

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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day or not, we could ill-spare one of them, and every addition to the class is welcome. But all the same, they themselves never fall back on the greatness of their predecessors or their contemporaries, but stand in the most determined way for witness only of their own indubitable experience. And the movement which has this kind of thing in it can hit harder blows than any of its opponents can return.

NOTES BY THE WAY.

TRUTH is brought to light by Time.—TACITUS.

NAMES AND WORDS.

A certain famous sportsman tells a story of how he was watching a panther one night and saw it go up to a water-trough to drink. Just as it put its paw on the stone basin, a frog croaked from inside the trough. With one great roar away leapt the panther, frightened out of its life by the croaking. One is reminded of this sometimes by the effect of the word Spiritualism on some people, and we have seen it produced by a mention of Mr. Vale Owen, or the sight of a copy of LIGHT. Prejudice usually takes fright at names and words, though if the person is treated like a shy horse and gently led up to the thing that excites his emotion, so that he can see and smell it properly and calmly, he can then be persuaded that it is perfectly natural and harmless. Something of this sort happened last Christmas with a friend, who, happening to be short of Christmas cards, used one with a motto or saying on it which she considered very suitable to the occasion. Unfortunately it happened to have on it a picture of the President of a notable society which is not looked upon with favour in Church circles, and the husband of the lady who received it immediately tore it up, and even wrote a very rude and uncharitable comment to the sender, who happened to be a relation. Now if the picture had been one of a bishop, or a converted black man, or the quotation had been from Thomas à Kempis, the sentiment would have been duly approved and graciously received. It was the name that caused all the uproar.

NAMES AS FORCES.

Nevertheless there is much in a name. When men went into battle in old days, they used the names of their leaders as a war-cry, or called aloud upon particular saints to back their onslaught. And in fighting the good fight we still do the same thing. The names of brave scientists like Sir William Crookes, Sir Oliver Lodge, Sir W. F. Barrett, of brave men of letters by the dozen, like Sir Arthur Conan Doyle, W. T. Stead, Robert Blatchford, Hannen Swaffer, these are the Excalibur weapons of the lesser kind. Whether over-rated or under-rated or duly appreciated in their own

THE EVIDENCES FOR SURVIVAL.

In an article in the "Referee," dealing with the psychic powers of Princess Wahletka, the seeress to whom we have referred more than once of late, Mr. Michael Temple, who is evidently much impressed by her talents, deals with her statement regarding the survival of personality after death. He quotes it from her recent book, "Lifting the Veil":—

If continued existence is ever to be proved, if we are ever to have definite knowledge of a life beyond the grave, there is only one way in which this knowledge can come—clear and convincing. And this is by collating definitely tangible messages from those who have departed this life, messages dealing with matters concerning which no living being can possibly have any knowledge.

But what kind of messages? Messages about future events? We have had accurate predictions innumerable times. Messages about the next state? Those are abundant, but as no one knows whether they are true or not they have to go down as unverified matter. As to any other kind of messages it would be hard to prove that no living being had any knowledge of the matters involved. If the Princess and Mr. Temple think that this would settle the question we fear they are mistaken. The resources of intellectual obfuscation and sophistry are not yet exhausted. There is always the illimitable "subconscious mind" to be considered. That is capable of anything when it is a question of abolishing the idea of human spirits.

THE CLAIRVOYANCE OF SWEDENBERG.—One evening he (Swedenborg) was with some friends, and they asked him, as a test, if he would state which of them would die first. After a long pause, he replied, "Olof Olofsohn will die tomorrow morning at forty-five minutes past four o'clock." The next morning Olofsohn was found dead in his bed from apoplexy, the clock in his room having stopped at 4.45, the time Swedenborg stated. On another occasion Swedenborg was taking supper at the house of William Castel, in Gottenberg, when he declared he could see a fire raging in Stockholm, some three hundred miles distant, in the street where he lived. He paced up and down for some hours in great anxiety lest his papers should be destroyed. Presently he exclaimed, "Thank God! the fire is extinguished at the third door from my house." He told his host what property the fire had destroyed, and where it was put out, and his statement was afterwards confirmed in every particular. —From "Emanuel Swedenborg," by W. P. SWAINSON.

SPIRITUALISM AND THE SAINTS.

By E. W. DUXBURY.

(Continued from page 362.)

SUBSEQUENT VISITS.

Letter from Mother Mary Carmela to Mother Agnes of Jesus.

Carmel of Gallipoli.
September, 1910.

Dear Reverend Mother,—

It costs me very much to confide to you what the dear little Sœur Thérèse has done for us since the month of February. But I can no longer resist your prayers, or my little Saint who obliges me to make manifest the prodigies which God has wrought through her.

At the end of the month of January, in spite of the care with which the Sisters who have charge of the income and expenditure kept their books, we found a surplus of 25 lire. This we were unable to explain unless on the supposition that Sœur Thérèse had slipped it into our cash-box. The Bishop therefore desired me to place apart from the money of the Community the two bank notes that still remained of the ten which Heaven had sent.

At the end of February, March and April, the same strange thing happened, but the amount varied.

In the month of May I saw my little Thérèse again. She spoke to me at first upon spiritual matters and then she added: "To prove to you that it was indeed I who brought you the surplus of money that has been noticed in the settling of your accounts you will find in the cash-box a bank note of 50 francs. With God, to say is to do."

And now, my good Mother, must I confess it to my shame? This time I did not dare to examine the box, but the Good God, who wished me to verify the new marvel, permitted that on one of the following days two of the Sisters should come and ask, out of devotion, to be allowed to see the two miraculous bank notes. . . . Mother, what shall I say? You may understand our emotion. Instead of two notes there were three. In the month of June we found 50 lire in the usual way.

During the night between the 15th and the 16th July, I saw my beloved Thérèse once more; she promised to bring me before long 100 lire. Then she wished me a happy feast and offered me a bank note of 5 lire. As I did not dare accept it she placed it at the foot of the little statue of the Sacred Heart in our cell, and shortly after, when the bell had rung, I found the note where I had seen her put it.

Some days later the Bishop, in the course of a conversation, told us he had lost a bank note of 100 lire when making up his diocesan accounts, and he expressed the hope that Sœur Thérèse would bring it to us.

It came on the 6th of August, the eve of the feast of St. Cajetan, whose name the Bishop bears. Again I saw my dearly loved Thérèse. In her hand she held a bank note of 100 lire, and she said: "The power of God takes away or gives with the same ease in matters temporal as in matters spiritual." Having found the note of 100 lire in the box I hastened to send it to the Bishop with the good wishes of the Community. He, however, returned it to us.

Since then she has brought us no more money, for our distress has become known through these marvels and alms have been sent to our Carmel.

But on September 5th, the eve of the exhumation of her remains, I saw her again. After having spoken to me, as she always did, of the spiritual welfare of the Community, she announced that she would find only her bones in the grave. Next she made me understand something of the prodigies she will accomplish in the future. Count it for certain, my dear mother, that her blessed remains will work great miracles and will be as mighty weapons against the devil.

Sœur Thérèse appeared to me generally at dawn and when I was engaged in prayer. Her countenance was radiant and extremely beautiful; her garments glittered with a light as of transparent silver; her words had the sweetness of a heavenly melody. She revealed to me the great, though hidden, crosses she bore so heroically upon earth. . . . Little Thérèse has indeed suffered deeply. . . .

THE SEQUEL.

A year passed, and on the anniversary of the first apparition at Gallipoli, the Little Flower herself gave an explanation of her conduct. The reader will remember her words to her novices during her lifetime: "Have faith in all I have told you about the confidence we should have in God; have faith the way I have taught you of going to Him, through self-abandonment and love. I shall come back, and I shall tell you whether I am mistaken or if my way is sure. Until then, follow it faithfully."

Mgr. Giannattasio, Bishop of Nardo, near Gallipoli, was not aware she had spoken thus. He had always regretted that more stress had not been laid upon the spiritual meaning of her words to Mother M. Carmela: "My way is a sure one. To his mind these clearly referred to the path of self-surrender and of trust in God so warmly recommended by the Saint.

Haunted by this idea, Mgr. Giannattasio determined to celebrate the anniversary of their utterance by presenting the Carmel with a bank note of 500 lire which someone had given him. He enclosed the note accordingly in an open envelope together with his visiting-card, having first written on the latter:—

"In Memoriam!"

"My way is a sure one; I am not mistaken."
"Sister Teresa of the Child Jesus to Sister M. Carmela, Gallipoli, January 16th, 1910."
"Pray for me daily that God may have mercy on me."

This envelope the Bishop inserted in a letter of one of stouter paper which he carefully sealed, and on which he wrote: "To be placed in the cash-box and to be opened by Mother Prioress on January 16th, 1911."

It was a simple act of devotion by which he intended to obtain the blessing of the Servant of God on himself and his diocese. No miracle was asked. His lordship knew that several of the community were anxious to have their poverty-stricken cells decorated. Three hundred lire were needed for this and Mother Carmela had opposed the project, but she had finally consented to a novena to the Little Flower. His Lordship intended to give them a pleasant surprise.

He forwarded his envelope about the end of December, and on January 16th he himself arrived at the Carmel for the purpose of giving a retreat

He was informed that his letter was still in the cash-box. Mother Carmela now took it out and was told to open it, the Bishop watching her narrowly as she did so. She passed her finger under the upper flap, thus leaving the seal intact, then handed him the envelope with the remark: "My Lord, take what belongs to you." His Lordship found, to his amazement, that in addition to the smaller envelope he had placed inside, there were four bank-notes, two of 100 lire and two of 50 lire. His own note of 500 lire lay still untouched in the inner envelope. "The money is yours, my Lord," said the Mother Prioress, "but please count it. If there are 300 lire, might it not be the sum which the Community has been so confidently asking from Sœur Thérèse? . . . If you wish, I shall call the Sisters that you may give it to them yourself."

This was done, but not before His Lordship had exchanged one of the new notes, which emitted a perfume of roses, for another of the same value. He also scrutinised closely the seal. It was unbroken. Mother Carmela confessed to noticing some days previously that the envelope had increased in bulk, and told the Bishop of her presentiment that their heavenly benefactress had heard the Sister's prayers. He replied, however, that he saw a higher purpose in the miracle, the confirmation, namely, of the Saint's remark: "My Way is a sure one." And he showed the astonished Prioress the contents of the inner envelope, the note of 500 francs, and his visiting card with its inscription.

Some time after, Mgr. Müller, of Gallipoli, held a strict canonical investigation into the whole matter, the result of which was to place beyond question the intervention of the Little Flower of Jesus.

The above account is drawn from the Articles for the Cause of Beatification, 2nd edition, July, 1911.

REAL HOMESTEADS IN THE HEREAFTER.

It is a most natural question to ask a denizen of the higher life, and one that is often asked, when opportunity offers:—"Have you your own home, your own dwelling, in spirit life, and is it similar to what you had on earth?" The writer has put this question on very many occasions to his own relatives and friends, and also to many beloved spirit guides and ministrants, and all have replied in the affirmative. Even those whose duties and desires lead them to be "wandering minstrels" tuning their "supple songs" to the succour of those in need tell us that they at times rest in the seclusion of their own homes.

That deeply-honoured spirit-helper of Mrs. M. H. Wallis, "Morambo," has he not many times referred to his home that is "almost surrounded by lovely trees and flowers"? And "Standard Bearer," through the instrumentality of that stalwart in the ranks of Spiritualism, the late Mr. E. W. Wallis, has, on several occasions, spoken of his "home-dwelling." But space forbids mention of the many occasions upon which I have heard spirit people emphatically affirm the reality of their own homes in the "Hereafter," and I must here be content to quote the answer of "Tien-Sien Tie" (Mr. J. J. Morse's renowned spirit inspirer), given in the course of his narration of his own life on earth and in the spheres:—

That home is just as real and actual as a home would be among yourselves. The old peculiarities of architecture we were so familiar with that have come down from the earliest times, wherein what has been described as the tent-line gives you a striking curve, is still retained, but this has been softened and spiritualized, and, as we think, improved, but still the peculiarity is perceptible, the nationality is well disclosed. "What, have you been in the spirit world so long and have not outgrown your national predilections?" Why should we? Is not each great division of the world a common family? and are there not common ties and instincts that bind the members of these race divisions into somewhat of harmony and unity? Why should we turn from the household that has been the centre of so much felicity merely because we have been transported to another province, to a higher country?

I think that no part of the true spiritual reality of the Master's words, "In my Father's House are many mansions," is lost by such homely communications as the above; rather do the divine aspects of the life "over there" shine more lustrously when we realise that the "altar of the homestead" is so beautifully perpetuated in the Spirit realms.

LEIGH HUNT.

LOOKING INTO THE FUTURE: SIGNS AND OMENS.

By W. H. EVANS.

We are prone to believe in omens, whether it be the flight of birds; the shape and colour of a cloud; the first sight of the new moon; the crossing of knives upon the table, or letting one fall; and the spilling of salt; all very trivial matters to the hard-headed rational man, but which nevertheless affect us more than we are willing to acknowledge. These beliefs are echoes from the past, echoes which occasionally sound through our souls with the thunder of doom. It is easy to pooh-pooh these things, but every mind knows its own secrets. The feelings often mock the intellect, and will at times take it into captivity and lead us o'er hill and dale through meadows and by the streams of Fancy.

Prying into the future is not a healthy habit. Faith tells us that in due time we shall know; and the essence of faith is to *work* and *wait* with patience, and leave the rest to God. If we realised it we should know that we are our own future. We fulfil our own fortune, "out of the heart are the issues of life," and from no other source can they come.

The future can be told because it already exists in the Eternal Now. It is becoming a commonplace to prognosticate, and if we knew the forces which are operative it would be as easy to read the future as the past. As our bodies are the sum of evolution up to the present, may it not be that in time some new filament will develop in the brain of man and, linking up with others, give him a wider vision, and his fortune be under his control?

It has been asked whether the possibility of foretelling the future does not reduce man to a mere automaton. It depends upon the man. If he passively accepts the conditions of life and floats along with the stream of circumstances, then he simply fulfils his destiny as fate decrees. On the other hand, he may set out to compel circumstances, and become a moulder of his future. While the two men represent two different strains of heredity, there is something deeper than heredity. For we have to go behind the form, we have to consider man as representing an idea, creative and formative, having inherent capacities and powers. Therefore it is probable that he fulfils his fate only in so far as he himself has pulled the trigger and released the forces which he meets as circumstances. The exploration of our subconsciousness reveals that we are very much more than our forms represent us to be. In the totality of our being we sum up the past, and no circumstance we meet in life is a mere disconnected item, but a link in a long chain of causation which we have slowly forged. If, then, we could fathom the present, we should surely see the adumbration of the future.

To-day we laugh at omens; they survive as quaint customs; and we smilingly condone our subconscious survivals from the past. The strands of life are dyed with many influences, and are woven into many patterns; but we do not sufficiently realise that we ourselves are the dyers and the weavers.

If we regard the system of worlds to which we belong as an organic unity, there is no room for the thought that anything can happen in a haphazard manner. The idea of law precludes chance, and it is the uncertainty of chance which has made some people regard as futile attempts at reading the future. But in a universe of law and order the cosmos is a unit, and the future necessarily falls within its domain. Cause and effect runs throughout the gamut of existence. The future is the effect of the present, which in its turn is the result of the past. The reason why the future seems uncertain is because we have not sufficient data from which to make our deductions. The idea of a universe of law necessarily implies the idea of ability to foretell, because what we call the future is an integral part of the universe. It is the relativity of existence which confines our attention to a small cross-section of life, and creates the illusion that the future does not exist. If we can transcend that relativity—as the seer occasionally does—we enlarge our perspective and see more than we do normally.

There is no power in the omen, the power is in the mind which is predisposed to *believe* in it. In a word, if we believe that the spilling of salt will bring bad luck, we ourselves set in operation that psychic influence which will tend to bring about the very thing we dread. We are creators, but do not sufficiently realise our own power. Therefore, we allow ourselves to be influenced as much by the future as by the past. Just as the present represents the sum of the past, so we, by setting the current of our lives, can mould the *future*, which will be realised in time as a present. And as the power lies not in the omen, but in the mind of man, let us reverse all the impressions of bad luck associated with these things, and send out influences which, freighted with good, will come back, laden argosies of blessedness.

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

XVIII.—THE SNAIL TELEGRAPH.

Telepathy between animals is not altogether an unfamiliar idea to some of us, but I believe it will be new to many readers to hear of its ever being turned to any systematic use for, and by, human beings. There is the more reason for this because I have had some difficulty in getting hold of the information. No work on the natural history of snails contains any reference to it, nor does the "Encyclopædia Britannica." Of contributors to "Notes and Queries," that clearing-house of out-of-the-way knowledge, one remembered having read something in a French newspaper about twenty years previously, and another cited a sneer of Dr. Carpenter's at the possibility. A third had also read about it "some years ago," and had been completely mystified. This was not very surprising when one comes to the actual source of information, which was an article by a Frenchman, M. Jules Allix, who had an interview with the discoverer, M. Benoit.

It was in an age, the third and fourth decades of last century, when mesmerism was known as "electro-biology," when all ladies wore caps, and when the "electric telegraph" was a wonder newly invented and newly-named, which was believed to be confined to our own shores, and the Atlantic cable was not yet an accomplished fact. So the snail telegraph, or Pasilalinic Sympathetic Compass, as it was sonorously named, was all mixed up with "adamic" and "magnetic" and "galvanic" fluids, and surrounded with a cloud of words that pretended to explain while really making a secret of it. Dr. William Gregory, the noted Edinburgh Professor, however, gives a clear enough account in his "Animal Magnetism," and so does a writer in "Chambers's Edinburgh Journal" for the same year, 1851, which appears to be the only notice in our periodical literature over the whole eighty years examined.

From this we learn that almost simultaneously, and by the merest accident, the Frenchman Benoit, and an American named Biat, made the discovery of the extraordinary "sympathy" existing between snails of the same family. The evidence for this lies in the fact that even when long separated, emotional excitement felt by one will be communicated to the other, across any distance. An instrument was arranged, consisting of a wooden box containing a galvanic battery, the plates of which were in the form of zinc cups, lined with linen soaked in sulphate of copper. Each cup contained a living snail, and was furnished with a spring and a letter outside, constituting a dial. When an "escargotic commotion" was produced in any given snail, the spring worked and the letter indicated was noted, until a word could be made out. The operator held a "sympathising snail" in his hand and applied it to the one which he wished to "wake up," when the receiver, who had a duplicate set of snails at his end, could observe which of them responded. It was necessary, we are told, that there should be "harmonic sympathy" between the persons using the instruments, and, of course, a fixed time agreed upon for messages. (It is fortunate that the use of the ordinary telegraph does not depend on these conditions, though we know that thought transference still does.) Moreover, to deter the public from rushing in to martyrise snails on a large scale, and possibly also interfering with commercial prospects, the following warning is added:—

As all men are not able to produce the phenomena of magnetic somnambulism, even so all snails do not possess in themselves this permanent sympathetic fluid, nor can the very best of them be available for the compass without being subjected to a peculiar influence, which has purposely been kept secret by the discoverers.

What this "peculiar influence" consisted in, and whether we are to understand that the snails were mesmerised or entranced, in addition to their being closely confined and fixed in their cups, and covered from the air, is part of the mystery. It cannot have been a happy condition for the captives, and one imagines that any change at all would produce "commotion" in them. Nevertheless, messages were actually sent from Paris to America by this means in the presence of M. Allix. The name "Biat" was sent, and after a few minutes the reply, "C'est bien" (all right), was slowly spelled out, and one or two other short sentences. On the strength of this the writer in "Chambers's Journal" indulges in a vision of the future in which snail "compasses" are fairly common, some of them employed by public bodies, whose abode would be "of massive construction and classic form," and others no larger than a lady's watch, fitted with little snails of the size of pin's heads. Another development would be a code or universal language. None of this seems ever to have gone any further, however; though a very old student in these things tells me that it was not really new but a re-discovery of an eighteenth century practice, and originally used by people imprisoned in a fortress to communicate with friends outside. This sounds very romantic, and I live in hopes of finding out, some day, more about it.

THE SOUL A-WANDERING.

BY NELLIE TOM-GALLON.

Just as slowly, but as surely, as in any other form of research, the student of Spiritualism or Psychic Research digs for further evidence substantiating the facts he has gained and wants to prove to the outside world.

Any piece of ground in the right area may yield you gold—any happening in the marvellous round of our twenty-four hour day may give us fresh evidence of survival. And one of the tracts of ground, one of the happenings in our lives, which is attracting much attention at the moment, is the phenomena of dreams.

Dreams represent an experience which is a commonplace to the vast majority of human beings. Putting aside those that are a disturbance of the brain caused by a disorganised bodily condition, as in illness, there is a vast field of speculation and discussion as to the exact position of dreams in relation to the spirit-side of the human being.

That there is communion between ourselves on this earth during the time of bodily sleep, and those whom we love who have passed on beyond us, would be difficult to deny or disprove. But as to how that meeting is effected opinions are widely varied.

Does the spirit-visitant of whom we have recollection when we wake come to us in our time of placidity and show us visions of places or things? Do we as spirits travel to other places and return?

The easy, ordinarily accepted idea is that our spirit does leave our body in sleep and wander; but I find this difficult to accept. From the mass of spirit communications we have received, one fact stands out clearly, and that is that the spirit is more surely a part of us than our body is, and that when the time comes for their-separation, this may be short or long, for which reason we are even warned against the cremation of the body too soon after death.

Therefore, if it is a long and elaborate process for the spirit to detach itself permanently from the body, can that huge piece of work be carried out nightly? Can we have the marvel of disintegration and re-integration—for that is what it practically comes to—constantly repeated?

And if this difficulty exists for us in the matter of dreams which connect us with the spirit world, how far greater is the difficulty in dreams of people still living!

Cases where people have dreamt happenings that were in progress in far distant parts of the earth are fascinating problems. They present difficulties of time, greater than those of space. They see things that take some hours of actual time in a dream of minutes. Of course we know that our rules of time do not exist for the spirit world—but are these "things seen" taking place, actually, in earthly dimensions? How are they expressed as unearthly ones while still in process of earthly development?

If I may be personal for a moment I should like to say that I am one of those queer people who, in the common acceptance of the term, do not dream. That is to say, barring times of illness I have never brought back to the waking world a recollection of a dream. Yet it is a regular habit of mine at the time of going to sleep to voice in clear words anything that is bothering me, and to wake up in the morning with a clear solution of my problem. I am perfectly certain that I take that difficulty and discuss it some where in the dream-world, with someone very near and dear to me who has passed on. Why don't I bring back the memory of that discussion, as other luckier people do?

Robert Blatchford has some interesting pages on this subject in his new book, "More Things in Heaven and Earth," and with his usual clear commonsense leaves it all with a finishing note of interrogation. He tells of a case, which he accepts as authentic, where a woman not only spiritually or mentally travels during sleep, but is actually visible to others who are awake, and is spoken to by them—though she is lying asleep miles away.

I cannot accept the "wandering spirit" postulation in the above case—it is a clear argument against it, because the relative who spoke to her saw, in ordinary physical terms, her body. And that was lying asleep far away.

Of course we have to struggle in using earthly terms for things that are not earthly—but to the average enquirer the whole thing is epitomised in the question: What part of our whole make up is it that dreams? Is there a part of us travels—and what part is it? And are we to accept prevision in dreams, for instance, as an acceptance of the theory that everything yet to happen to the world already exists in another dimension?

YESTERDAY.

YESTERDAY, alas, has flown,
But the seed that we had sown
Doth in fragrant flow'rs to-day
Meet us from that yesterday.

—E. E.

LETTERS TO THE EDITOR.

LEVEL HEADS VERSUS UPWARD MINDS.

SIR,—Recently I was speaking with an acquaintance and Spiritualism was casually mentioned. My friend thanked his Creator that he was too "level-headed" to "fall to that stuff." Well, level-headedness is not a vice and when it keeps a man from being blown about by every wind is sometimes a virtue. But it is a mis-used word and is appropriated very often by those who are dead against everything new and of which their grandfathers did not speak.

Probably level-headed people would not believe the earth went round the sun; the same kind said railways would not do, for if the speed exceeded 30 miles an hour, insanity would be set up amongst the passengers. London could never be lit by gas; the Isthmus of Suez could never be pierced, and so on. The level-headed House of Commons so roared with laughter when the first Bill for preventing cruelty to animals was brought in, that the reporters could not hear what was said. Level-headed and hard-headed people figure to themselves that they are a noble and mighty dam holding back torrents of irresponsible fanaticism and enthusiasm, but they are mistaken; they are a retrograde and reluctant horde being painfully hauled along by the pioneers of every age and tongue.—Yours, etc.,

E. HARVEY.

Bromboro', Cheshire.

"THE MESSAGE OF ELIZABETH."

SIR,—With reference to my article, "The Message of Elizabeth," published in LIGHT of 25th ult., it may be of interest to quote some extracts from a letter received from Miss MacGregor, to whom I sent a copy of my article before it was published. The extracts are as follows:—

It is a very curious fact, but the same evening after you had your sitting the Barkels turned up unexpectedly and said "Pollyanna" (my control) had invited them. We all four had a sitting and "Pollyanna" told the Barkels that she was to have a column and a half written about her in the paper because she was so clever now. It never occurred to me that it was your sitting because I think I sensed so clearly that I had not touched the spirit friend you had come for. . . . I was much interested to read (in Miss Cummins' script) that the child had seen a bright light and that it was the first time she had been able to see you properly, because another spirit said the same thing through Mrs. Leonard, that the first time he saw his wife properly was when she came to me for a sitting and the light was so bright. I had not quite believed it. . . . I do not understand "the jumpy condition" and the dancing, but my little control loves giving sittings and gets excited, so she may dance about.

I had no intention of writing an article at the time this prophecy was made.—Yours, etc.,

E. B. GIBBES.

170, Brompton Road, S.W.

"A PLEA FOR CLEAR THINKING."

SIR,—In regard to the last paragraph of Mr. Mundy's letter (LIGHT, of the 25th ult.), does not he rather mean that whatever may be the nature of the line of communication between the spiritual and the physical body, that line is generally undeveloped, and that it is the final perfection of this avenue of communication which gives the gift of clairvoyance or clairaudience? Surely the spiritual body, granting its existence, is *always* in touch with the spiritual world, as the physical body is normally in touch with the physical world, the linking up of the two being the result of a process as yet unexplained? It would be interesting to know something of this process. One day I trust we may do so.

The greatest difficulty we have to overcome, it appears to me, is to translate or to find suitable language which shall adequately convey entirely new experiences in a new world, in which time, space and matter, as we know them here, are supplanted by a new economy, similar in effect on the new "body," yet differing greatly in detail.

Further, is it definitely laid down that consciousness is continuous without the intervention of sleep, sleep being, I take it, purely a necessary physical phenomenon to rest the tissues, etc.?

I may say that I can quite conceive that it is vastly more difficult to progress (spiritually) in such a world, i.e., without the necessary initial development in this sphere of action. And this point, to my mind, cannot be too highly stressed.

In concluding this letter, please allow me to thank you for the blessing of your splendid journal, and to wish you every success for the future.—Yours, etc.,

T. W. BAMFORD.

111, Oxford Street, Rugby.

PECULIARITIES OF SPIRIT VISION.

SIR,—Major Marriott's letter on page 341 of LIGHT contains a certain inconsistency or contradiction which I should like to see cleared up.

The communicator says (through Mrs. Dowden's automatic writing) that she can only see *distinctly* Major Marriott (and, one may suppose, other physical objects) *through the medium's eyes*. Thus the poplar leaves on which the caterpillars were feeding were only sensed by her as being "green."

In the next paragraph the communicator says that she can see the Downs as clearly as Mr. Marriott, and even more so, since she sees the buds of unopened flowers!

It has often been stated by spirits that they can only see terrestrial objects through the eyes of a medium.

This is well known to the great majority of automatic writers, and I am inclined to attribute by far the greater part of their productions to their subconsciousness. At least we have no guarantee against it.—Yours, etc.,

C. J. HANS HAMILTON.

Le Pavillon, Mauzé, Deux Sèvres, France.

"THE MYSTERY OF LIFE."

SIR,—Criticising my letter on the "Mystery of Life," Mr. A. J. Wood, suggesting that my difficulty is one of my own, and others' making, proceeds to lighten his own task by accepting, as though it were an established fact, a mere theory in support of which he offers not one word of explanation, or of argument.

Confidently, he asserts that "Life does not 'begin' to exist, it always was," an opinion to which, in the absence of proof on either side, he is, I most respectfully admit, just as fully entitled as I may be to any opposite views I may hold.

It would seem that the main point on which we differ is that whereas Mr. Wood appears to regard "life" as an absolutely independent something, I can only conceive it as a condition, a higher development of matter apart from which it cannot exist; as a form of sensitiveness peculiar to certain compounds of our more refined elements—O, H, C, and N, due—perhaps, to the co-operation of, or even to a further combination thereof with some more ethereal element, or elements of a higher group, such as may constitute in the case of a dweller in the spirit-world that which takes the place of the body that served him during his term of earth-life.

In its relation to light, any coloured substance, reflecting as it does certain rays while it absorbs others, may be said to "live," this life being but a condition depending upon the composition, or upon the structure of such a substance.

In a manner, a sounding bell "lives"—again a condition—this time depending upon the elasticity of the metal of which it is made.

I have an idea that in speaking of "life," Mr. Wood has in mind—something, whatever it may be, the existence of which I would not dispute—something in which I myself believe, although it is not that super-sensitiveness in matter which is life as I regard it!—Yours, etc.,

ALFRED R. SUTTON.

"Newstead," Waterloo Park, Liverpool.

PSYCHIC PERFUMES.

SIR,—It may interest you and readers of your paper to hear of a particularly interesting experience my wife and I had last month in London.

We had a private sitting with the Misses Moore, the well-known direct voice mediums, at Miss Stead's Bureau in Smith Square, Westminster, and it was a highly successful one.

Amongst others who came through and spoke to us was a brother of my wife's who passed over about a year ago. He said he was going to give us some scent, reminiscent of the flowers he used to grow in his garden, and shortly afterwards a delightful perfume filled the room, clearly perceived by the mediums and ourselves.

When the sitting was over and my wife and I had left the Bureau, we were walking in the neighbourhood of Westminster Abbey, discussing the excellence of the results attained, particularly the scent, which was so remarkable that I was asking her as to the possibility of it having been produced from other than spiritual sources, when we stopped, stared at each other in amazement, and exclaimed simultaneously: "The scent."

There was no possible earthly explanation of the phenomenon; the Cenotaph was too far away for any odour of flowers to reach us from it, we were near no garden, and yet the scent of jessamine—the same that we had observed at the séance—permeated the atmosphere around us.

This demonstration was evidently given us to dispel any doubts as to the origin of the scent, which after a minute or two disappeared as suddenly as it came.—Yours, etc.,

Grand Hotel, Dawlish, South Devon.

HAROLD TORRE.

LIGHT,

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

Tel.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits 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.

A QUEER WORLD.

That we are all queer people living in a queer world is an idea which has occurred to most of us. As the sentiment is usually expressed, it is always the *other* people who are queer, but that does not affect the argument, which is that however odd we may think the world and its inhabitants, we never dream of disputing their reality. We should never say, "Johnson is such an incomprehensible person and behaves in such an irrational way that he must really be a figment of our imagination. He cannot actually exist." This could only happen if we and no one else were conscious of Johnson as a personality. But others are aware of him also—his family, his friends and all the people with whom he comes into contact. Some of them do not think him queer at all, and everybody sees him in a different way from everybody else. No one sees him exactly as he sees himself, and neither he nor anyone else ever sees him exactly as he is. Johnson, then, is, from one point of view, actually a very shadowy personage. There is so much about him of which we have no knowledge and no means of knowledge. But in that respect, of course, we are all Johnsons, and all very shadowy people—except for the everyday affairs of life. In the past, when religion had a greater hold on the minds of men than it has to-day, this distinction was very marked. Both Church and State showed their sense of a difference between Johnson as a soul and Johnson as a body. It came out in all kinds of ecclesiastical and legal documents. The priests were concerned with his soul, the State had power only over his body. The distinction was made clear in phrases many of which have come down to us. Then Science came on the scene and Religion fell for a time into the background—it was a part of the pendulum movement by which life advances. Science saw no sign of any soul, and to the general eye it seemed that Johnson and the body of Johnson were very much the same thing. Only a few quaint old terms survived to show that any difference had ever been recognised.

But in our queer world with its queer people very curious things quite naturally happen. The soul, as Byron quaintly observed, is a "very fiery particle"—not easily to be extinguished. Its eclipse was only temporary. It is coming again into view, demanding this time intelligent recognition—something different from the semi-superstitious and wholly ignorant attention it received in the past.

There is a great deal of argument against it, of course, and some of the arguments strike us as distinctly irrelevant. Some departed Johnson returns

and gives very decided proofs that although the body of Johnson is defunct, the soul of Johnson lives on, as a consequence of which the opponents of the idea are reduced to curious shifts to dispose of the matter.

A favourite plan is to demand to be told *how* the soul of Johnson lives, *why* it lives and *where* it lives. If you cannot answer these questions, then the matter is considered to be settled—your case has failed. But a quick intelligence readily sees through the cheat. A fact is not the less a fact because you cannot at once explain it, and the objections offered are obviously mere quibbles. If we report a new world of life we must not weakly allow the sceptic to put us on our defence by forcing us to justify its existence. If he were as ingenious in discovering reasons as he is inventing difficulties some illuminating considerations might occur to his mind. As, for instance, that it is not really more wonderful that Johnson can live in another world than that he could live in this world. That if he is in fact living, he must live somewhere, somehow, and for some good and sufficient reason.

Probably our sceptical friend has himself made at some time the highly original discovery that this is a queer world full of very queer people. But he would have forgotten this when he made the discovery that the existence of the other world and the other people was so very curious and incredible. Might not some of the people in that other world retort with justice: "You say you don't accept the fact of our existence. Had it not been that we were once your fellow-creatures we might very well return the compliment and refuse to believe in *you!*"

In the meantime while the sceptic is discovering reasons why he should not accept the existence of another world, some of us are actively exploring it so that by the time he realises its existence, we may be able to tell him a good deal about it, and so provide him with fresh employment in discovering reasons why he should not believe *that!*

This is certainly a queer world. The other world cannot possibly be any queerer.

THE LAWS AND PRINCIPLES OF PSYCHIC PHENOMENA.

In an excellent contribution to "Reason," entitled as above, C. W. Stewart begins with this pointed observation: "Among the great drawbacks to the advancement of Spiritualism, one of the greatest is the persistent refusal of a majority of Spiritualists to study the underlying laws and principles of mediumship." Many times the negligence of this study has been noted in LIGHT, with suggestions towards amendment.

The following excerpt from the article under notice should receive careful attention:—

To say nothing of the general public, not one half of the Spiritualists are ready for the phase of mediumship known as Materialization. This, like trumpet mediumship, is a complex phase in which chemistry plays an important part. The body of a spirit is ethereal, and, therefore, invisible to ordinary physical sight. In a materializing séance the medium generates magnetic force rapidly, especially when entranced, and through its agency attenuated substances (drawn from the bodies, brains, and nerves of the circle and from the atmosphere) are chemically acted upon so as to produce a visible form for the spirit to manifest through, being thus rendered temporarily visible. Much depends on the knowledge and skill of the individual spirit to accomplish successful manifestation in this manner. Just as in trumpet work, some spirits readily learn to use the forces and to speak with fluency and clearness, while others are totally unable to manifest at all, and yet others with difficulty, so is it with materialization. All have to learn to use the forces, but, like children at school, there is great difference in capacity and adaptability among spirits as well as among mortals. . . . Suppose that one of the sceptics who confidently but sneeringly assert that materialization "is all a fraud," should desire to have a silver watch-case electroplated with gold. He would carry the case to an expert workman, and if he watched the process he would behold a miracle of materialization. He would see the operator provide a bath of liquid called *agua regia*, which looks no more like gold than so much water. He would see the case suspended in this liquid and an electro-magnetic battery applied to it, and in a given time he would see his silver transformed into a beautiful gold (sheathed) one by a silent force invisibly acting upon a liquid holding gold in solution.

SIDELIGHTS.

Sir Oliver Lodge contributes to the "Daily Express" article on "Evolution in Everything," from which we quote:—

Whatever may be the history and fate of the Darwinistic theory in its narrower sense, there is no reasonable doubt that evolution represents the method of Creation—the method, that is, by which things change and improve and come into existence full-blown in its final form: everything has unfinished stages and imperfections, through which it has to pass before attaining the complete result. We see the process in the individual, as when a seed becomes a plant or a bud a flower; and the rocks are full of vestiges of animals and plants which show that the gradual process applies also to the race. . . . The fear of evolution felt by some people is a fear that such an origin for man is beneath his dignity, and that it is opposed to the notion of a creative Fiat. . . . The interesting question which arises in America is not whether a certain teacher has broken a law of the State, but what is the origin of that law and why the fear of evolution has arisen. Part of the fear is due to illiteracy and the misreading of certain ancient poetic documents as if they were infallible Divine statements of fact. Scholars know well enough that these eloquent writings are capable of a reasonable and favourable interpretation, but that it is absurd to treat them as scientific treatises; they are not science, but literature, and must be judged by literary standards. Properly regarded, they are full of inspiration.

From a leader in the "Rangoon Gazette" we take the following excerpts concerning a Buddhist prodigy:—

For some time past a Burman Buddhist prodigy has been attracting enormous crowds of people to various towns situated on the railway line to Prome where he has been discoursing upon Buddhism. This prodigy is only about five years of age, but he is said to possess a knowledge of the religion, and an ability to quote long passages from the many books, of Buddhism, which are unequalled by the several venerable hpoongyis who have been called into consultation with him to test his quality. . . . He appears to be merely a youthful Burman such as can be seen playing in any village or town throughout the country.

"The Harbinger of Light" says it may not be generally known that the investigations of Flammarion into the many phases of psychic phenomena extended considerably over half a century. Fifty-five years ago he wrote a notable letter to the London Dialectical Society, in which he declared:—

I do not hesitate to affirm on personal examination of the subject, that any scientific man who declares the phenomena denominated "magnetic," "somnambulist," "mediumistic," etc. (not yet explained by science) to be "impossible," is one who speaks without knowing what he is talking about.

Our contributor B. M. Godsall, of San Diego, in the above journal writes:—

That intellect, by itself, can redeem the nations is a fallacy which the war should have exploded. For the late war was at once the most intelligent and the most destructive of all wars. And we are promised that the next war will be waged so intelligently that the theory of warfare will be carried out to its logical conclusion by the wholesale poisoning of the enemy's population!

And it is no less fallacious to suppose that unassisted intellect can redeem the individual. For honesty is not always the best policy from the standpoint of an intelligent worldling; otherwise dishonesty had long since been banished from human experience. It is because crime sometimes pays, in this rudimentary world, that it is necessary for man to be shown that he is an immortal spirit, living under a stringent law of consequence enforced by eternal penalties.

In the course of a descriptive article on the memorable sermon on Spiritualism by the Rev. B. G. Bouchier at St. Jude's-on-the-Hill, Golder's Green, Mr. Hannen Swaffer, writing in the "Hendon, Cricklewood and Golder's Green Gazette," says:—

Bouchier held up my book in the pulpit. "You must all buy this," he said, "Northcliffe's Return," published by Hutchinson's." "I only remember that being done twice before," said Mrs. Belloc Lowndes to me, the next day, when I saw her at lunch. "It was done with 'Robert Ellsmere,' and the Bishop of London did it once, you know, with 'When It Was Dark.'"

But then they didn't mention the publishers. Bouchier likes to make sure.

Mr. Bouchier, we learn, invited Hannen Swaffer to address the parishioners on Spiritualism, and the offer was accepted.

Commenting on the event, the "Gazette" remarks of Mr. Bouchier's sermon, that it was:—

another instance of the "reverent curiosity" and clear-eyed candour of his mental outlook. Would there were more such men in the Church! They are needed to counteract the devastating effect of such a pitiful farce as the Tennessee "trial." The world may be on the brink of tremendous revelations as to life beyond the veil, and it is shocking that any leaders of religious thought should seek to hide the light by a wilful obscurantism.

From the answer to a question in the "Question Box" of "The Christian World" (23rd ult.) we take the following:—

At the outset we must gladly and frankly say that the Spiritualists we have known have been good and often noble souls, whose sincerity has been above criticism. It would ill behove anyone to speak slightingly of honest conviction, or summarily to dismiss as mere superstition the faith by which such persons live. I would venture to suggest to you, not that spiritualistic occurrences do not take place, but that they seem to be due to causes other than those which the Spiritualists allege. The point at issue is not the facts, but the interpretation of the facts.

The "Southampton Times" and the "Southern Daily Echo" give long reports of an address, "The Riddle of Death," by Mr. W. G. Hibbins, Lecturer in Mechanics at the Sheffield University, delivered at the Spiritualist Church, Southampton. We take the following from a report in the former journal:—

If one man passed and still remained himself, all on earth would do the same, and physical death would not destroy friendships; all the mental and moral relationships which existed here would be renewed over there. All sorts of people passed from the present life into the next and they were simply natural men and women, and they displayed all the characteristics they possessed. The man who was supposed to be dead insisted that he was living in a real world, and he had got many things the counterpart of what he had here, birds, flowers, trees, and so on. We had got to take off our materialistic spectacles and we would begin to have a little more spiritual insight. Our physical senses did not tell us all that was happening in a particular portion of space. There were sounds we could not hear and sights we could not see and when we had recognised that, we should realise that many things might happen that we knew nothing about. There might, for all we knew, be a possible universe inter-acting with the present one, and we could not perceive it. We were all in the spiritual world, and we were perceiving that aspect of it that our senses allowed us to perceive. When we vacated the physical body we should take on a bigger range of perception.

In the course of a letter to the "Church of Ireland Gazette," of 24th ulto., Miss H. A. Dallas writes as follows in reply to another correspondent, "Boreas," on the question of Sir William Crookes' experiments with Florence Cook:—

"Boreas" is probably not aware that Florence Cook was studied also most minutely by Mr. Cromwell Varley, F.R.S., and Mr. Luxmore, J.P., at whose house in Gloucester-square one of the séances took place under strictly test conditions and by the light of a lamp.

"Boreas" has evidently not kept in touch with the research during the last 25 years or he would not have asked, "Should there not have been corroboration and solid advance in the years since?" (1874). He would have known that this corroboration has been abundant, and that a long list of names of men of science might be added to that of Crookes as witnesses to the facts, among others Professor Lambrose, Italy; Professor Richet, Dr. Géley, France; Dr. Morselli, Italy; Dr. Ochorowitz, Warsaw, etc.

The excerpt following is from the "Croydon Times" report of Dr. Lamond's address referred to in the "Current Items" of this issue:—

As an example of what he meant by physical phenomena, he would tell them of something to which he was quite an involuntary witness. In 1878 he was staying with a family at Neath, and the lady asked him to put his finger upon a lady's work-table in one of the rooms. To his great surprise the table went gyrating around the room. This did not at the time make a very great impression upon him, but, later, he came into contact with a man who invited him, together with several others, to his house. There they put their hands on certain tables and these articles of furniture commenced to move around the room. As they were moving, their host said in a loud voice, "Take one of these and place him on the sofa." Immediately he (the speaker) was taken off his feet by some unseen force and laid upon the sofa. It was a very unpleasant experience, and it was half an hour before he recovered from the shock. At the time, there was a committee of the Church of Scotland investigating such phenomena as these, but not one member of that committee questioned him on that experience.

W. B. P.

EVOLUTION.

AS TENNESSEE DOESN'T SEE IT.

BY SIR KENNETH D. MACKENZIE, BT.

A molecule lay on a sandy shore.
So placidly still, one would hardly dream
That it held a germ which will never more
Cease to exist while the sun shall beam.

A rippling wave which the East wind stirred,
Had drawn this waif from some other plane;
For the earth was young, and no sound was heard
But the crash of thunder and patter of rain.

So there it lay, that germinal life,
That atom of protoplasmic stuff,
Which in that chaotic primeval strife
Seemed all unfit for a world so rough.

Dame Nature noticed the tiny thing,
Then suddenly cried in joyful glee—
"From this life-speck one day I'll bring
Something worth while to the world and me.

A million years are to me but one;
It'll try my hand, for though slow, it's sure;
I don't quite know how it's to be done,
This molecule is so immature!"

She started to work, and in time there grew
Gigantic ferns to cover the earth;
Reptiles, crustaceans, and things which flew,
Hideous creatures she brought to birth.

Clumsily vast were they, each one lacked
A "something," but what it was, Nature knew,
So went on trying to better each act,
Till out of the medley the Simians grew.

"That's better!"—she said, "but tails are absurd;
Their chatter is dreadful, which now explains
What really is wanting, a thing, on my word,
I'd almost forgotten to give them—Brains!

I'll try once again." So in time arose
A wonderful creature, less ape than man;
Dame Nature was pleased; "Now my work I'll close,
And leave *him* to finish what I began."

The task she left him to finish, is yet
A very long way from her final aim;
But "Time" is a fiction, and men forget
The mystical origin whence they came.

Like everything else which lives on the earth,
Flora, and fauna that walk or fly,
All that they are, and have gained since birth,
Goes back to their Mother Earth when they die.

All, but what man calls, "Spirit" and "Soul";
Whence, or how came they, we none of us know;
Never yet seeing the Truth as a whole,
Glimpsing it darkly in part as we go.

Mankind, as yet, is a babe in its cot,
Foolishly thinking he's grown to be MAN,
Nature is waiting to see if he'll not
Finish the job which for him she began.

"IMAGINATION; THE EYE OF THE SOUL."

On June 7th, 1917, I was running to our lines half-mad with fright, though running in the right direction, thank God, through what had been once a wooded copse. It was being heavily shelled. As I ran I stumbled and fell over something. I stopped to see what it was. It was an undersized, under-fed German boy, with a wound in his stomach and a hole in his head. I remember muttering, "You poor little devil, what had you to do with it? Not much great blonde Prussian about you." Then there came light. It may have been pure imagination, but that does not mean that it was not also reality, for what is called imagination is often the road to reality. It seemed to me that the boy disappeared, and in his place there lay the Christ upon His Cross and cried, "Inasmuch as ye have done it unto one of the least of these, my little ones, ye have done it unto me." From that moment I never saw a battlefield as anything but a crucifix. From that moment I have never seen the world as anything but a crucifix. I see the cross set up in every slum, in every filthy, overcrowded quarter, in every vulgar, flaring street that speaks of luxury and waste of life. . . . But the Vision of Life in the Cross is not a vision of despair, but of confidence and hope, because behind it there is the empty tomb, and the figure with wounded hands outstretched to bless, ascending into glory.

—From "The Word and the Work." by
REV. G. A. STUDDERT KENNEDY.

"MONKEYVILLE."

It may be interesting to attempt to discern the inner meaning of the absurd law case in the United States with regard to the theory of evolution. There can be little doubt that certain crude and superficial thinkers combat this theory because they regard it as definitely negating the fact that man is a spiritual being, whilst the Bible emphatically asserts this fact. The choice, therefore, appears to them to lie between Science and the Bible. Their fallacy lies in this erroneous assumption. The theory of evolution is descriptive of process, and does not in itself give the clue to primary causation. That this is so is evident from the fact that both materialistic and spiritualistic schools of philosophy make use of this theory in the construction of their philosophic systems.

The matter is placed in its true perspective by the following quotation from the work entitled "Knowledge, Life, and Reality," by Dr. G. T. Ladd, the distinguished psychologist:—

From the same points of view the conceptions of God as Absolute Person and of a world in a process of natural evolution become more easily reconciled. The theological objections that were brought against all theories of evolution some half-century ago have now, fortunately for both science and theology, largely been answered, or they have fallen into desuetude. The characteristic scientific tenet of this period is evolution. But, quite as truly as ever, at the present time, there are two forms of holding all such theories, that stand in distinctly different relations to the theistic conception of the world as a dependent manifestation of God. One of these makes the process of development, as observed, imagined, or merely conjectured, altogether self-explanatory. It posits a self-determined (but not self-like) evolution, which results from the "self-generation of natural law"; in a word, it substitutes the conception of mechanism for the conception of Absolute Person; it therefore leaves the Being of the World stripped of any characteristics which can satisfy man's ethical, aesthetic, or religious ideals. It is essentially metaphysical, and, as such, it is essentially anti-theistic. As a descriptive theory, however, and so long as it remains merely scientific, in the accepted meaning of these words, the theory of evolution does not move along the same levels as Theism. It may easily clash with the alleged historical statements of the sacred writings of any particular religion, or with its traditions, standard conceptions, and dogmas, of the creation type. But it cannot, when thus confined to its own line of movement, conflict either with the fundamental conceptions of religion regarding the relations of the World and God, or with the rational and dutiful practice of the religious life. For the philosophy of religion no theory of evolution can be anything more than a partial and incomplete descriptive history of the way in which God has been, and still is, creating the world. For piety, the picture of the process which the modern theory of evolution draws, is far grander and more provocative of the aesthetic sentiments of awe and mystery, of the ethical impressions of wisdom, patience, and reserve of power, and of the religious feelings of dependence, gratitude, and ethical love, than any of the traditions and stories of any of the world's sacred writings have ever been.

However much these traditions and stories may in the past have ministered to a child-like faith, they cannot at all compete with the modern theory of evolution in their ministry to a manly and mature faith.

E. W. D.

"AS BY WIRELESS TELEGRAPHY."

Thought is subtler and more penetrating than electricity. It is of the nature of thought, even when unuttered, to pass beyond the personality of the thinker, and do work in regions beyond. The universe is essentially spiritual.

All members of the Alpha Union, and all other sympathetic persons whom this periodical may reach, are hereby invited to join each other every day, at any time they are severally free for concentration of thought, in mentally realising, as strongly as they can, the following truth and sentiment:—

"One Real Life pervades the whole human race, and is pressing forth to fuller recognition and manifestation. We are not really separate independent units, but members one of another. I can and do work together with the One Love-Life for its peaceful, harmonious, gladsome, and perfect realisation everywhere."

As by wireless telegraphy, this wave of truth and universal benevolence will reach those souls who are ready to receive it. Even though it may not be directly recorded in their brain-consciousness, it will none the less be received by them in the sub-conscious deeps. And it will roll back with fresh power to everyone who helps in generating it. It will hasten and further spiritual and social evolution.

—"Brotherhood."

A TYPICAL SPIRIT COMMUNICATION.

[The names and places in the following account have been altered in every case but one. Otherwise, the account is strictly true. We are assured of the *bona fides* of the narrator, a well-known authoress, who for excellent reasons does not wish her name to be published at present.]

There lives in the United States a gentleman of middle age who was born abroad, taken under tragic circumstances, from his young mother when still a baby, carried secretly to America and put into the hands of foster-parents of an alien race, where it was believed his identity would be lastingly hidden.

But as a young lad this man learned the main facts concerning himself. Nevertheless, he was not able to take the name that was rightfully his, but retained the one he was bearing; and when he grew up, and came to be listed in the American "Who's Who," he named a small town in Maryland as his birthplace, and named his foster-father and foster-mother as his actual parents.

One day in 1924, finding himself in a Middle West city where the young medium, Eugenie Denis, was giving demonstrations of her peculiar and striking powers, he proposed to a friend that the two should call upon the sensitive and see whether or not she would be able to give him the facts about his place of birth and his parentage—the facts which "Who's Who" contradicted.

Talking the proposed visit over, the two gentlemen decided that they would not hide their identity. "Let us see whether or not Miss Denis will give us the 'Who's Who' information," they argued; and called upon the medium and her mother at their hotel.

As the interview was to be a short one, for many visitors were claiming Miss Denis's attention and time, the gentlemen prepared for it in advance by setting down several questions which were to be asked. "Where was I born?" was the first question, to which "Who's Who" gave that Maryland village; "What is my father's first name?" was the second, and the publication states that this is Horace; "What is my mother's first name?" was the third, and, according to the same printed page the mother's first name is Harriet.

Ushered into the presence of Miss Denis, at once she said, "Would you like to ask me some questions?" . . . this as if she already guessed the intent of her visitors.

The man whose private history is recorded erroneously at once began to read off the list of his queries. "Where was I born?" he asked.

"Across the water—England," was the prompt reply.

This was a good start, and the two men exchanged rather startled glances. "What is my father's first name?" continued the questioner.

"Lionel," was the instant reply.

"And my mother's?"

There was a moment's hesitation; then, "I hear Mary, and I hear Anne," declared the medium, adding, "You belong to the . . . family."

It will be noted that all of Miss Denis's replies contradicted the record of "Who's Who." Furthermore, the replies she gave were correct. Her visitor was born in England, his father's name was Lionel, and his mother's name was Marianne. He belongs to the family named by the medium.

He next asked several questions which he had not set down: "Who brought me to this country?" "A woman." "Describe her." The medium did so, and named the country and the race to which this woman belongs. Then, saying that a certain spirit was furnishing the information, she gave other information which only that one visitor knew to be correct, as well as certain additional information that was later found to be true.

THE UNCONSCIOUS MIND: A DREADFUL ENTITY.—We take the following quotations from Dr. J. S. Bolton's Maudsley lecture as reported in the "Times": "The myth of the unconscious mind deserves a little more consideration. Does anyone know what it is? So far as my reading goes, I have not come across a definition, and I cannot imagine any definition which would not be utterly contradicted by the considerations on mind and brain which I have laid before you. The unconscious mind must exist fully formed before sensori-psycho-motor experience has been acquired, and even before the necessary cerebral structure for such functions has been evolved, because 'analyses extending back into the days when the patient was in his mother's womb are a heroic undertaking.' No one can analyse what is not! The unconscious mind seems truly to be a dreadful entity to be possessed of. 'The conscience of the unconscious is so strict that it is apt, in accordance with the law of retaliation, to sentence the offender to suicide for crimes that have been committed only in the imagination.' I am glad that I have no unconscious mind, because I am certain that in imagination I am at least a ten-commandment man. . . . The unconscious mind possesses abominable mechanisms unworthy even of its discoverer, whose 'theory of the Oedipus complex has supplied the energy which has driven Freud's triumphal car round the world.' Who, after reading such quotations as these, could be a Freudian unless he were possessed of an unconscious mind?"

RAY'S AND REFLECTIONS.

A little book of consolatory reflections which lately came into my hands contains the statement that we should be patient under adversities, because "every winter is sandwiched between two summers." The pessimist might retort with equal truth that every summer is "sandwiched" between two winters.

These allegorical consolations are generally unsatisfactory, especially when they bring in the weather, which—in England at least—is always uncertain. Moreover, summer is not necessarily identical with joy or winter with misery. When the missionary in the story attempted to frighten the natives of a tropical region by depicting a sultry hereafter it had quite the contrary effect to what he intended. They regarded it as rather satisfactory; it was what they had always been used to.

I was once visited by a certain distinguished soldier on the subject of his wife's devotion to Spiritualism. He had no complaints to make about it, but he desired that she should continue, for, as he said, it occupied and made her happy. Attempts had been made, he told me, by fussy and interfering members of the family to prevent her occupying herself in this way, but he would have none of this, he said his wife should continue the work, it did her so much good. "Of course," he added, "as far as I am concerned I know it is all bosh. Isn't it?" and he smiled knowingly.

The attitude of the jovial warrior rather reminded me of a celebrated lawyer who, many years ago, became a leading member of the temperance movement and spoke enthusiastically of the benefits of pure cold water. He said, "It would be of immense benefit to the people if they drank more cold water—not that I" he added aside, "ever touch the stuff myself!"

I was struck by the beautiful spirit of altruism manifested in each case. Now that I am on the point, I may add that the finest example of this mental attitude that I ever came across is that of a man who was a regular buccaneer in regard to other people's money. He said that he never swindled people out of their money because the money had any attraction for himself, but he was of opinion that too much money did a great deal of harm—led to avarice and other evils—so he performed the service of relieving them of some of their mischievous accumulations!

A few weeks ago I referred to the bigotry and superstition which found in the sudden death of Mr. George Whale, after a speech at a Rationalistic dinner, a "judgment" upon him for his unbelief. I said that a weapon of this sort is always likely to recoil on those who use it.

And now we have an example of the recoil in the sudden death of Mr. W. J. Bryan during his campaign as a defender of the Bible against Modern Science. Was that a judgment also? One is almost tempted to wish that a judgment would descend on those who are so blinded by fanaticism that they suppose the Supreme Arbiter of events will intervene to punish those who differ from them.

Both Mr. Whale and Mr. Bryan were men of sterling character. Character goes much deeper than intellectual peculiarities or devotion to some particular creed. We are told that in the life beyond it is the heart and not the brain that chiefly matters; and that Love counts vastly more than learning. But that state of things prevails to a certain extent even here on earth, where a man may show himself better, or worse, than his creed. You may, for example, discover war-like Quakers, bigoted Universalists and spiritually-minded Anti-Spiritualists. The method is always less important than the man.

An American correspondent who always writes attractively on psychic matters says that the present position in Spiritualism reminds him of the custom pursued when the trout in a lake have become degenerate—fat, lazy and soft-fleshed. A number of bass—very pugnacious fish—are turned in the lake to liven up the other fish and "chivvy" them round so that those that survive shall be active, firm and altogether better fish. When one considers the inertia of Spiritualism in the past compared with the present activity resulting from an infusion of new blood in the form of very lively, enterprising and progressive minds, there is some force in the illustration.

D. G.

LIFE AND THE SPIRITUAL PHILOSOPHY.

By C. V. W. TARR.

Since modern philosophical thought divorced itself from traditional intellectualism, it has been enabled to take a more complete and at the same time a more practical view of human and world problems. The idea of evolution, which was one of the most profound and far-reaching contributions of science to the world's thought, soon revealed radical defects in the intellectualist philosophies of the past. Just as the bad science of the ancient theologies, at least when literally interpreted, was shown to represent merely the limitations of human knowledge about life and the universe, so the absolutist character of some philosophies prior to the birth of the evolutionary idea, was seen to be the natural expression of these same limitations. It was not long before philosophy was based as a matter of course upon the facts of evolutionary development as science had discovered them in the order of the universe. As the world and all living beings are the products of an evolutionary process, it became clear that human intelligence is involved in any attempt to explain the world. The idea was forced upon men that the universe is a vast Process of which man is a living, intelligent, striving unit, and that Life is the Reality for which intelligence exists. Intellectualism which had been made the basis of the attempt to explain the world was seen to be only a derivative from the wider reality of Life and Consciousness.

PHILOSOPHIES AND FACTS.

A philosophy is like a work of art. And it may be said that it influences mankind in the same way. If we study the history of nations and empires, we soon find what the late President Roosevelt, in an address to some English university men, called "biological parallels in history." Human thought, literature and art wax and wane like the distant stars, seemingly bound together by the same mysterious cyclic laws of being. So if we go with the archaeologist and survey the dynastic succession of Ancient Egyptian history, he points out to us a spring of human activity rising in the desert. There is a flood of human activity in arts and crafts, in architecture, in thought and literature. And then the inevitable ebb-tide of the human spirit. So, too, with the brief, dazzling glory and power of divine Greece. When the strange, inexplicable torpor settles upon the human spirit, then we read the signs of decadence in life and thought. If our art is bad it is because our souls are already turning away from the eternal realities. We lack the clear vision. And bad art reacting upon the clouded soul degrades still more the life and thought of men. A philosophy is usually one man's degree of *ignorance* about the universe. Where the unknown *x* is said to be God—as in Religion and Theology, though often expressed in crude anthropomorphic ideas of Deity—there is a constructive tendency of human thought. And in the history of philosophical thought, so much in evidence is the tendency of men to hold by a conception of this unknown *x* as the Highest Good or the Divine Mind that it becomes permissible to speak of agnostic and sceptical phases of thought as the mere temporary eclipses of the spiritual philosophy.

ANCIENT AND MODERN VIEWS.

The ancients, though they raised the fundamental questions in philosophy, were limited, compared with ourselves, in scientific achievement. Nothing, as pointed out before, has become more patent to the modern philosophical thinker, than the interdependence of scientific development and philosophical thought. The evolutionary philosophy which Herbert Spencer developed was based on the great generalisation of organic evolution. But his system showed no recognition or conception of the value of psychic data. In his anthropological view he saw no realities of human psychical experience underlying the remarkable and widespread beliefs in the soul and a spiritual world. This unknowable ground of the mechanical energy of the universe, of its waxing and waning, though he held it to be a fit object of human worship, is in fact of no psychological value whatever to mankind. Again, the vitalist philosophy of Henri Bergson, which attacked materialism on the one hand and the intellectualist philosophy on the other, though it revealed life as the eternal and original reality of the universe, placed no positive interpretation upon the facts of psychic science. It is true that the question of the nature of the ultimate reality of the universe is still a question, whether we affirm our knowledge of human survival and a spiritual world, or not. But if science has established psychic facts, no philosophy can be adequate to explain the universe if it ignores what is an essential part of the great whole. And this is the important position we reach when we take the data of psychic science and compare its philosophy of life with ancient or contemporary philosophical systems. *It is impossible to lay down the principles of this philosophy without involving on-scientific grounds the principles of ethical development.* Thus in our conception of life based upon the proofs of human survival and the psychical organisation of the world—in a word, of our scientifico-spiritual conception of human personality—we establish a natural

psychological connection between man and universal life. If we feel that we can now speak in the terms of religion we shall say we have established that man is the immortal offspring of God.

A CREATIVE IDEA.

The difficulty with philosophical systems is often that though they seem to be attempts to lay bare the ultimate secret of the universe, they afford no practical rule to guide human life. Yet it is clear that men need most to know how to live while they are in the world, for history shows in men and nations that not to know how to live leads to unhappiness and ruin. Here again we can detect at once the great weakness of the philosophical and religious systems which have served mankind in the past. The soul was an airy nebulousity to be speculated about, which in any case seemed the most insubstantial part of man. And modern philosophers, where they have not denied, have been no more certain about the soul and the true nature of death. The spiritual philosophy which is being raised upon the basis of modern psychic facts, not only destroys the necessity to speculate or to be satisfied with only logical proofs for the immortality of the soul. Over and above the scientific verification that life has evolved man to fit him for existence in the spiritual universe, that life and consciousness are the enduring realities of the world, that human intelligence with its mirror of material science but reveals an infinitesimal part of the whole universe seen and unseen, it declares the reign of spiritual law, and the Sovereign Power of Goodness and Eternal Truth.

DARLINGTON AS SPIRITUALISTS KNOW IT.

Darlington figured prominently in the newspapers at the beginning of July last in connection with the centenary celebration of British railways.

But to the Spiritualist it has other associations. William Denton, whose psychometric researches are embodied in his famous book, "Nature's Secrets" (1863), published in the United States as "The Soul of Things" (3 vols.), was born there in 1823. From Darlington, too, came David Richmond, the Quaker, who at Keighley, in Yorkshire, in 1853 was the means of interesting a little band of workers in his account of the spiritual manifestations occurring among the Shakers in America. He addressed public meetings in the Working Men's Hall, Darlington, in June, 1853, and through his advocacy Mr. David Weatherhead became a convert and established "The Yorkshire Spiritual Telegraph" in 1855, the first Spiritualist periodical in England.

Another notable achievement connected with Darlington was the holding there of the first Spiritualist Convention. I have a little pamphlet describing the event entitled "Proceedings of the First Convention of Progressive Spiritualists in Great Britain, held at Darlington on Wednesday and Thursday, July 26th and 27th, 1865" (London: J. Burns, Progressive Library, 1, Wellington-road, Camberwell, S. Price sixpence). Those who are interested can find this valuable record in the Library of the London Spiritualist Alliance (No. 1,341).

At the recent celebrations in Darlington the first engine to run between Darlington and Stockton was exhibited. Unlike this one, our "engine" that started there in 1865 is still going strong, and is every year carrying a bigger load.

L. C.

CURRENT ITEMS.

The following paragraph is from a column report in the "Croydon Times" (25th ult.): "Few speakers can be more interesting on the subject of Spiritualism than the Rev. John Lamond, D.D., who, on Sunday evening, addressed a full congregation at the Church of the Spirit, High-street, Croydon. Dr. Lamond has for the past thirty-eight years been in the Ministry of the Church of Scotland, and he is recognised as being one of the best known speakers in Edinburgh."

* * * *

In the course of a recent sermon by the Rev. P. T. R. Kirk, at Christ Church, Victoria, the preacher said there are no proofs of the truth of the life beyond death so positive (or absolute) that we are compelled to accept them. "In every one of them there is a loophole for escape, if we wish to escape. God does not force our faith. . . . To compel our faith in any particular would be to reduce us to spiritual automata."

* * * *

In "English Mechanics" (17th ult.) the correspondence on the spirit glove problem includes a letter from W. S. Rogers, who writes: "If R. B. K. has access to Dr. Schrenck-Notzing's book, 'The Phenomena of Materialisation,' he should refer to Figs. 35 and 36, in which the camera clearly depicts the materialisation of glove forms whilst the medium's hands are held by two observers. These forms instantly dissolved when flooded with white light."

NEW BOOKS RECEIVED.

- "Pearson's Magazine." August Holiday Number, 1/-.
- "PAUL AND ALBERT." By the Rev. G. Vale Owen. (Hutchinson's. 4s. 6d. net.)
- "WHAT HAPPENS AT DEATH." By the Rev. Ernest R. Sill. (Methuens. 1s. net.)
- "GEODETIC EQUIVALENTS." By "Sephariel." (Foulsham and Co. 3s. net.)
- "AU REVOIR, Not GOOD-BYE." By W. Appleyard, J.P. (Hutchinson's. 3s. 6d. net.)

Miss McCreadie, of 6, Blomfield-road, Maida Vale, W., desires to notify her friends that she will be out of town during August. Letters will be forwarded.

Professor Richet signalises his retirement from his official duties as Professor of Physiology by a long article in "La Presse Médicale," of Paris, on "La Science Métapsychique," in which he gives an outline of the new science, covering some fifteen columns of the journal. We hope to give a *resumé* of the article in a forthcoming issue.

The Hydesville Institute, the new premises of the Christian Spiritualists' Society, Devonport (founded July 27th, 1921) was opened on Sunday, July 26th, by Mr. Alfred Morris, of Whitstable. Mrs. Miles Ord, of Bristol, dedicated the building, and the evening service was addressed by the Rev. George Nash, for over thirty years a Wesleyan Minister in the immediate locality. Mrs. Grainger, of Exeter, gave clairvoyance.

C. T. M.

A MESSAGE.—Death is the last sleep of the earth body and the first awakening of the spiritual soul. . . . Wait patiently for your chosen time; the longest earth-life is but short, so you yourselves will think when you have entered upon the glorious life of our spirit world. Therefore take comfort; go about doing good and encouraging others whose faith is less, especially those who regard death as a cruel monster. Death having no terrors for us, it is difficult to enter into the feeling of terror felt by earth-people. A veil seems to have been dropped between us.—From "Bear Witness," by "A KING'S COUNSEL."



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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, August 29th, September 26th, from 3.30 to 6 p.m. Music, Tea.

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BOOKS THAT WILL HELP YOU.

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The Life of Sir William Crookes, O.M., F.R.S.—By E. E. Fournier d'Albe, D.Sc., F.Inst.P. Cloth, Post Free, 25/6.

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