the very last place to come to rest in,—and don't you be afraid to bet on that! But there's this difference, here [in Heaven]: you can choose your own occupation, and all the powers of Heaven will be put forth to help you make a success of it, if you do your level best.—From "Captain Stormfield's Visit to Heaven," by MARK TWAIN.

## LIGHT,

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

## "ONCE MORE INTO THE BREACH."

The recent debate and discussion on Spiritualism in the "Morning Post," as well as other newspaper controversies on the subject, have brought up several questions of interest to the initiated. One point which struck us as important turns on methods of investigation and the kind of people who investigate. Certain of the objectors in the newspaper discussions find a great argument in the fact that they or others have experimented either without results, or with results that were very unsatisfactory. Usually, it seemed, that they or the persons whose experience they related, had made one experiment or attended one séance.

That was a sufficiently absurd objection. Its fallacy must have been plainly apparent to the fair-minded even amongst the opponents. But in this matter prejudice and prepossession are abundant. Imagine one angler saying to another, "You say there are fish in that pool, and that you have caught several. I don't believe it. I know a man who fished there for five minutes and never had a bite." Everybody would laugh at that. It would be an excellent joke. But the sense of humour seems to be absent when it is a question of psychic phenomena. The perfunctory attempt to gain evidence and its failure becomes a weighty argument then—one that is gravely printed and deeply impresses all the blockheads who read it.

But there is another aspect of the question—one with which we deal so constantly with voice and pen as to invite "clergyman's sore throat" and "writer's cramp." We mean the fact that psychic evidences are largely a matter of the personal relations between sitters and mediums. It turns very little on whether the inquirer is a believer or not. There is a hoary lie to the effect that a credulous attitude is essential for manifestation. "These things," we are told, "only happen to believers." We pause to gibbet that untruth once again. We have known of laughing sceptics going into a séance room railing merrily at the "nonsense"—and getting evidence that electrified them. We have known of earnest Spiritualists going into the same room with the result of closing everything down. They evidently had in their composition some element that made things difficult—even impossible.

Now we have remarked that this question of what we call the "chemistry of personality" is illustrated in daily life. There are people who have a "wet blanket" effect upon others—the merry party becomes sad when they enter it. They create the impression of a cloud passing over the sun. Further, we have

observed that persons of this type produce much the same effect at a séance. The things are very near akin. It is highly probable that some of the people who write to the editor that they personally have investigated with unsatisfactory results belong to this blighting and withering class of minds.

It was a man of crabbed and sour temperament who confided to us some years ago, almost tearfully, that while thousands of others had succeeded in their quest for evidence of human survival he had gained nothing. Sometimes he vented his spleen by letters to the editor—any editor—that the whole subject was a delusion—he had proved it by many years of research. It would have saved him a great deal of time and trouble if he had taken up this position at the beginning and devoted his energies to something more promising and profitable—stamp collecting, for instance. However, he kept on year after year with a kind of perverse perseverance. Perhaps in the end he may have achieved success by meeting with a medium who was the same kind of genial optimist as himself. The harmony of temperaments might have elicited results—dismal perhaps, but definite.

In short, there is a little more in this matter of investigation than mechanical science and formal logic. There is a personal factor. It is rather to the credit of mankind that people who are cross-grained and sterile of soul are relatively as rare as the persons who in psychical inquiry go "from Dan to Beersheba and find all barren."

## MULTITUDE AND UNITY.

When a philosophic friend remarked to us once that "men are segments of Man" it seemed at first as though he had given birth to a profound and original idea. A moment's reflection served to show that all he had really achieved was putting an old idea into an admirably terse form. For we remembered that Pascal had summed up all men as Man, and that Swedenborg had given the idea a very definite and concrete form, perhaps—as some people think—a little too mechanical in its presentation. But in any case the conception is one which offers a solution to those problems and perplexities which come from a contemplation of the countless multitude of human beings, a spectacle rather distracting for thoughtful and sensitive minds. Many of us indeed have found it an oppressive one. But there is something pacifying about the idea that we can look upon the dim millions, as a unity as well as a multitudinous host; that in the end all the analyses end in a Divine Synthesis. It is a wonderful vision of the hereafter that through all eternity every spirit shall preserve its own individuality while at the same time forming an inseparable portion of a unity into which it can never be entirely merged. Personal consciousness and cosmic consciousness may exist side by side. Tennyson certainly found it so in those exaltations of the mind which he has described. It was a wonderful experience, for though all the limits of time and space seem to have dissolved, he felt that his self-consciousness persisted, but was simply raised to a higher expression. So it is that the problem of the "One and the many" will at last be solved for all of us.

## NATURE'S ARTS.

The clouds, high-poised in stately pomp and pride,  
O'er rolling fields that pledge ungarnered years,  
Or stilled o'er lonely shores, where human ears  
Have never heard the slow incoming tide,—  
These are God's Messengers o'er oceans wide!  
From their far skiey homes, by smiles and tears,  
They charm to wakefulness our hopes and fears,  
Revealing secrets Life had else denied.

Take heed, my soul: We are but Nature's tools,  
All things being wrought to her enduring plan,—  
From humblest toad that haunts the loneliest pools,  
Down-trodden leaves, waiting a wind that cools,  
Deepest sea-fish, to star no eye can scan:  
All things are Nature's arts, whose crown is—Man!

—J. M. STUART-YOUNG.

SIDELIGHTS.

Sir Oliver Lodge fills the front page of "The Clarion" (10th inst.) with a review of Robert Blatchford's new book, "More Things in Heaven and Earth." After touching upon the opposition to Spiritualism in high places he writes:—

Meanwhile what are we simple people to do? All I suggest, and all Blatchford suggests, is that we should keep an open mind and be ready to receive and welcome evidence when it is forthcoming, not forming our judgments on preconceived opinions and prejudices but being guided by the facts.

A few of these facts are set out by Robert Blatchford in his book: very few and simple they are, but they constitute a beginning, and his words may reach many who would not be impressed by more elaborate treatises.

For thus expressing his convictions, and detailing the evidence on which they are founded, Blatchford will be assailed, as every fresh convert has been assailed. People will say: "Another good man gone wrong!" In time, however, they will realise that it is a case of another good man gone right.

"The Harbinger of Light" (June 1st), in a notice of Sir Oliver Lodge's book, "The Making of Man," says:—

No more bracing tonic could be recommended. Every page of the book breathes hope—"Evolution is a revelation full of hopefulness," is a characteristic sentence. Rational optimism is the author's key-note. His robust common sense throughout is like a strong fresh breeze from the ocean, blowing away all doubts and megrims.

The book purports to be a study in Evolution. And it fulfils its purpose. It does not leave off where most orthodox scientists leave off—just at the crucial point where man, having emerged from the depths, is now prepared to enter on the next and greatest (so far) phase of his Evolution. The average scientist declines to carry his investigations farther. He leaves man a splendid animal. Sir Oliver Lodge boldly demonstrates that man is a potential god. The argument is not one of mere unsupported assertion. It is a question of evidence. And the evidence is forthcoming.

The "Manchester Evening News" gives a very long notice of that remarkable little book, "Truth of Life After Death," by Robert H. Jebb, a well-known Glasgow business man. In the course of the notice, which is a very favourable one, the reviewer refers to the fact that the guide (Andrew Wallace) of the mediums, the Misses Moore of Glasgow, gave Mr. Jebb the name of a healer who, he said, would cure him of a long-standing illness. Mr. Jebb discovered the man and was cured by him. "The startling feature was that the man in question told Mr. Jebb that he knew that he was coming, having learned it 'from the other side' through 'Andrew Wallace.'" Such instances are remarkable; but they are fairly common amongst Spiritualists and appear to be increasing, for we have quite a number of examples of spirit communicators passing information from one medium to another by a kind of etherial post. These cases, which the late Admiral Moore used to speak of as "correlations," are, of course, highly evidential of independent intelligences.

"The Harbinger of Light" (June 1st) reprints from a newspaper this psychologically important item of news:—

While under an anæsthetic, before the birth of her child, Mrs. B. Osman in the hospital of Brownsville-East, N.Y., startled Dr. Clarence Liebeman by crying: "My God, my baby has six fingers." When the baby arrived the doctor was amazed to discover that she had made a correct diagnosis, and the extra thumb was amputated before the young mother was able to see that her abnormal perceptivity had not deceived her. A simple enough story, but one that cannot be dismissed with the word "telepathy," and also cannot be made to fit into a scheme of mechanized life; and, therefore, it is likely to be relegated to the limbo for recalcitrant facts which refuse to conform to recognised laws of science.

Apparently "The National Spiritualist" (June 1st) does not take the current prophecies of world-disasters too seriously, but it prints another one:—

Alfred H. Seaton, of Sioux Falls, S.D., who has made some predictions in the past which came true, now makes another that we are to have a great earthquake extending from the Gulf of Mexico to New Foundland, in which New York will be sunk. This is to occur somewhere between 1927 and 1933. Gothamites, please take notice. You are only sure of two years to go on with your boot-legging civilisation. Then you may join company with the inhabitants of ancient Atlantis, and wonder how it all happened.

An article on the "Science of Keeping Fit," by the "Times" Medical Correspondent, in the Trade and Engineering Supplement (30th ult.), thus concludes:—

We may will to be healthy, but unless we reinforce this volition with reasonable action and with a measure of faith in the action taken, the result must be disappointing. Those of us who live by reason will necessarily lay stress on this faculty; those who live by faith, on that. Yet, whatever the proportions in which they are present, both are indispensable to effective action.

For this reason it is important that all seekers of health should fix their minds on that which they desire and not on the mere means of obtaining it. The means will then naturally suggest themselves according to individual temperament.

If this truth were generally understood there would be an end of futile discussions about the efficacy or uselessness of psycho-analysis, faith healing, suggestion, Couéism, and so forth. The proof of the pudding is in the eating; but, on the other hand, what is one man's meat is another man's poison.

From the "New York Herald Tribune" (30th ult.) we take the following dog story, the scene being Fairmount Cemetery, Newark, U.S.A., and Mr. John W. Good the caretaker:—

A month ago a woman was buried in the afternoon. At dusk the hound of Fairmount trotted into the cemetery, looked around, found her grave and calmly went to sleep on it.

For two weeks the mongrel kept his dusk-to-dawn vigil. Then Good decided that this circumstance was too eerie to overlook. He called on relatives of the woman and discovered that she never had owned a dog. That night the animal slept on another grave.

The dog's choice of graves on which to nap is not what disturbs the neighbours, however. It is his frolics with invisible playmates that have made them curious and alarmed.

When the animal trots in at dusk he rushes up to an unseen something, wags his tail, leaps up and rests his paws on something and then he dashes away to grab a stick or a pebble and lays it at the feet of that same something. Often he trots along by the side of the something, leaping up to lick an unseen hand. At dark he and his friend cease to gambol and the dog goes to sleep on a grave. When the first flush of dawn lights the East he is up again to romp with the unseen. They play for half an hour. Suddenly the animal departs.

Dr. Joseph Craiger, 489, South Orange Avenue, Newark, has seen the dog's antics, and yesterday he confirmed the weird story of the Hound of Fairmount and his unknown, unseen companion.

The paraffin gloves still excite discussion. In "The Referee" (12th inst.) Michael Temple suggests how the point at issue between the two Sir Arthurs, "two distinguished and impeccably honest men," could be settled. He writes:—

Now, as this is a test case between two protagonists whose desire for truth is above suspicion and whose position in the world of intellect is beyond cavil, I suggest that it would be well worth while to sacrifice even the psychic gloves themselves to obtain a decision. They are valuable objects, but they are not so valuable as the testimony of Sir Arthur Keith and Sir Arthur Conan Doyle.

Let one of them be broken and the whorls on the inside be compared with those on the fingers of the medium. We know from the Bertillon system that the chances against the finger-prints of any two persons being the same are as hundreds of thousands to one. If the whorls inside the glove correspond with those on the medium's hand no one will want any other evidence of fraud. If they do not, then there was another entity present and Sir Arthur Conan Doyle has proved his case.

From a little article on Optimism and Pessimism in "The Banner of Life," by Harry X. Smith, we take the following:—

Two time-worked phrases are contained in the words Optimism and Pessimism.

Which of these do you associate with in and about your daily tasks?

One is the germ that breeds delay, disappointment, inaction, laziness, sloth, in dark paths. This is Pessimism.

If you seek all that is noble, uplifting, bright, sunny, having always as its mantle the azure-blue thought which adorns all altars of the sanctuaries of the spiritual realms, then if you care to be possessed by this wonderful force, you have but to associate with Optimism.

W. B. P.

## FACTS VERSUS OPINIONS.

## A SYMPOSIUM.

BY STANLEY DE BRATH.

Well, Phil, said the Doctor to his friend the Engineer, what do you think of the great Doyle-Keith controversy?

ENGINEER: Could scarcely be better, things being what they are. Doyle, bless his heart, opened with *Spiritualism* as a philosophy of life, showing that the governing factor is that character goes over unchanged. He assumed some knowledge of the phenomena as a ground for discussion. Keith replied by denying the facts of *Psychical Research*, thus showing that in the public mind there is no distinction felt between the two. Considering the relation between representative parties in each, I think this is very amusing.

DOCTOR: I feel that my profession has not shown its usual respect for facts. One doctor wrote of the ectoplasmic hands testified to by Richet and Geley as imitable with india-rubber gloves filled with water. He showed that he was writing without having read the experiments by Geley in which that very thing was tried, nor compared the photographs of such imitations with those of the real product. They are as much alike as a scarecrow is like a man.

E.: Yes, I sent the Editor of the "Morning Post" an original photograph of one of Geley's casts of clasped hands which could not possibly have been produced by Sir Arthur Keith's ingenious method, in which it is essential that the wrist should not dip into the wax.

D.: The whole debate was a delicious comedy for the student of human nature—Facts *versus* Opinions. The opening challenge to produce facts in the assurance that "clergymen, agnostics, and scientists will face the truth in whatever form it appears" was as amusing as it was courageous. Why, even in material and easily provable things, let alone spiritual matters, history shows the exact reverse. Copernicus published his treatise in A.D. 1540—it was ridiculed or ignored for seventy-three years. Galileo, who supported it in 1613, was condemned by Catholics, Reformers and professors alike. Another seventy-three years elapsed before Newton published the "Principia," and his mathematical demonstrations were so bitterly opposed by the scientists (or sciolists) of his time that he almost determined to publish nothing more, for, as he said, "I see that a man must either resolve to put out nothing new or become a slave to defend it." The history of Harvey, Galvani, Lamarck, Wallace, Darwin, and Lyell is hardly illustrative of clerical receptivity to new truth, whatever may be said of agnostics and scientists. These latter, however, made attacks on Pasteur as bitter as the clerical vituperation of Darwin; and considering the reception accorded to the work of Crookes, Wallace, Geley, Richet, Schrenck-Notzing, MorSELLI and Sir Oliver Lodge, assertions of the readiness to face truth seems more bold than accurate, unless the "facing" is that of enemies.

E.: And the "open-mindedness" of professing Christians reminds me of Lord Knutsford's satire on those who during the Hospital Sunday collections sing:—

Were the whole realm of Nature mine  
That were an offering far too small,  
Love so amazing, so divine,  
Demands my life, my soul, my all,

while they grope among the loose silver in their pockets for a threepenny piece! They profess to believe in a physical Resurrection and the ascent into a local heaven in the sky, knowing perfectly well that this is manifestly untrue, and they refuse the phenomena which show what really did occur.

D.: The real and effective reason for refusal of the experimental facts did not appear directly in the debate, though it was clear enough in the correspondence. Men do not want to be convinced that they are souls and have bodies. Such an admission makes awkward demands—too much responsibility. They don't want to reap as they have sown, and they loathe the idea of a state in which thoughts are open and no secrets are hid. They console themselves like Omar Khayyam:—

Some there are who tell  
Of One who threatens He will toss to hell  
The luckless pots He marred in making—Pish!  
He's a good fellow and 'twill all be well.

E.: The physicists write as if they knew all the laws of Nature and do not even trouble to read the new discoveries in books like Richet's "Treatise on Metapsychics" or Geley's "Ectoplasmie et Clairvoyance," or Crawford's "Reality of Psychic Phenomena." I agree with De Morgan that there may be a few agencies in Nature—say half a million—that we do not know of, and that history shows the most emphatic *a priori* denials confounded by experimental facts.

D.: Half a million! Oh come now!

E.: Very much understated. You and I are agencies in Nature. Many, we are told, follow the broad way that leadeth to destruction, and few the narrow path to life.

There may be, there is, survival for a time, but whether they re-incarnate (as the Easterns think), or fuse with other monads as Leibnitz implies, or whatever happens, it is not unreasonable to think that out of the whole past population of the globe there may be half a million who survive as permanent agencies in Nature—the "intelligent forces" that Richet considers the basis of Meta-psychics.

D.: But they will think you mean inorganic agencies.

E.: So I do. You know very well that Science has only just touched the fringe of the laws of energy. What is the distinction between "quanta" and "radiation"? What is the cause of electric attractions and repulsions? Of gravitation? The physics of the Ether are barely started, do you think they are likely to be simpler than those of Matter? There may be quite half a million reactions that would explain, if we knew them, physical phenomena, the tendency to vary in animals and plants, the connection between Energy and Matter, between Matter and Consciousness, the influence of the subconscious, and what evolution is really tending to. Half a million! Much understated!

D. (*laughing*): Enough, enough, I am convinced! But I am not so pleased as you seem to be with the outcome of the discussion. The physiologists who have spoken ignore the concordant work of Wallace, Geley and Driesch which shows that the physical body is not a mechanism, but is produced by a Directing Power acting through an individualised soul-energy towards material representation which is the organism—whether amoeba or man—each under the limitations proper to the species. The literalism which interprets our next evolutionary state in terms of whisky, cigars, golf and the struggle for existence like that which obtains here, would be ludicrous if it were not so pathetic. Can these people not see that what the Spiritualists really mean is that "the next world" consists of the *noumena* of which this world is the *phenomena*, and that character and open conditions of thought, absence of money and material pleasures are the differences taken for granted?

E.: My dear friend! What is the use of talking that way to people who have never read either Plato or the New Testament? But it does not matter; the new generation of scientists will look into psychical phenomena and causes, and all these materialistic opinions will be laughed at as old-fogeydom, as we look on the speculations of the Schoolmen.

D.: I think it does matter. I want to see the present generation alive to the inevitable results of materialism, both personal and national.

E.: So do I, but if they close their eyes, who or what is to open them? The typical psychical researchers reject every case, of psychic photography, for instance, for real or imaginary flaws, and leave themselves nothing to synthesise. But what do you take the personal results to be?

D.: Most disease is the result of mental states directly or indirectly. Practically all the nervous ailments now so common are the direct results of overstrain from quite unnecessary hurry and rush for money-making in the one sex and amusement in both, combined with disregard of hygienic laws. This is due to mental attitude which seeks expensive external pleasures; and less demand on energy would mean greater resisting power to infection of all kinds. But if you want to know what I feel in this matter, read "A Living Universe" and other short books by Principal L. P. JACKS. He says all I would say.

E.: And the national results?

D.: You know these as well as I do. I take Nietzsche as an example of how materialist thought was the direct and immediate cause of the War. He had a wide influence, not only in Germany but in England. After saying that he had "searched through the New Testament without finding one noble thought," he parodied the Sermon on the Mount:—

Ye have heard it was said to those of old time,  
Blessed are the peace-makers for they shall be called  
the children of Jehovah. But I say unto you, Blessed  
are the war-makers for they shall be called the children  
of Odin, who is greater than Jehovah.

He claimed that the superman is "above good and evil," and he asked, "What is more harmful than any vice?" and replied, "Pity for the weak and helpless." And now the preparations go forward for chemical warfare with poison-gases much more deadly than any that were used ten years ago, not against troops but against cities. Even in America the new chemical arsenal covers 1,000 acres and its buildings are estimated to have cost six millions sterling.

E.: True; but there are many who see these things, and I have met several men and women who have been as much impressed by the ineptitude of the attack on Spiritualism as by the statements of its defenders, and in the conflict of facts with opinions, the facts always win.

It is a good thing to have the industry to collect facts. It is a greater and a rarer one to have the tact to know how to use them when you have got them.—From "The Magic Door," by SIR ARTHUR CONAN DOYLE.

THE REV. B. G. BOURCHIER ON  
"NORTHCLIFFE'S RETURN,"

RAYS AND REFLECTIONS.

At the now widely-known Church of St. Jude-on-the-Hill, Hampstead Garden Suburb, on Sunday morning last, the Rev. B. G. BOURCHIER devoted attention in his sermon to Mr. Hannen Swaffer's book, "Northcliffe's Return." He took for his text the words of Jesus in the 16th chapter of St. John ("I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come he will guide you into all truth and he will show you things to come").

The preacher, in the course of his remarks, which he offered not so much as a sermon or an address, as "the questionings of an enquirer," said he believed there was no church in London which might more legitimately claim to have some title to offer thought and reflection upon the prevailing question of Spiritualism than St. Jude-on-the-Hill. He would remind them that the late Dr. Ellis T. Powell had held high and honourable office in the church, and had occupied its pulpit on some occasions to the great advantage of his hearers. He would remind them of the memorial tablet near him, erected to the memory of John Edward Raphael, that great and brilliant soldier, by his devoted mother. Further he would recall the fact that at their Parish Hall they had listened to an illuminating address on Spiritualism by Sir Arthur Conan Doyle.

They might, in fact, make it their proud yet humble boast that they stood prepared to receive whatever of new truth God might see fit to communicate to them.

Briefly, to summarise the main points of his sermon—Mr. Bouchier paid a high tribute to Mr. Hannen Swaffer and his book, "Northcliffe's Return." Mr. Swaffer (who was among the congregation) had been a true friend to him and to the Church. In his new book he was glad to see that Mr. Swaffer has emphasised the fact that the Church had not received anything like a finality of truth. The apostles of Spiritualism as a cult sought to establish the fact of communication with the dead. Spiritualism represented a revolt against the materialism of the age, yet it seemed to him, and he offered the objection with all respect to the fine minds associated with the subject, that in some of its aspects Spiritualism itself possessed some tinge of materialism. The future life, as depicted by many of the communications received, seemed to be very much like this one, revealing but little of that celestial aspect which the Church taught. But Spiritualism was none the less a thing of which the Church should take serious account and on which it should seek instruction. It represented a great purpose. Wherever a new cult arose in this fashion it almost always resulted from the fact that the Church had failed to cultivate some part of the truth committed to its charge. They might take as an instance Christian Science, the need for which would never have arisen had not the Church failed to carry out its early ministry of healing. Spiritualism had come in reply to a great demand for a more definite knowledge concerning the fate of the dead, and no thinking person who examined the subject would contend that there was not at the root of it some vision of the truth. It was fraught with difficulties on which some of them would have to look to Mr. Swaffer and other competent minds associated with the subject to give them enlightenment. Meantime he was grateful for Mr. Swaffer's courageous book which he commended to the attention of his hearers. Howbeit, as orthodox members of the Catholic Church, they could not accept the whole creed of Spiritualism without in some degree belittling their Lord Jesus Christ as the Mediator between God and Man. As to the life beyond, they need not trouble themselves about the nature of it so much as how they were equipped to enter upon it. Then certainly the truth would be revealed to them, and they would be shown the "things to come."

It is worth noting that the hymns and the lessons were all chosen with special reference to the subject of the sermon.

OUR OCCUPATIONS IN THE BEYOND.

In a recent correspondence on Spiritualism someone asked the question, "Precisely what form of activity is adopted by deceased hairdressers in the beyond?" Mr. J. B. Crampling sends us a reply to the question inasmuch as apparently there was not room for it in the correspondence referred to. He writes:—

I can answer this question in at least one instance.

My only sister, while nursing in a Norfolk hospital, fell in love with the local barber, who used to come and cut the patients' hair. My family were opposed to the union and I was sufficiently of a snob not to recognise him as a brother, and we never met. He was more than my equal in education and general knowledge. Recently at séances my sister has communicated with him on several occasions, and at one séance he was asked if he was happy and what was his principal occupation. He answered, "I am supremely happy. I have my beloved books and am librarian to a library of which you have not its equal on earth."

Some of our fighting stalwarts—mainly those who are young recruits to Spiritualism—have several times uttered bitter complaints of the unheroic methods of Spiritualists, who did not stand up to the enemy and give him blow for blow. Instead, they always retreated before the attacks of the host joined in battle against them. This, our militant friends protested, was quite wrong.

I don't know. I have my doubts. It seems to me that there is a good deal to be said for the method of fighting employed by the old Scythians. They managed to inflict a great deal of damage on their enemies by retreating and carrying on a flying battle, in which they contrived that the pursuers, coming on pell-mell, should run on to the weapons of the pursued and be taken by surprise by sudden changes of front.

Now Spiritualism has done a good deal of fighting on its own account—quite apart from its followers—and its tactics, as I have observed, have always been the same. It retreated before the charge of its enemies; came on again, striking dismay into the pursuers; retreated once more, and then when its foes were convinced that the battle was won, turned on them afresh in an unexpected and most disconcerting way.

I call these "Scythian tactics," but they are not confined to Spiritualism. The English in their old skirmishes with the Scots sometimes adopted a similar method. They made a feigned retreat and then, rapidly facing about, caught the pursuing Scots as they came on in disorder and flushed with a false sense of triumph. I have even seen a cat when chased by a dog adopt the same manoeuvre. It would fly down the street and then, just as the enemy was at its tail, would face round, full of fight. The dog, astounded at this proceeding and wholly unprepared for it, would stop short and then scurry away with shrill howls of terror. Even the cats knew how to fight in the style of the Scythians. The question whether the Scythians learned it from the cats, or the cats learned it from the Scythians, I cannot pretend to answer. I leave it to the esoteric anthropologists.

Anyway, there is a great deal to be said for this particular kind of strategy. I don't think it was ever consciously adopted by Spiritualists, but the situation to-day shows that they have benefited by it to a vastly greater extent than if they had stood up in a pitched battle against an enemy, who, in former days at least, was in overwhelming strength—a whole army corps against a small ragged regiment. This is a fact that some of our younger warriors do not seem quite to realise.

When the creator of Sherlock Holmes embarked on his mission as an apostle of Spiritualism, Mr. James Douglas records that Sir James Barrie told him, "Doyle is dead honest." Similar testimonies have been apparently deemed necessary in the case of Hannen Swaffer and other leading converts.

This has always struck me as curious. Why should a man be supposed to need a certificate of honesty in connection with an enterprise in which he risks his worldly fortune, his reputation, and the good opinion and esteem of his friends? In a business scheme I can understand the need for guarantees of honesty. But in the case of Spiritualism it struck me that, as the world looked at the matter (until quite recently), it was a certificate of sanity rather than of moral rectitude that was needed.

Of course the sanity of a Spiritualist is no longer the question it used to be. There are too many men of outstanding ability in the subject to make it a relevant one. I can now foresee the coming of a time when the world will say: "This man believes there is nothing of him but his body—he must be mad!" It will be as strange as when a great philosopher of the past lost his reason and thought he was a teapot.

I take the following story from the "Harbinger of Light":—

The lady had lost her husband, and had given instructions to the stonemason concerning the wording on the tombstone, the ending to be "Rest in Peace." In the meantime, her husband's will disclosed the fact that she had been somewhat shabbily treated. She rushed round to the stonemason and told him to omit the words, "Rest in Peace." "I am very sorry," he replied, "but they have already been carved." "Oh, well," said the irate lady, "add 'Until we meet again'!"

D. G.

## BEING "SEEN OFF."

There is one who is very dear to me who takes the keenest delight in being "seen off" when going on little week-end and other journeys.

To me, the "see-er off" there always appears to be a great resemblance to watching the passing over of a loved one.

In the case of a simple railway journey one waits at the carriage door, sees the traveller comfortably settled in her corner seat, with papers, handbag, rug, etc.

Smiles are exchanged, a little wistfully perhaps.

The train moves. A last look is taken, a vivid mental photograph registered, a picture which will remain and can be recalled at will.

It will be a cherished picture. It may be the last sight of her in health and beauty. Who knows?

She immediately goes into another world, so to speak. Different surroundings, new faces, the joy of motion and speed of the train, the beauty of the passing landscape, all tend to distract the traveller's attention from the parting.

But in the case of a sea voyage the resemblance to the great parting is far more striking.

The dangers of the sea and the many perils of travel in the great waters are in the minds of both. What may not happen?

How cherished is the last embrace and the loving glances from two pairs of tear-bedimmed eyes, as the "see-er off" goes sadly down the gangway, whilst the ship's bell loudly clangs "All ashore."

It is the one left behind who feels the pangs of parting.

The voyager enters more than ever into a new world with many distractions, a different life, a novel and strange home.

But the "see-er off," whether in the case of a railway journey or a voyage, walks slowly with downcast eyes and wet eyelashes along platform or quayside, uttering a fervent prayer to the All Father that the loved one, who to all intents and purposes has passed into the Unseen, may be kept safe.

After many days, perhaps weeks, a message comes, and the wording is curiously like that which comes through from our spirit friends:—

When I parted from you, dearest, it seemed like entering a new world. Everything was so strange, but people were very kind and helpful, and showed one how to settle down and to be comfortable under the new conditions of life.

Everyone seems happy, as indeed they should be in this glorious sunshine, with the sparkling sea around and the sight of new lands and people.

I often long to be able to peep in and see you and talk to you for five minutes.

I do so much wish to tell you of the sun rising over Africa, of the colouring of the Suez Canal, the sunsets at Suez and in the Indian Ocean, and the sapphire-blue of that ocean.

But I have no language which can express what they are like.

No words could give you an idea of all these and many other glories.

When you come over to me, dearest, you will see for yourself and will then know why I could not describe them.

AU REVOIR.

## THE MYSTERY OF LIFE.

Mr. A. J. Wood writes:—

May I suggest that Mr. A. R. Sutton's difficulty is one of his own, and others', making? The word "life" is so commonly, and so loosely used, that it leads, in many cases, to loose thinking. When the origin of life is spoken of, it usually means the *beginnings* of life on this planet—which is another matter. Life, and "living matter" are often confounded together. What we see in living organisms is not life, but the *evidence of life*. They should no more be confused than should a "live" accumulator cell and its charge. If the valves of your wireless set light up, that is a sign, or evidence, that the cell is "alive." If they do not light up, then it is a sign, either that the cell is "dead," or that some other part of your receiver is at fault.

Life does not "begin" to exist; it always was, or is. We can no more conceive of the beginning of life, than we can of making something out of nothing. Life manifests itself only in and through organisms created for its reception. The organisms obviously have a beginning, but they do not originate life. They owe their existence to it. Were there no life, there would be no organisms. Therefore, life pre-exists.

The solution of the problem of *how* life first became ingeminated in matter, is rather too large to attempt within the scope of a letter, but that something useful and interesting might be said on the subject I do not doubt. But let us try to distinguish between life, and the *instruments* of its manifestation, otherwise our thinking will always end in a fog.

## CAMILLE FLAMMARION: SOME REMINISCENCES.

In "T. P.'s and Cassell's Weekly" of July 18th the Rt. Hon. T. P. O'Connor, in his "Table Talk," gives some reminiscences of the famous astronomer Camille Flammarion, of whom he remarks, "As is known, during the latter years of his life and from his astronomical studies, he came to the conclusion that there was life after death." "T. P." quotes from some details given by a French lady, Mlle. Claire de Pratz, who knew Flammarion very well. She tells of his first honeymoon, which was spent in a balloon, and of a greatly cherished picture he had at his observatory at Juvisy "which represented the newly-wedded Camille and Sylvie Flammarion leaving their wedding-party and airily ascending above the heads of the assembled guests in the car of a huge balloon."

The narrator goes on to tell how Sylvie, his first wife, was devoted to him "even beyond a wife's most wonderful devotion":—

When he met the charming young *savante* who became his second wife and who was his most efficacious and devoted pupil and laboratory helper, Sylvie decided that "Flamm's" glory and repute could not but be increased by a closer association with his gifted pupil. Often to friends at Juvisy she would say: "When, oh, when will the hour of my death release me from this world, so that my Flamm can marry the young woman who is so indispensable to his happiness and to his glory!"

## "LORD ROBERTS' PROPHECY."

As dealing with a matter which is very much in the air just now, we take the following from the book recently issued, "Truth of Life After Death," by Robert H. Jebb, a Glasgow business man. We give the story for what it is worth, and as a further illustration of the extent to which these predictions (however they may be explained) are "coming through" in all parts of the world. The mediums were the Misses Moore, the Scottish direct-voice mediums. After giving a story of "spirit travel during sleep," Mr. Jebb proceeds:—

After that we had Lord Roberts, who gave us this prophecy. He said, "This is the first time I have spoken through your trumpet, but I have spoken at other sances. When I was on the earth, I toured the country warning the people what was going to happen, but they only laughed and sneered at me. Now I live on a higher plane of life, and I can see further than you can. A great calamity is going to happen to your earth; thousands of souls are going to pass over here." I replied, "Surely not another Great War?" "No, sir, by the hand of God; thousands will perish through plagues or floods. Pray for your earth, for your world is living without God."

## LOVE AND DEATH.

There appeared in "John Bull" recently an article on "The Angel of Release," by Philip Inman, from which we take a few excerpts:—

The desire of the human mind to know the unknowable is reflected in the imaginations of poetry, the prophecies of the seer and the pious hopes of the religious. Sorcery and witchcraft of ancient days find their counterpart in the palmist or fortune-teller or Spiritualist of to-day.

I suppose it is only natural for one who has stood by countless deathbeds to think about this subject. Without doing so how could an answer be given to this cry of agony and wonder which I heard the other day: "If only I knew I should see him again"? It came from the heart of a woman, grey-haired and sorrow-stricken. She had just left the dead body of her husband. They had been all in all to each other for over forty years. . . . So in the hour of parting this widow turned to me with a look of passionate yearning in her eyes. "If only I knew I should see him again." Those who have lost loved ones have felt the same longing. It comes almost unbidden as an antidote of hope to counteract the unspeakable anguish of loss.

What can be said in reply? In the face of life's tragedies, the argument against an all-good and all-powerful Creator seems well-nigh overwhelming.

Yet surely these afflictions make up one of the strongest arguments in favour of another world. If this earth ends all, then, for the majority, life is a sham and a delusion.

A few months ago I watched the passing of one who was more dear to me than life itself. Unconsciousness settled upon the beloved form, and slowly but peacefully the end came, and a look of unutterable calm was written on her features. Am I to be told that I shall no more see the object of my warmest affections? I hold with Tennyson:

"Thou wilt not leave us in the dust,  
Thou madest man he knows not why,  
He thinks he was not made to die,  
And Thou hast made him: Thou art just."

Such a belief is more than a religious hope—it is a crying instinct of human nature.

**SHELDON CHADWICK: A REMINISCENCE.**

Here is a story worth telling, I think, because I heard it from the lips of the person principally concerned, who narrated it in the presence of Mr. and Mrs. Everitt, who witnessed the experience.

Mr. Sheldon Chadwick, the poet, whose personal acquaintance I enjoyed for many years, was a successful mesmerist. He seemed unable to accept the fact of spirit return and communication although he had had many strange experiences.

One afternoon Mr. Chadwick was taking tea with Mr. and Mrs. Everitt prior to delivering a lecture on mesmerism, with demonstrations. (In the course of the lecture, as we learned afterwards, Mr. Chadwick had included some animadversions upon Spiritualism and its phenomena.) Suddenly raps were heard on the tea table and a message was spelt out which proved to be a singularly evidential one from Mr. Chadwick's wife, who had passed away many years before. Silence ensued, and then Mr. Chadwick was seen to be in tears. When he could speak he said, "Mr. and Mrs. Everitt, my lecture for this evening is spoilt. I cannot deliver it. This tea-table has upset my philosophy of years—my wife has truly proved to me that she lives on. Spirit return is sure!"

Mr. Chadwick was persuaded to deliver his lecture, and we were assured it was one of his best. But at the close he confessed that he had just received evidence of the reality of spirit communion, and gave an outline of the experience recorded above.

—LEIGH HUNT.

We understand that a third edition of the Rev. C. L. Tweedale's book, "Man's Survival After Death," is now in course of publication and will be published shortly.

**SCULPTURE AND TELEPATHY.**—The "Revue du Vrai et du Beau" contains a photograph of the *bas-relief* of a London mounted policeman, now on exhibition at the Government Pavilion, Wembley, by Mrs. Thurlow Lamb, whose work as a sculptor will be known to many readers. Mrs. Lamb was associated with the telepathic experiments described in the current issue of "Psychic Science," and when by thought projection transmitting the idea of this *bas-relief*, she succeeded in producing the picture of a horse.

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**SUNDAY'S SOCIETY MEETINGS.**

**Lewisham.—Limes Hall, Limes Grove.**—July 26th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. T. W. Ella. Wednesday, July 29th, 8, Miss J. George.

**Croydon.—Harewood Hall, 96, High-street.**—July 26th, 11, Mr. Percy Scholey; 6.30, Mr. Harry Boddington.

**Camberwell.—The Central Hall, High-street, Peckham.**—July 26th, 11, Service; 6.30, Mr. J. Dillsen. Wednesday, 7.30, at 55, Station-road.

**Shepherd's Bush.—73, Becklow-road.**—July 26th, 11, public circle; 6.30, Mr. Fruin. Thursday, July 30th, 8, Miss Rotherham.

**Peckham.—Lausanne-road.**—July 26th, 7, Nurse Giles. Thursday, 8.15, Miss Mary Mills.

**Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).**—July 26th, 11, Mr. Pateman and Mrs. Brett Martin; 7, Mrs. Nellie Melloy. Wednesday, July 29th, 8, Nurse Giles.

**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).**—July 26th, 7, Mrs. Lewis. Thursday, July 30th, 8, Mrs. Fillimore.

**Central.—144, High Holborn, W.C.1.**—July 24th, 7.30, Mrs. Elliott. July 26th, 7, Mrs. B. Stock.

**Richmond.—Free Church, Ormond-road.**—July 26th, 7.30, Mr. G. R. Symons, Address. July 29th, 7.30, Mrs. E. Smith, 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 26th, 3.30. Clairvoyance in Hall; 6.30, Service, Holy Communion and Trance Address; medium, Mr. C. Harper. Healing Service, July 29th, 7 p.m.

**THE WISE GEESE.**—A number of geese used regularly to come from the common into a small market town, the day after the corn market had been held, to pick up spilled grain. Early, and always on the proper morning, fortnightly, in they came cackling and gobbling in merry mood, and they never came on the wrong day. One year a national Day of Humiliation was appointed and the market was postponed, but the geese turned up as usual the next day, showing that they did not go by the external signs, but by a calendar of their own. It was the human element that failed them!—From "Animal Intelligence," by ROMANES.



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