

LIGHT

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"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

Above the cloud which casts its shadow upon us, is the star that sends its light towards us.

—VICTOR HUGO.

THE POWERS OF SPIRITS INCARNATE.

Of the strange lucidity which comes upon some persons at the approach of death many stories are told. Relatively few, we imagine, ever find their way into print. In Sir Almeric Fitzroy's "Memoirs," just published by Messrs. Hutchinson, there is an excellent instance told of the second Lord Hampden:—

He had been lying for at least forty-eight hours unconscious, when his eldest son Tom, who had been sitting in the room for most of the afternoon, seeing no sign of any change, decided to return to his own house for dinner, and Lady Hampden took his place in the chamber of death. Suddenly the veil was lifted upon the clouded mind beside her, and the dying man exclaimed, "How is Tom?" In great surprise Lady Hampden answered, "Tom is quite well, and has gone home to dinner." "No," was the reply, and then, in tones of great earnestness, he added, "He is in grave danger," relapsing into a state of insensibility from which he did not again emerge. It appeared afterwards that, on his way to Hans-place, his son's cab was in collision with a bicycle, and a bad accident occurred.

Such instances illustrate the wisdom of one of the spirit-communicators of many years ago, who, in the course of his teachings, bade us study the "latent man"; that is to say, the spirit in the flesh, telling us that we should learn more by investigating the powers of the embodied soul than by the study of spirits after their departure from physical conditions.

"PATHETIC FANCIES."

Mr. Michael Temple, of the "Referee," is amongst the writers in the Press who welcome the suggestions contained in the address of Professor Parks, the famous geologist, to the British Association—that there is a purpose in Nature, and that purpose may carry man beyond the stage of physical life. Any allusion to a

future life nowadays naturally raises the question of Spiritualism. Here are Mr. Temple's reflections on the matter:—

Of positive proof we have very little. The conjuring tricks—conscious or unconscious—of mediums, and the pathetic fancies of people who persuade themselves that they are in communication with those they have lost, move me not at all. I will not go to a séance because I very well know that I shall see and hear nothing but what professional conjurers can produce, and I have no skill in detecting their tricks. Moreover, I notice that the "messages" are invariably either childish or in close accord with what the recipient expects, never a real revelation of a new world, and I have no mind to be fooled. I can fool myself quite as much as is necessary.

Evidently! It is not a little strange that after this surprising opinion, Mr. Temple proceeds to refer respectfully to Flammarion, who in the region of psychic exploration reached some definite conclusions not lightly to be dismissed as "pathetic fancies."

* * * *

TWO WORLDS IN ONE.

In a recent letter ("Unity of Matter and Mind in Spirit," LIGHT, August 29th), F. C. L., remarking on the narrow limits of human senses, suggests that the next world is made up of the same kind of atoms as those which compose this earth and the objects in it, but moving at a different rate of speed, and therefore unseen by us with our restricted senses. This theory is supported by much that has been told us regarding the different rates of vibration involved in spirit intercourse with earth. The spirit man, it seems, finds his vibratory rate reduced when in contact with earth. This is not only a deep but a very fertile field of inquiry, and may provide a key to some of our problems. Already Science has reached the conclusion that our old friend Matter is either non-existent or something vastly different to what it appears to be. It has lost its supposed solidity and stability. The late Dr. Crawford told us that in his séance experiences it seemed to him that he had discerned something like the merging of force into matter. Possibly all material objects simply represent force in different degrees of tension. To us they may seem either vaporous or solid, but that is simply because we have nothing with which to test them except things of the same character.

NOR less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.

—WORDSWORTH.

"THE VISIONS OF YVONNE."

By STANLEY DE BRATH,

"When truth in wisest words may fail,
The truth embodied in a tale
Shall enter in at idle ears."

PESSIMIST: There is a writer whose words are inspired by sympathy and understanding of the sorrow of the world; he walks in "the middle of the road" between those who are mad with Communist hate and those who can see no remedy but a return to the old order of things.

OPTIMIST: I know him—he is Philip Gibbs—a journalist who has seen much of Europe in the years of the war. He closes one of his best and ablest works* with the dying words of a young French lieutenant to a German woman—"On the Other Side, perhaps there are no frontiers of hatred."

QUESTIONER: Perfectly true; and on this side there are two, and only two, real causes of war—Hate and Lies. The hate is unreasoning; the lies are prompted by self-interests and class-interests which distort, suppress, or falsify facts to serve national or private gain. These are the chemicals in the crucible and their inevitable result is war.

P.: The story that most impressed me tells of the failure of one who might have been a second Jeanne d'Arc, Yvonne Monnier, bedridden by a spinal complaint from her childhood. For fifteen years she lay on her couch, and during the war used to be carried into the courtyard of the hotel kept by her parents; there she used to set the gramophone for customers, mostly British subalterns near Bailleul. When the town was shelled by the Germans she was placed in a cart and the fugitives reached safety. She was suddenly cured. The people called it a miracle and the girl herself so regarded it. After her cure she rapidly became as strong as most young girls, and though pale, she had a calm and beautiful face and carried herself well and gracefully. To one young man, Jean Berthoult, ex-soldier from Verdun and the winner of the *medaille militaire*, she was the most beautiful girl in France; he loved her with the passionate devotion of a clean heart. When her housework was done she often went to the little church of St. Pol, and Jean followed her, waiting for her outside. Two of her visions give the clue to what took place later, and these are so remarkable that they are better read nearly in full.

(*Reads*) Something happened to Yvonne one day when she came out of the cemetery along the Arras—St. Pol road, where so many French and English soldiers lie buried. He saw her standing in the line of English graves. Presently she knelt down and seemed to pray for a long time. It was almost dusk—an evening in September when the nights were drawing in. A little white mist crept up; a star came out above the woods. Suddenly Yvonne sprang up; she gave a loud cry and ran towards the gate where Jean was standing.

"What is the matter?" he asked.

For a moment she did not recognize him, she had that queer look of "seeing something." Then she began to weep, and told him she had seen something terrible: she had seen the young soldiers rise from their graves. They were laughing. One of them who seemed to be their leader, said, "We fought for a war to end war. The world has betrayed us." The others joined in: "We are betrayed. There is no peace in the hearts of men." Then the one who seemed their leader came close to her; she could see his face—a young English officer whom she had seen in Bailleul. He said, "Tell France to work for peace. Tell the youth of France that another war will destroy them as we were destroyed, unless they have peace in their hearts. Speak to the heart of youth, Yvonne, so that it may lead the world to peace."

That was what Yvonne told Jean. He listened to her with astonishment and a sense of fear. He said several times, *C'est idiot, tout ça*, but all the same he was troubled.

A strange thing happened some weeks later, at noon-day in the great cornfield which sweeps away southwards from the Arras road. Yvonne and Jean were walking among the stooks on a Sunday morning. "How peaceful it is here," she said, "no shadow of the war falls here, though not far away is the desolation that devastated France."

"I remember marching across these fields in the second month of the war," said Jean: "They were in stubble, as now." They sat down with their backs to a wheat-sheaf. Presently Yvonne stood up; her eyes were wide, the colour

ebbed from her face and she began to tremble, then caught his arm and wept.

Jean sprang up and spoke roughly, "What the devil is the matter with you?" he asked.

"They have gone," she said. "It was the war in the air. The sky was full of aeroplanes, there were thousands of them, raining down destruction with poison-gases. I heard a great cry go up from France. Then an aeroplane came sweeping very low, and close to me a voice spoke very clearly: 'So it will happen if there is no peace in the heart of youth.' After that there was a great silence, and all the world seemed dead."

"You are mad," said Jean. He spoke brutally, but he was scared and awestricken. He did not believe that Yvonne was mad. Against his will, his common-sense, his hatred of mysteries outside the common-place, he believed that this girl heard things and saw things which other people could not see nor hear.

O.: Another Jeanne d'Arc. What was the sequel?

P.: As with her predecessor: A resolution that she must work for France. She said, "Do not say a word to my father and mother. They would be unhappy. But, somehow I must tell the young men of France. They must work for peace, or France will be destroyed." She impressed the young farmers with her ideas. Her reputation grew, and spread all over Picardy and Artois. Stories were told of a girl-saint who prophesied another war unless France proclaimed a crusade of peace. She was alleged to have healing powers; some of those who went to touch her were cured of rheumatism and sciatica. A youth named François Meunier, who had been crippled by a bullet wound in the spine, kissed her hand, and flung away his crutches. He proclaimed his cure. Dr. Hervé and others who examined Meunier, pronounced the cure to be a case of "intense auto-suggestion, consequent upon emotional neurosis."

O.: They would; but this "explanation" only explains the first step in such cases. The proximate cause of cure must always be vitality, it may be directed by emotion or by more hidden causes.

Q.: Well, we won't discuss that. Let Phil go on with the story.

P.: The opinion of the doctors did not affect popular ideas. The matter came to the ears of the *curé* of St. Pol. He organised a society of young men under the name of The League of Peace. The organisation grew. Local branches were established, and recruits freely enrolled. Among them were some revolutionaries actuated by political motives—Communists and Syndicalists, who had nothing but contempt for the mystical side of the movement.

This drew the attention of the police and the Press. A reporter was sent by the Paris paper, "La Nation," to investigate the affair. This bright young Press man introduced himself as ardent for world-peace. He obtained interviews with Yvonne and the *curé*. His account, with photographs, filled the front page of "La Nation," and was cleverly written in a temper of irony and caricature which exactly fitted the Parisian public.

The duped Leaguers knew nothing of this. They organised a religious demonstration, with the banner, *The Peace of God Be With You*—a march to Paris headed by the *curé* with a crucifix. Yvonne's remonstrances were overborne. She was placed in a farm-cart, driven by Jean Berthoult, and some fifty peasants and farmers set out for Paris. As the Maid of Orleans had been charged with witchcraft, so the Maid of St. Pol was slandered as a girl of "notorious life" and an "epileptic of degenerate morals." The newspapers stigmatised the League as "pro-Boche" and "anti-militarist."

Arrived in Paris, the procession, now about a hundred weary and unkempt men, was received with ridicule and boeing. A counter-procession of Communists, bearing the same device, *The League of Peace*, and also *Death to Militarism, Down with Poincaré, Capitalism Means War, Communism Means Peace*, headed by Charles Benoist, a professional revolutionary, met the country leaguers. The rustic escort of Yvonne Monnier was identified with the Communist group, and both processions were broken up by mounted police. The rough crowd stoned the demonstrators. Ugly rushes were made, many were wounded, and a young man—Pouquet, of Rollincourt—was trampled to death by the mob that surged over him as he lay stunned. A stone struck Yvonne on the temple. Her head fell on Jean's shoulder; he felt her go limp on his arm. He uttered a cry and knelt over her. When the Garde Republicaine had dispersed the crowd, they surrounded the cart where Jean was weeping over the body of Yvonne. He

* "Little Novels of Nowadays." (Hutchinson.)

says that she spoke once before she died—"The heart of youth . . . is this story true?"

P.: You must ask Philip Gibbs that. He puts it along with other stories manifestly fictitious, but all representing phases of fact. This one is written with names and details, as true. It is very touching and deserves to be better known. I have only given the outline.

O.: It is just what would happen! Jeanne d'Arc succeeded: (1) Because it is easier to inspire men with enthusiasm for war than for peace; and (2) in the fourteenth century all Europe was religious after the Catholic pattern: the French called her a messenger from God, and the English a messenger of the devil. The Maid of Orleans was burnt by the priests, and the Maid of St. Pol was stoned by the people.

Q. (to Philip): What do you think of the story, assuming it true?

P.: It is typical. The visions were, of course, subjective, but suggested by a superior power—one of the many warnings that have been sent to impress on us the inevitable results of materialism.

O.: Why "inevitable"? Do you think that the Divine Mercy cannot intervene to prevent such a catastrophe as another war?

P.: My dear Oswald, we are all friends here, and should be able to speak without fear of offence. God did not prevent the last war, and has never intervened to prevent any. Ever since Old Testament times the great difficulty of believing in any divine government has been that God does not intervene to prevent direct results of human ill-will. All history proves it, and yet men still go on with that infantile notion. Israel thought that Shiloh would be protected from the Assyrian: look at the seventh chapter of Jeremiah for what the prophet said to those who thought that though Shiloh had been destroyed, Jerusalem at least would be spared. The whole book of Jeremiah is one long protest against that notion of protection: he is the special prophet of cause and effect. Christ, in a later age, warned his hearers that the natural result of indifference to the day of visitation would be that not one stone should be left on another. The Christians of Syria were not protected from the Moslem sword. The interventions of Divine Love are always spiritual, not material, offering the truth to men if they will accept it, but leaving them to learn by consequences if they will not.

O.: But think of the innocent lives involved.

P.: I do; but is death such a calamity to the innocent? That is where the compensation really comes in. The evolutionary law is perfect:—

It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or, after many days.

O.: That is Buddhism, an iron necessity—the Greek *Ananké*: it is not Christianity with its message of mercy. Such horrors as poison-gas war against civilians are unthinkable in a civilised age.

P.: Christianity may teach what it chooses, Christ taught *conditional* mercy, conditional on obedience to the law of spiritual evolution. That the Buddha taught the same should be an argument for its truth. And as to the worst that man can do being "unthinkable," no word was more common in the mouths of optimists in the early months of 1914. The Report of Lord Bryce's Commission as to what was done in Belgium is quite sufficient answer as to what may be done "in a civilised age."

O.: But the Washington Agreement against the use of poison-gas?

P.: I will read you some short extracts from the article in volume thirty-two of the "Encyclopedia Britannica" (1922), p. 110 to 116.

It is one of the ironies of history that the first great war after the Hague Convention should have witnessed its entire uselessness to limit human suffering. Gases of a nature to cause life-long injury, liquid fire, molten metal, burning phosphorus—all were employed with a prodigality only limited by the inventive powers of the combatants. In the course of 1918 the British Special Brigade was using 200 to 250 tons of gas per kilometre (5/8ths of a mile) per hour, and keeping up the cloud for eight, ten, or even fourteen hours.

As for the ethical side of the question, it must be considered dispassionately. Every new means of warfare intensifying its effectiveness has caused an outcry when first introduced. Gas warfare *per se* is not necessarily or exceptionally cruel. For instance, if it were conducted with cyanides, successfully adapted to war purposes, the resultant deaths would be the most merciful that history has ever known.

Q.: That may be true, and perhaps the public does not object to euthanasia by cyanides! But invention takes other lines. When protection (not complete, for highly concentrated gases can poison in spite of gas-masks) was obtained, a new method of poisoning had to be found, so that they could exert their deadly effect on any part of the skin. This was obtained by replacing chlorine in the

phosgene group by cyanogen (prussic acid), and combining this with blistering gas, thus allowing corrosive and poisoning action to take place simultaneously. Under such circumstances hydro-cyanic acid is peculiarly violent in its action, especially the tri-hydrogen cyanide. This polymerised hydro-cyanic acid is under ordinary conditions a solid which can easily be put into a projectile. As soon as a temperature of 180 degrees is reached on explosion, the solid acid melts, explosive decomposition takes place, and three molecules of hydro-cyanic acid are formed. This substance is a liquid at less than 26 degrees, but at higher temperatures it is a gas.

O.: I don't understand your chemistry; but I cannot believe this horror can come to pass. The whole conscience of Europe is against it.

Q.: Not understanding chemistry will not save those who breathe cyanogen, of which one part in a thousand parts of air is fatal: and if the conscience of Europe permits the experiments, it will permit the result. Cyanogen is cheap to make, easy to handle (as tri-hydrogen cyanide), and very effective.

O.: Mr. Lloyd George not long ago appealed to America to save Europe.

P.: Yes, and the Churches cry, Give peace in our time, O Lord: but neither America nor the Deity will intervene to save Europe from the consequences of its own acts. It is much more likely that the attitude of American bankers and journalists will make any permanent peace impossible. They regard the Anglo-French convention, which practically remits half of the French debt, as a reproach to America—so it is. To talk idealism and act Shylock does not make for peace. Many Americans think so.

O.: I do not think it is right to frighten people by what they cannot prevent, and may never happen.

P.: If the menace were not the direct result of European mentality and therefore alterable, I would agree with you. As it is preventable by change of outlook, I must think otherwise. A great London daily has recently written on this subject: "Some try to believe that the menace itself is so appalling that the terror of it may prevent war. It is nevertheless true that neither the minds nor the consciences of the civilian population are really awakened to the latent powers of destruction that encompass them. . . . But if anything be certain in the event of another war, it is that the civilian and not the professional fighting men alone will be assailed. He must make his account with that contingency." And when, or if, it materialises, those who survive it will have a good deal to say both to the politicians and to the clergy.

THE MISSION OF ANDREW JACKSON DAVIS.

Volumes would be required to set this forth fully to the world. He tells us that "the beautiful and sublime truths imparted by the Harmonial Dispensation will hereafter appear through lips more touched by the Promethean fire, more blessed by the enchanting power of divine eloquence"; that his mission "seems to be to utter, in plain style and understandable language, new lessons in spiritual progress, and to explain and enforce old lessons in a new and more practical, useful, soul-exalting, body-saving form." These lessons cover the whole ground of human character, association and destiny. Complementarily to the Christ motive-power of Love, he discourses especially of its directive counterpart Wisdom, human and divine. Harmonial labours will be "directed chiefly to prevent evil, vice, and misery. Evil is only the misdirection of intrinsically pure forces and faculties." Bringing the matter down to the meanest commercial capacity is this plain statement: "Error costs society and the Government seventy-five per cent. more than truth. War is fifty times more expensive than peace."

In pacifist teaching here is a unique contribution: "The Harmonial Philosophy will destroy all barbarism in the marriage relation. It will exalt man's conception of woman and woman's conception of man; and true marriage will thus become the foundation of peace on earth."

LOVE, KNOWLEDGE, AND WISDOM.

Love is a worshipper; Wisdom is a believer; Knowledge is a sceptic.

It is difficult to tell what Wisdom is; because it is comprehensible only through itself. By such a plebeian as Knowledge it is immeasurable. Knowledge draws lines and boundaries; fixes definitions and distinctions; is mathematical, gauges and plumbs everything; is never fanciful nor humble; is upright, downright, outright, proud; thinks without feeling; takes the middle track between diminutions and exaggerations; scorns poetry and repudiates prayer. "Wisdom," "Intuition," and "Pure Reason," are words of the same import. Wisdom is the divinest part of mind; that is, the nearest to the divine condition.

Wisdom, in the Harmonial signification, is to be the Saviour of the modern world: a prophecy for many new years to come.

W. B. P.

AN OUTSTANDING BOOK.

REVIEWED BY REV. C. DRAYTON THOMAS.

"Man's Survival After Death," by the Rev. C. L. Tweedale. Third edition. (Grant Richards, 10/6.)

The new and enlarged edition of this work is fascinating reading. Through it run three separate threads always skilfully and pleasantly interwoven. These are: (1) The graphic account of astonishing phenomena occurring spontaneously in the vicarage. (2) Accounts of similar happenings culled from the best literature of psychic science. (3) Exposition of the agreement between present-day phenomena and Bible records, together with discussion of the theological implications.

A glance down the sixteen pages of index reveals the encyclopaedic character of this invaluable work of reference; no student should be without it; there are few sides of its subject for which it does not provide illustration and suggestion.

The great purpose of the book is to facilitate an assured realisation of the reality of life after death, and to restore to Christian thought that exultant character which so conspicuously marked the earliest years of Christianity. The opening chapter contains the following paragraphs:—

It has been my lot during the last thirty years to converse upon these things with Christians of all shades of belief, and rarely have I found that feeling of absolute certainty as to the future which should be the Christian's especial privilege. When pressed upon the subject there has almost always been revealed a harassing doubt which has found vent in such expressions as, "I *hope* to live again," "I *trust* so," "We must believe that it is so," "What a blessed thing it would be if we could *really* know," "We have to live by faith," "No one has ever come back," and similar expressions, all showing the diffidence that lay behind the most sincere profession of religion.

In fact, one finds that Christians of all shades of belief often labour under much uncertainty as to the reality and nature of the future life, while often do they mourn for their dead and refuse to be comforted, as though Christ had never come upon earth to turn their sorrow into joy.

This is not the result which Christianity was intended to produce.

The one fact that stands out clearest in my clerical experience is, that while Christianity still maintains its hold upon the world as a moral and ethical system, the verities of the Resurrection and the life after bodily death have lost the force they had originally, and which they were intended to have, and are at present partly obscured and relegated to a secondary place.

It is therefore with the idea of restoring the sense of the reality and imminence of the life of the world to come to thousands of my fellow-men that I write this book. My work is evidential rather than controversial.

Some of the experiences which Mr. Tweedale records will seem stranger than fiction to those whose first introduction to psychical phenomena is his account of the happenings which, from time to time, broke in upon the ordered routine of his vicarage. But the occupants of that peaceful home were not ordinary people; several of them were naturally endowed with an unusual measure of psychic gift, and thus their presence in the house made possible many things which are usually confined to the séance room. Where the true nature of such faculty is not realised by its possessor it may give rise to alarm, and be mistaken for a menace. Mr. Tweedale writes of spontaneous manifestations:—

Many of them are simply attempts of friends or relations to greet us and to communicate "the joy-

ful news that they are no more dead than we are but alive and happy. A case of this kind came under my notice during the late war, in which a lady was much frightened by a black apparition. On investigation it proved to be her brother, killed at the Front, doing his best to reach her, as he soon did, with a message of love and affection, so that what at first terrified her became her most precious consolation.

There are certain questions which have to be met by those who take a living interest in psychic facts: What is the relation of these facts to religion? Of what practical benefit are they to mankind? What is one to say about the alternative and non-Spiritualistic theories put forward as possible explanations of these facts? To such questions, and to many others, Mr. Tweedale makes reply in clear and vigorous paragraphs. No careful reader need be at a loss henceforth when called up to discuss such matters. The author shines when dealing with opponents, not least when they are members of his own profession. He has much to say to fellow clerics and it is said trenchantly. He clearly shows that many things in Scripture are necessarily obscure to those unversed in psychic science. To many students of the Bible this book will be a revelation, and, despite its occasional discussion of theological subjects on which divergent opinions are at present inevitable, all students of religion should find it suggestive and helpful. Many far less useful books are in the curriculum of theological colleges.

Few recent works upon this subject are so comprehensive and so valuable; this is a great book, and should be widely known among those who seek the deeper knowledge of life's significance.

FROM NEBULA TO PSYCHE.

It is a wonderful transition from the incandescent nebula to a blazing sun and from that to a solid, rock-bound earth, and back upward through the evolutionary development to a living, thinking human being with brain and nerves and strength and reason, but we know that this wondrous transition has been made.

And as we have shown that animal magnetism is the most delicate subtle form of vibratory energy, and that the intermolecular ether is the most delicate substance acted upon, this force and this substance coming together in the most complex of organisms, the human body and brain, they produce the phenomena of thought and life in their highest expression. And more than this, by a superabundance of their united activity, they raise the vibratory status of the brain and nerves of such person to a point where they can see otherwise invisible objects, hear inaudible sounds, and furnish the vibratory force which enables invisible entities to speak in audible tones, and to clothe themselves with substance and render themselves temporarily visible to mortal sight.

Professor John Tyndall, in his lectures on light tells us that the human eye is limited in its capacity to register impressions. Huxley and Helmholtz show that the same is true of the human ear in its relation to sound; and Huxley says that were the ear sufficiently developed it could hear the music of the blooming flowers.

This is precisely what mediumship does. It is a supra-sensitive development which permits a higher degree of vibration than the normal, and raises such persons to the plane of spirit existence where they can see and hear that which is invisible and inaudible to the ordinary senses.

—C. W. STEWART, in "Reason."

WHAT LEON DENIS SAYS.—Modern Spiritualism does not offer us a new system to be added to other systems, nor an assembly of vain theories. It brings us the real secret of our elevation and regeneration. It is a solemn act of the drama of human evolution which is commencing; it is a revelation which illumines at once the past and the future, which brings out of the dust of ages sleeping beliefs, animates them with a new flame, and gives them new life by completing them. It is a powerful breath which descends from space and passes over the world; under its action all the great truths stand revealed. Majestic, they emerge from the obscurity of the ages to play the part assigned to them by the divine thought. These great things are strengthened in the abodes of silence. In the apparent forgetfulness of the centuries, they have been drawing in renewed energies and have prepared themselves for the great tasks of the future.—From "Christianity and Spiritualism," by Leon Denis.

LETTERS TO THE EDITOR.

"PSYCHIC PHOTOGRAPHS."

SIR,—I have noticed that my name is quoted in a contemporary psychic paper in connection with the photographs of the young mediums Falconer, of Edinburgh. May I say that I have no experience at all of the work of these mediums and cannot vouch for the bona fides in any way. There is a reproduction of one alleged spirit photograph in the same pages which is undoubtedly an out-of-focus picture of Albert Moore's well-known study called "Blossoms." Such cases of transference may be honest, but they are disconcerting and awaken not unnatural suspicions.—Yours, etc.,

ARTHUR CONAN DOYLE.

Crowborough.
September 4th.

RE-IMBODIMENT.

SIR,—"Puzzled's" letter in LIGHT of 22nd ulto., raises anew the old question of the truth or otherwise of re-incarnation. The subject for me is one of academic interest only. As a theory, it violates all my conceptions of a sane philosophy of life. It is a relic of antiquity, and, like the ancient myths, which had their origin in the same quarter (the East) it has all the endemic and familiar signs of the fruitful and fantastic oriental imagination; and like the myths, contains, no doubt, some elements of spiritual truth.

Re-incarnation assumes that souls pre-exist. They pre-exist only in the same sense that all material organisms may be said to pre-exist, i.e., *potentially*, in their elements. Their "coming forth" is creation: not an act of the remote past continued automatically ever since, but the effects of causes ever present, and continually operative.

An organic material form begins from a single cell, and gradually develops its typical form. Why? Because, assuming that Nature is consistent in her ways throughout (and we have no reason to believe the contrary), the spiritual form from which it proceeds is also simple, and in process of development. What possible correspondential relation can there be between a fully developed soul, and the simple cell from which the body of the child develops? Development of organic forms is the expression, or ultimatum, on the natural plane of corresponding processes on the spiritual, *not* the clothing of a soul or spiritual organism already fully formed. Such is the order of evolution whether natural or spiritual; from simple to complex. Indeed, all evolution is primarily spiritual.

Man is born into this world because it alone provides the necessary *resisting media* whereby the newly forming spiritual organism's fluidic activity is established or "fixed," and its specific character determined. There are no finite beings who have not begun their existence in this way, either on this or some other material earth, because only on them, and out of their subtler essences, is a basis or continent found, by which spirit can form for itself an *individuality*. Otherwise, spiritual substance would be like undifferentiated protoplasm, which can effect nothing *until it has developed cell walls*; the first essential in organisation. This "self-limitation" and differentiation is the beginning of *power*, a principle which holds good, not only in the sphere of physical organisation, but also in the moral and spiritual.

The Theosophist maintains that the object of our earthly life is the acquisition of experience; a false and misleading doctrine, because it exalts what is merely a collateral circumstance of this life, the true object of which is the *formation of character*, or a ruling principle of action. This can be formed in much less time than the "allotted span." If the acquisition of experience is the main object of material existence, of what earthly or heavenly use is it to the re-incarnating soul which has all its previous experiences blotted out from its memory? Sisyphus would appear to have had no more fruitless task than the soul foredoomed to repeated re-incarnations! I know the answer of the Theosophist to this, but to me, it is more plausible than convincing. Any possible disciplinary result of experience stored up in the memory as tendencies to action, may be much more quickly and rapidly worked out on the spiritual plane than on the material; for man loses nothing of his essential character at death. In my opinion, the difficulties the theory of Re-incarnation gives rise to are more numerous than those it professes to solve.

I leave out any discussion of the question of the possibility of endless progression on the spiritual plane of existence, as this letter is already long enough, but if this can be shown to be a rational thesis, as I believe it can, the theory of Re-incarnation becomes meaningless, and may be relegated to the domain of philosophical curiosities which have lived and had their day.—Yours, etc.,

A. J. WOOD.

FALSE MESSAGES.

SIR,—There is one suggestion which may be worth making on the above subject.

Recent letters in LIGHT prove that dreams can be transferred from one sleeper to another. The mediumistic trance, or even the medium state without trance, is a condition somewhat akin to the sleep state. It is possible that dreams may be transmitted to a medium, who, being unable to distinguish them from genuine spirit communications, is therefore, blameless for giving them as messages. I remember that a relative of my own who had developed sufficiently to give veridical clairvoyant descriptions, on one occasion described very clearly an image she saw near her sister; subsequently, when the sitting was over the latter explained that what she had described was a scene (or personality, I forget which), in a book which she had been reading. The clairvoyant was not aware of the source of the image she saw. Some persons are very vivid dreamers, and the dream stories are very detailed and consecutive; may not some at least of the false messages be due to the sensitive mind of the medium picking up a dream? In these days when wireless messages familiarise us with the possibilities of broadcasting, and unintentionally "picking up" what is broadcasted, it is not unreasonable to believe that dreams may thus be "caught" and misunderstood. The Kate Luttrell Campbell incident may possibly be a case in point.—Yours, etc.,

H. A. DALLAS.

SIR,—The Rev. William A. Reid, M.A., dealing with this problem in your columns, wisely considers that Spiritualists should try to solve it, many being familiar with its perplexities, so perhaps the following suggested explanations may in some instances fit in:—

(1.) Wilful and malicious misleading by spirit "adversaries" and other opponents in order to: (a) Discredit communications between mortals and immortals, sooner or later detected; (b) oppose enlightenment of mankind, or extension of knowledge of spiritual import; (c) for wanton mischief, and opposition.

(2.) Differences of environment, and variation in senses of perception, necessitating special adaptations for transmitting and receiving: (a) Choice of some channel, or medium, for contact between mortals and immortals, and sensing surroundings; (b) inexperience of methods of communication, and consequent experimental efforts; (c) admixture of mentalities of transmitter and receiver, together with more or less imperfect will-control from lack of proper training.

There are, however, ample records of veridical communications which in themselves are sufficient to establish their spiritual source, and in conjunction with phenomenal occurrences substantiate the claims of Spiritualism.—Yours, etc.,

THOMAS BLYTON.

"Psychecote," Canadia, Battle, Sussex.

HOME CIRCLE EXPERIENCES.

SIR,—In our home circle we have had varied experience. In addition to messages, the table (with our hands upon it) has been made to walk into the next room, and upstairs. We have had intelligent, cheering, and inspiring messages, by the table tilting, from our dear ones—messages characteristic of their individualities. We have also had communication by means of the planchette. But it is in reference to an extraordinary experience with the latter that I write you, because I have not been able to find anyone else who has had the same experience, and it would be interesting to learn if any of your readers have. We were quite taken by surprise, when the writing was somewhat confused and not as clear as usual, to find the planchette tilting as the table had done, so making the message plain by means of the alphabet.—Yours, etc.,

H. T. ANDREW.

11, Hazeldean Road,
Harlesden, N.W.10.

LADY MENZIES and the Rev. F. Mann both write to point out that the "Prayer for a Departed Friend," given in LIGHT of the 29th ulto. (p. 418), was not composed by the late Archdeacon Wilberforce, but by the Rev. William Griffiths, M.A. (1826-1907), sometime Rector of Shelsley Beauchamp. We know, however, that it was used by Archdeacon Wilberforce, and Mr. Mann remarks that it beautifully expresses his spirit.

Miss ELISE EMMONS is a prolific writer of verse. A new volume of her songs just published is "The Crystal Sea" (Stockwell, 3s. 6d. net.) Much of it is simply pleasant rhyme, but here and there are verses which have an appeal to the critical mind—conscious that fine feeling and simple diction may sometimes atone for the absence of artistic quality. Her own joy in her verse may well carry a sympathetic influence to some readers at least, when she plunges into that realm where, as she writes, "Nature talks and Freedom walks, unhampered by restrictions."

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.

SCIENCE BEARS WITNESS.

In the "Morning Post" lately appeared a stimulating article entitled "Non Omnis Moriar," dealing with the fact that a Professor of the Sorbonne "has reduced the life of man-in-himself to a series of equations, and, by a solemn act of imagination, proved that there is in them a psychical constant, independent of the variables x , y and z ."

The Professor (M. Charles Henry) holds that no matter how many times a mathematician repeats his calculations there is always this unknown quantity. It can be identified but it remains insensible, so ideally fluid as "to defy all thescales and all the microscopes in existence." Hence the Professor's deduction that in each man there is an unknown something which gives him a distinct personality of his own and which is inextinguishable and immortal, surviving the process of death and passing on to continue its existence in another body.

Now this is really interesting. We have always felt that scientific recognition of human survival would not come entirely through psychic investigations and that so important a contribution to the subject should come from mathematics is quite appropriate. We have Professor De Morgan, that distinguished mathematician and writer of the brilliant Preface to his wife's book, "From Matter to Spirit"—one of the earliest volumes devoted to the phenomena of Spiritualism—and other writers who have seen in mathematics what Proclus saw—a shining path through the mysteries of life and a road to its inmost divinity.

To the "Morning Post" this statement by the French Professor is:—

one of the many signs that science, having abandoned its mid-Victorian materialism and the dogmatically presented theory that man is what he eats, nothing more and nothing less, is beginning to consider sympathetically the tremendous problems with which philosophers have been concerned for thousands of years. Does God exist? Is Man immortal? In the intervals of weighing and measuring with minute accuracy, which Kelvin thought to be the essential spadework of scientific investigators, science is now seeking answers to those vital questions. The new attack on these problems, which mean so much more to the human race than the constitution of the atom or the dynamics of the Solar System, is indirect rather than direct.

True. We suppose the direct method is that represented by Psychological Research itself, but we welcome none the less the indirect or philosophical method. It is supplementary and corroborative; it enlarges the scope of our enquiry and also of our vision. It gives additional confirmation, this interrogation of Nature in other departments. Nature is always consistent with herself, never contradicts in one part what she affirms in another, as Newton so clearly saw.

In the same article particular attention is paid to a remarkable address before the Geological Section of the British Association by Professor W. A. Parks, who asserted that materialism cannot provide an adequate explanation of the wonders of Geology, and that in his belief "the inconceivably long gradient that has ever led upward to the mentality of man has not been traced without design, and I see no reason why that gradient should not be continued."

"This," remarks the "Post," "is back to Aristotle with a vengeance!" Why not? Any true discovery by a philosopher, however ancient, can never be contradicted by any later discovery, and Geology is bound to have its word on a question to the reality of which we shall hereafter find all the sciences bearing witness.

It is significant that in the article under notice we have a reference to Sir Oliver Lodge and his belief that "evolution of man has been assisted at critical turn-points by deliberate acts of Divine interposition." It is still more significant to find the "Morning Post" rising to the height of the great argument in the following statement:—

The majority of leading scientists, it would seem, are now certain that the race itself will rise and reach out into an illimitable future, and are more and more inclined to believe that the individual also has his special immortality. Evolution is for us a two-fold Progress—by the grace of the God with whom we collaborate!

And now let the Churches look to it, or science will outstrip them in the march.

SUPERNORMAL ACTIVITY.

Either there are modes of activity other than those familiar to humanity, or there are not. If there are, it is the business of science to ascertain their existence and what effect they may have on our material surroundings: it is not necessarily the business of religion, though like everything else it will have a bearing on religion. But, because it is a nascent and infantile branch of science, is it therefore of little importance or small interest? By no means. All these things are essentially worthy of investigation, and they will be investigated by those who feel called to the work, although they are looked at askance by some of the scientific magnates of to-day. Discovery of facts does not create them, it only helps us in adjusting our conduct; and every inquiry should be conducted in a cool calm spirit, without prejudice and without preconception, with no object in view but simple ascertainment of truth.

The atmosphere of religion should be recognised as enveloping and permeating everything; it should not be specially or exclusively sought as an emanation from signs and wonders. Strange and ultranormal things may happen, and are well worthy of study, but they are not to be regarded as either holy or the reverse. Some may turn out to be a genuine extension of human faculty, while others may have to be otherwise explained, but none can be accepted without investigation. Testimony concerning such things is to be treated in a sceptical and yet open-minded spirit; the aid of theory and experiment is to be invoked, as in any other branch of natural knowledge; and indiscriminate dogmatic rejection is as inappropriate as wholesale uncritical acceptance.

Uniformity is always difficult to grasp—our senses are not made for it; and yet it is characteristic of everything that is most efficient. Jerks and jolts are easy to appreciate, but they do not conduce to progress. Steady motion is what conveys us on our way, collisions are but a retarding influence. The seeker after miracle, in the exceptional and narrow or exclusive sense, is pining for a catastrophe; the investigator of miracle, in the continuous and broad or comprehensive sense, has the universe for a laboratory.

—From "Man and the Universe," by
SIR OLIVER LODGE.

FROM THE LIGHTHOUSE WINDOW.

The progressive "Morning Post" (28th ult.) has an arresting article headed, "We Never Die," based on mathematics. It thus begins:—

One of the most frequent quests of men of science to-day concerns man's existence here and hereafter. Our Paris Correspondent reports a declaration by a Sorbonne Professor that he has discovered with mathematical certainty that the human personality persists after death. One's soul passes to another body.

At the meeting of the British Association at Southampton yesterday it was declared that to account for the existence of the human race and to determine its purpose was the most fundamental problem that confronted humanity.

The "Post" correspondent writes:—

Hitherto it has been agreed by scientists that when a man dies he dies for good, and that with his burial all is ended. That is an error. A few patient experiments accessible to all who know how to handle the necessary appliances will be sufficient to prove this.

I do not claim to have discovered an instrument to measure the soul, but it exists. It is the apparatus which measures the radiation of bodies.

The French professor, M. Charles Henry, said:—

We never die entirely. What is particularly yourself in you, that little something which gives you a personality among the millions of your kind, is perfectly immortal.

In the course of a paper read before the Geological Section of the British Association at Southampton, Professor W. S. Parks, President of the section, referring to earthquakes said they must not be regarded as unmixing calamities, for if the external envelope of the earth ever attained perfect rigidity the end of all things would be in sight. He said that while the earth as a whole acts as an almost perfectly rigid body, the external envelope is by no means rigid. The "Morning Post" reports him as saying:—

Adjustments had taken place throughout all geological time, and the acquisition of perfect rigidity by the globe was to be regarded as a tremendous calamity. If this condition was attained, the universal deluge was within sight, geologically speaking, and the end of the present order of things must inevitably ensue. The general conclusions seemed to be that the earth was not showing a trend towards rigidity, but that earth movements and vulcanism were becoming less profound in scope and less widespread geographically, the average of activity being maintained by more frequent recurrence.

This is part of a cutting from the "New York Times":—

Dr. Hereward Carrington, of the Scientific American Council for Psychical Investigations, announced at the opening of a convention of persons interested in psychic phenomena at the Hotel Astor that plans had been proposed for a psychic college and a mind-healing clinic for New York. He said the proposed psychic college would correspond to those maintained by the Psychical Research Society in England and the Institut Métopsyche in France, and that 50,000 dols. would be needed to carry on the work for one year.

British experimenters in psychic photography will be pleased to read the following, from "The Daily Mail":—

A kinematograph machine which will take 4,800 pictures a second is one of the latest triumphs of British makers of optical instruments. . . . Before the war, lenses ground in Germany were believed to be the best; now, British lenses are being bought by the German Government for German State institutions.

Under the heading, "Psychical Experiments," there is in "The Yorkshire Post" (26th ult.) an appreciative article on the work of Mr. Harry Price, who has been appointed to the responsible position of Foreign Research Officer to the American Society for Psychical Research. The "Post" article begins:—

Mr. Harry Price, F.R.N.S., has secured international repute as an expert on all things relating to conjuring and "magic," and has on several occasions recently come into prominence as a sceptical critic of real or alleged supernormal phenomena. It is, therefore, an event of importance to inquirers when we find him in his most recent book ("Stella C., an account of some original experiments in Psychical Research," Hurst and Blackett, 3s. 6d. net) definitely asserting that, in conditions which made fraud or mistake impossible, certain phenomena have taken place for which no physical cause can be found or suggested.

George H. Froggatt contributes to the "Yorkshire Observer" (26th ult.) a fine article on "Spiritual Rationalism." Concerning Spiritualism he writes:—

Whatever we may think about Spiritualism and Spiritualists, and also some of their methods, there is undoubtedly an honest attempt to prove that life persists after the death of the physical body, and, it seems to me, many accept evidence of a feeble character for a future life and reject evidence of a much stronger character, which they may test in their own city and in their own generation.

Many years ago I read Emanuel Swedenborg's "True Christian Religion," in which he gives us some remarkable revelations of the next world. I suppose I am perfectly at liberty to ignore or reject all he tells us in that remarkable book, and all Conan Doyle and others are telling us, but I do not think I could claim to be a truly rational person if I did so. At the same time a person may keep a perfectly sane attitude toward these matters and all matters, even some which are reported as having happened nearly 2,000 years ago.

With regard to a future life, Mr. Froggatt says:—

When man has evolved to the point that he is conscious that an infinitude of knowledge lies before him, and can speculate as to the meaning and purpose of life, then this short life of three score years and ten becomes insufficient. If a being is evolved which desires a future life, and that demand is not supplied; then we can charge the world with having produced a being too big for itself. The world has overdone its task and man is befuddled.

The attitude toward life of many is undoubtedly like that of Lord Bolingbroke, who said, "There is so much trouble in coming into the world, and so much more, as well as meanness, in going out of it, that 'tis hardly worth while to be here at all." Such people, perhaps, think that before life was thrust upon them they ought to have been consulted about the matter.

An American correspondent sends us a newspaper report of a lecture on "The Mystery of Dreams," by the Rev. Charles Hampton, of Los Angeles. We take from it the following:—

A priest of the Church of England was in a trance and was about to be buried alive when his astral body appeared to another priest, a close friend, who was sleeping eighteen miles away. The latter at once went to the scene of the funeral, had the coffin opened, and the supposed dead man was revived and lived for nine years.

By such cases we know that man can function independently of his body, and that the old ideas of eternal damnation and of Heaven which are still held by millions of people are nothing but superstitious relics of medieval theology.

Houdini does well in free advertisement: his is a case of "to him who hath shall be given." From an article in the "Northern Daily Telegraph," on "Talking with the Dead," we take this tit-bit:—

For thirty years I have been studying spiritualism, because it belongs in the same classification with mysticism, my profession, and I have a complete library on the subject, he declared to Mr. Edward Cotton, whose interview with Houdini is reported in the "Christian Register." I have never in 25 years of earnest effort had an atom of proof that the dead talk with the living. I do not say that the dead cannot talk with the living, but that such conversation has never taken place in my presence.

"PEARSON'S MAGAZINE" (September) contains a striking story of telepathy by "Sapper."

Two novels by well-known contributors to LIGHT deserve mention here: "Tangled Evidence," by Mrs. Philip Champion de Crespigny, published by Cassell's, and "He Who Walked in Scarlet," by Nellie Tom-Gallon and Calder Wilson (Fisher Unwin).

THERE IS NO DIVISION between science, philosophy, metaphysics, and religion. For the first is the rudiment and basis of the second. The second illustrates the first, and typifies the third. The third unites with the second, and flows spontaneously into the fourth. The fourth pervades and comprehends them all, and flows as spontaneously to a still higher degree of knowledge and perfection.—ANDREW JACKSON DAVIS.

PARIS INTERNATIONAL CONGRESS.

LARGE AND ENTHUSIASTIC GATHERINGS.

FIRST DAY'S PROCEEDINGS.

Sir Arthur Conan Doyle and M. Leon Denis were the outstanding personalities on the opening day, Sunday, September 6th, in Paris, of the International Spiritualists' Federation. At nine o'clock in the morning the proceedings opened in the fine building known as the Maison des Spirités, 8, Rue Copernic. It was a busy scene, with representatives of Spiritualism from all over the world meeting and exchanging greetings.

Mr. George F. Berry, President of the Federation, in a brief speech extended a welcome to all present. In paying an eloquent tribute to Allan Kardec, the founder of Spiritism in France, he asked them all to rise and stand in silence for a few moments, while they sent their salutations to this great pioneer. Mr. Berry also spoke in admiration of the splendid aid to the cause rendered by M. Jean Meyer.

The English representatives at the Congress on the first day included the following, though in the initial stages of the proceedings it was difficult to discover all who were present: Sir Arthur and Lady Conan Doyle, Mr. George F. Berry, Mr. Ernest W. Oaten and Mrs. Oaten, Dr. Abraham Wallace, Mr. John Lewis, Mr. G. F. Knott, Mr. and Mrs. G. A. Mack, Miss Lind-af-Hageby, Miss Felicia R. Scatcherd, Miss Delius, Miss Schartau, Mr. Ernest Vickers, Mr. Leslie Curnow, Mr. Richard Bush, Miss Margery Bazett, Miss E. F. Cooper, Mrs. A. M. Stuart, Mrs. Gladys Davies, Mrs. D. Riley, Mr. and Mrs. Hackney, Mr. Frank Blake, Mr. F. Bessant, Mrs. Brownjohn, Mr. C. W. Newcourt, Miss Gilkes, Mrs. Siegländer. Mr. Thomas Grimshaw, and Mrs. M. E. Cadwallader represented the United States.

The international character of the gathering was shown in the presence of delegates representing France, Germany, Spain, Portugal, Belgium, Holland, Italy, Cuba, Costa Rica, Denmark, India, Indo-China, Poland, and Czechoslovakia. Telegrams of greeting were received from Melbourne and the Argentine.

Following Mr. Berry's opening remarks, short addresses were delivered by a number of the delegates.

Sir Arthur Conan Doyle said it was a great joy to see so splendid an assemblage, and he hoped that the Congress would resound not only through Paris, but throughout the world. (Applause.)

Dr. Abraham Wallace looked forward to their deliberations to form the basis of a movement that would break down the barriers now existing between nation and nation.

Mr. G. F. Knott, on behalf of the British Spiritualist Lyceum Union, outlined the ideal of guiding the child by love rather than by force.

After each speech, M. Ripert, the very able Secretary of the Congress, translated the remarks into French, and later, those given in French into English.

Mr. Thomas Grimshaw, Vice-President of the American National Spiritualist Association, conveyed greetings from the United States. He had been asked to express the heartiest sympathy of his fellow-workers in America with the Congress, together with the hope that its influence would help to bring harmony throughout the world. (Applause.)

Mr. V. D. Rischì (Bombay), speaking in excellent English, said that most of the experiences of Western Spiritualists had been corroborated in India. Very recently successful experiments in spirit photography had been conducted at Benares. Most of his own experiences had been gained through his wife's mediumship. Hindus often confused modern Spiritualism with Yoga. There was no word in the Indian language to express psychic power. Those present would no doubt be interested to hear that the communications he and his friends had received in India regarding the character of the next world were in substantial agreement with those obtained elsewhere.

The morning sitting concluded with the opening of an exhibition of objects of psychic interest.

AFTERNOON SESSION.

Mr. George F. Berry, at the afternoon session, held at the Hôtel des Sociétés Savantes, 8, Rue Danton, said:—

At Liège in 1923 we saw our International Spiritualist Federation brought into existence, and for two years we have really and actually functioned as an organised body of Spiritualists representing many different countries in the world.

One achievement of ours as an International Movement I must not forget. Spiritualism has its message not only to the bereaved of earth's children, it has a message and an influence to exert on the most pressing problems before the world. It is fitting, therefore, that we express our thanks as a Federation to our indefatigable and enthusiastic General Secretary, M. André Ripert, for delivering that message in your name to the 23rd Universal Peace Congress at Geneva, in October, 1924.

We meet here in 1925 in the growing strength of our young Federation. We meet in a city renowned for its intellectual life, and where the eyes of the world are focussed upon our deliberations. We meet under conditions of a world-stress which compels attention to our phenomena and the significance of our message towards the solution of these distressing problems. The destiny of nations, yea, of civilisation itself, hangs in the balance. The old impulses of materialism cannot save it. Only the acceptance of a new principle in the inter-relationship of the nations can lift humanity out of the slough of despond on to firm ground, and inspire it to seek greater glories for the human family. That new hope and principle we can give the world in our deliberations this week.

It is given us to demonstrate once again that man lives on earth surrounded by spirit entities; that he is governed by an undeviating spiritual law; that he himself is here and now a spirit-being who will shortly pass from this sphere of activity, to reap on other planes of conscious existence the full sum of his efforts to understand and live by the recognition that everywhere men are brothers and children of the same living God. (Applause.)

M. Gabriel Delanne was unable to be present, but a contribution from him was read, in which he conveyed his greetings to the delegates of all nations who were met at that gathering to continue the work of Spiritualist propaganda and regeneration undertaken for the last three quarters of a century by the invisible world, to teach man the object of his sojourn in this world.

"The Spiritualists of my generation," he said, "have been able to follow, step by step, the progressive development of the spiritualistic movement throughout the world, thanks to the support of men of science of all nations, who successively have brought to us their powerful aid."

He had attended many Spiritualist Congresses in the past, but to-day the situation was quite different. No longer were they confronted with isolated individualities. Now they had the pleasure of meeting as representatives of a Federation of Nations assembled to affirm their common faith in Survival. (Applause.)

M. Leon Denis, the venerable apostle of French Spiritualism, received a tremendous ovation. In a short address (in French) of welcome to the visiting delegates, he spoke in ringing tones of passionate belief in the great cause they represented. Many, he said, were there for the first time, but they knew they were united in the same great family. Spiritualism had no country, it belonged to the world. What was wanted was a faith strong enough to make nations forget their differences, and that would be supplied when Spiritualism had penetrated to every part of the world. "Probably," he said in conclusion, "from this moment, through this Federation, we are starting a new era for humanity." (Applause.)

LANTERN LECTURE BY SIR A. CONAN DOYLE.

In the evening, at 8, Rue Danton, there was an overwhelming attendance, and many were unable to obtain admission, when Sir Arthur Conan Doyle showed his valuable collection of slides of psychic manifestations and of prominent workers in Spiritualism and Psychic Research. Sir Arthur spoke throughout in French, and was followed with the closest interest, with frequent bursts of applause.

The first day's proceedings of the Congress give promise of an interesting week, out of which much good should come.

On this aspect, Miss Lind-af-Hageby, who has had an extensive experience of such gatherings, expressed the following views:—

The Congress may give birth to a great vital impulse of expansion in Spiritualistic thought and action, or it may end in nothing but talk and good intentions. Every International Congress hovers at the beginning on the brink of futility through the expansiveness of individual composition. The successful formation of the soul-composite of delegates of many nations depends on organisation which allows perfect liberty and full expression, yet restrains the self-evident, the repetitive and the boring.

Miss Lind remarked that she was now sitting at her fourth international congress within ten days.

LESLIE CURNOW.

LEADERSHIP is essential to the maintenance of national life at a high level. And it is not only the men of great genius who are essential to the modern nation, but also men of more than average powers, though not of the very highest. Let us try to imagine the fifty leading minds in each great department of activity suddenly removed from among us. It will help us to realise the extent to which the mental life of the nation is dependent on them. Clearly, we should be reduced to intellectual, moral, and aesthetic chaos and nullity in a very short time. It is these men who keep alive from generation to generation and spread among the masses and so render effective the ideas and moral influence of the men of supremely great powers. These men exert a guidance and a selection over the cultured elements which the mass of men absorb.—From "The Group Mind," by PROFESSOR McDUGALL.

FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

XX.—COUNT ALBERT DE ROCHAS.

Many of our members who have been attending the Congress at Paris, and others who have followed the proceedings, will find their interest in our fellow-Spiritualists across the Channel stimulated greatly thereby. It is profitable for both to know something of the leaders on either side, and it is the province of this little column to provide information which cannot be readily picked up elsewhere. One of the most devoted and disinterested of French students was Auguste-Albert, Comte de Rochas d'Aiglun, of whom Guillaume de Fontenay said, some years before his death,* "He never had any other aim than to put in the shortest possible time the largest possible number of people to work in cultivating the field in which he himself was labouring." This is all the more striking because an interest in psychical research was about the last thing one would have expected from one of his training and profession, and probably military men in France know as little of his books on this subject as our English Spiritualists know of the scientific works of, say, Sir William Crookes.

Count de Rochas was born on May 20th, 1837, at Saint-Firmin, in the Hautes Alpes, of an old Provençal family, and educated at Grenoble. At twenty, he was at the Polytechnic, at twenty-four was sub-lieutenant of engineers, and three years later, captain. He served with distinction in the Franco-Prussian war, and was retained in the army on the Italian front after it. By 1880 he was "Chef d'escadron," and some years later returned to his native town as Director of Engineering. Up to this time his career had been purely military, and his written works were concerned mainly with the principles of fortification. He took a particular interest in ancient methods of attack and defence, made historical researches, translated some treatises from the Greek, and wrote on the origins of science.

But the call of the occult, of "mysterious unknown forces" as Flammarion named them, came to him, and he found himself in the end literally obliged to "leave all and follow" that call. At first it was not so, for his position as head of the Polytechnic, with command of a laboratory and many resources seemed most favourable to research. Unfortunately the nature of these researches did not at all commend itself to the authorities. We find a general-inspector declaring that "they could not tolerate occult practices in a military school," and M. de Rochas, now lieutenant-colonel, was obliged to abandon the laboratory in which "he was studying the effect of the radiations which he believed he had discovered in the hyperæsthesia of certain subjects." In the ten years preceding his retirement however, he published a number of works showing how diligently he was using the opportunities that came to him. They were "Le Fluide des Magnétiseurs" (1891), in which he classified and annotated the experiments of Baron de Reichenbach; "Les Effluves Odiques" (1891); two books on the profound and superficial levels, respectively, of hypnosis in 1892, 1893, and two on the externalisation of sensitivity and motion, or the production of movement without contact. All of these went into several editions, but others ("L'Envoûtement," "La Levitation," "Les Vies Successives"), were not so successful. In 1902 he retired, and later on was host, in his Villa de l'Agnelas, to the famous scientists whom he invited to investigate Eusapia Palladino. These séances will be famous for all time from the presence at them of men of European eminence, and the records are very largely to be found in English. De Rochas' works, however, have never (to my knowledge) been translated, and out of the twenty-five years of his numerous contributions to French psychic periodicals, only those included in the English "Annals of Psychical Science" (1905-1909) have been available to our English readers.

For this reason I propose to give some further account of his experiments and studies, which are likely to be of interest to ourselves. The existence of the Double, the "astral body," or as the French call it, the "perispit," is a matter which has excited more attention in France than with us, though the earlier Spiritualists, who were sometimes practical experimenters in occultism, made more progress than is suspected in understanding and controlling it. But it is neither understood nor controlled by the great majority, even of those who believe in its existence. Experiments are uncertain and dangerous even to the experienced psychic in this direction, just as the earlier discoveries in the nature of explosives, and the use of X-rays, have been and are still. But pioneers there must be, and their risks are for our warning and not for our imitation. De Rochas was a fervid pioneer in his own day, and is worth learning from.

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RAY'S AND REFLECTIONS.

Speaking of the anti-psychic legislation in the United States, during her recent visit to this country, Mrs. Cadwallader, editor of the "Progressive Thinker," told us that clairvoyance is forbidden in Colorado!

That enactment will remind many people of a famous episode in French history. There had been an outbreak of miracles at a village, in days when France was more pious than it is to-day. So much public excitement was caused that the King Louis of the time gave orders that the thing must be stopped. This led to a wit writing an epigram which was posted up in the village. It was to the effect that by order of the King, the Deity was prohibited from working any more miracles there!

The prevalent belief that punishment for wrong-doing is a personal matter, and that spiritual laws are enforced by individual agency doubtless leads to the idea that it is possible to dodge the punishment or to hoodwink the powers supposed to administer it. That belief is illustrated by a story I heard the other day. It concerned a Jew money-lender who carried on business in an American State where the rate of interest on loans is restricted to 6 per cent. This particular Shylock, however, boldly hung out a sign indicating that he would lend money at 9 per cent.

He was visited by a borrower who called attention to the fact that the rate of interest printed on the sign was illegal. "I will take my chance of that," said Shylock defiantly. "Ah, but what about Providence looking down and seeing that 9?" persisted the would-be borrower. "Ven Providence looks down on dot 9," replied the usurer, "he will think it is a 6!"

A clergyman in an American Spiritualist journal is preaching a doctrine which sounds rather drastic. It is that a man who has been neglectful of his own interests, and made no provision for the future, has, when in distress, no sort of claim on those who have pursued a policy of prudence. They have the right to refuse him any aid—he must not be permitted to penalise them for his own improvidence. That is a harsh doctrine. It can only apply to those who have sinned selfishly and deliberately. Some people fail in life because of their excessive altruism. They lavish their own means in helping others with the result that in the end they become straitened in circumstances. I freely admit that such cases are few, but they exist, and call for an application of the old legal doctrine that it is better that a dozen wrong-doers should escape than that one innocent person should be punished.

"Beachcomber," in the "Daily Express," manufactures many excellent jokes, but now and again his humour falls flat. The other day he selected as a theme for wit Sir Oliver Lodge's declaration to the British Association that the soul is immortal, and that "there is a universe higher even than the glorious material universe." Mr. Beachcomber was unhappy in his choice of subjects on this occasion. All he could do with it apparently was to describe it as a "startling and revolutionary idea," which was known also to the Druids.

That observation is not humour; it is not satire. It is simply a snarl. If there is any joke in the comment it is clearly against Science, which has been so long in discovering what was known to the Druids and other ancient religious teachers. But there is nothing really comic in the discovery that the soul is immortal, and it is not to be forgotten that Science has approached the matter by the scientific and not by the religious route.

This is not the same thing as making merry over the return to earth of alleged Napoleons, Wellingtons, and Cæsars, who are too often not the people they profess to be. Every sensible Spiritualist knows that, and either laughs or laments according to his temperament. But scientific endorsement of the religious belief that there is a life beyond is really a magnificent and inspiring event. What is there in it to annoy the jester of the "Daily Express"?

D. G.

THE REV. A. J. WALDRON whose sudden death at Robertsbridge, Sussex, at the age of 58, was announced in the daily Press on the 3rd inst., was vicar of Brixton from 1905 to 1915, and the author of several plays and sketches, amongst them the famous "Should a Woman Tell?" During the war he took considerable interest in psychical matters and gave several lectures, including one on the "Angels of Mons," delivered to the London Spiritualist Alliance on February 7th, 1916.

* In September, 1914.

SOUL AND BODY—HOW CONNECTED?

(A CONTRIBUTION ALONG NEW LINES TO AN OLD PROBLEM.)

By A. J. WOOD.

(Continued from page 428.)

Now living matter is a very wonderful substance. Its protoplasmic basis is a complex mixture of various elements, carbon, hydrogen, nitrogen, and oxygen, etc., but how the molecules of these elements, so stable and lifeless in themselves, have combined together to form the living, mysterious substance called protoplasm, the scientist cannot tell us. Combine them how he will (and he has tried) he cannot make it. And why? Because he works from *without*, while the power which forms it works from *within*. Here lies the great difference between physical, or mechanical forces, and spiritual, or life forces. Briefly, all inorganic forms are moved from without, all organic from within. In the former case, mechanical force determines movement, in the latter, life-force. Spiritual forces are living and directive, because they are forms of will and intelligence; mechanical forces are non-intelligent, or, as is sometimes said "blind," and are subservient to the former for any useful work they perform. The living protoplasmic cells of which the body is built up, are aggregations of atoms (electric energy). They are "living" because they are passing through certain metabolic processes which bring them into intimate association with that which is truly alive, namely, spirit. These cells have become centres of what we might call psychophysical activity. The physical activity of the atoms is, relatively to spiritual activity, in a state of equilibrium, or inertia, and it is this inertia which enables the more active spirit to perform its work. The one acts, and the other reacts, for it is an axiom that wherever work is performed, there must be an active agent and a passive, something to act, and something to act upon, and this truth is illustrated in our own bodies in the vital processes going on within it. These processes are the physico-chemical, and the vital, or spiritual. The latter, like all things spiritual, being under the direction of will and intelligence, make use of the former to build up diverse cells and cell structures, according to the uses they are destined to perform in the body while serving the ends of spirit. The cellular activity which we call "life" (and it is necessary to distinguish between *living matter*, and life, for they are not one and the same thing) can only be brought about by spirit acting *inductively* upon its physical material through a medium probably more subtle than the ether. I say, inductively, because there can be no actual contact between matter and spirit. Contiguity there may be. Even atoms themselves do not touch one another in the densest material. In the cells, and living organisms of the body, however, the various chemical atoms would appear to undergo a change, being, as it were, raised a degree in status (energy) through the vital inductive power of spirit, and for the time being *transformed*, becoming "living" matter! But soon, under the dynamic force of life, the most expansive force in the universe, they break down, and become again common, everyday atoms, and dead cells,* making way for fresh material which the alembic of life continually requires for its physical manifestation.

And so, if the question were put to me: How are soul and body held together? I would answer: By their elective affinities, and by the inherent capacity of spirit to induce, or transmit certain of its properties to a particular group of atomic elements, *i.e.*, those which form the basis of the protoplasmic material, and which may be regarded as the physical complements of certain spiritual qualities. Why these particular elements, rather than any others, should possess these special affinities for spirit, we can no more say, than we can say why iron is, more than other metals, so peculiarly sensitive to magnetic influence. We simply note the fact, and await further enlightenment.

That electricity and magnetism, in their dual physical and spiritual forms, play a very important rôle in one's psycho-physical economy, cannot, I think, be doubted, for probably solely by their means do matter and spirit meet, as it were, on common ground. It ought not to be difficult, therefore, for those who believe in the reality and supremacy of a spiritual universe, and its contiguity to the material, and in the dependence of the latter upon the former for all its manifestations of life, to conceive that some such process as I have suggested takes place. So far as I can see, it does not conflict with any of the known laws of nature. It is in keeping with the great principle of Continuity, which is thus shown to extend into the realms of the spiritual, uniting the two kingdoms together into one harmonious, connected, and interrelated whole.

I said above, that I hoped to show that the conclusions to which I had come were not so far-fetched as some might be inclined to imagine, and that I had certain grounds for coming to them. These grounds, though they will scarcely be admitted by the scientist, *qua* scientist, will no doubt

* I am not referring here to the ordinary chemical changes which go on in the body at the same time, and are secondary processes. Chemical and mechanical forces pursue their customary routine while serving the purposes of vital force.

have their due weight with those who believe in the reality and supremacy of a spiritual universe, and in the possibility of things being revealed therefrom, especially of those things which no amount of unaided human endeavour would ever bring to light, but which, nevertheless, are necessary for men to know, if their increasing desire for knowledge of themselves, and their dual environment is to be adequately satisfied. When man is fit to receive that knowledge—fit in the sense of being able to understand it, then we may be very sure that he will receive it. The only thing one questions is, will he recognise it when he sees it? So I will now turn to a few "things revealed," and though I do not regard them by any means conclusive in themselves, yet they are, in their way, when collated with things known, significant, and lend support to the ideas I have sought to embody in this article.

Those who have read Sir Oliver Lodge's book "Raymond," may remember a chapter therein, recording a table sitting at which Sir Oliver was present, when he asked Raymond what the means were they used to move the table, and the reply was "Magnetism." Then Sir Oliver (I am quoting from memory) said, "Not what I call magnetism, is it?" And the answer was, "No."

Deferring comment for the moment, let us now turn to the Vale Owen Scripts. It is rather interesting to note that one of the communicators makes use of this very same word to describe, or rather to suggest, the power they use in transmitting their messages, and speaks of a "stream of magnetism proceeding from us to you." This statement is qualified a little further on, where he explains that they are not over-anxious to describe the methods they employ, as they would be but imperfectly understood. "Still," he continues, "We may say this, that the power we use is best described as magnetism." (Italics mine.)

These two references, assuming their validity, are suggestive. They lead one to infer that the power the spirits use in communicating, whether by material means, as in the first instance, or, as in Mr. Vale Owen's case, by mental induction, is so far *spiritually* similar to physical magnetism, that they could only convey an idea of its properties by using the name of its physical equivalent. What we call "animal" or "personal" magnetism, is probably another form of the same thing, and material objects, such as a table, etc., are, under certain conditions, charged with it, and so made capable of being moved by spirits through their human agents. We should, perhaps, not be far wrong in regarding this kind of phenomena (to use scientific phraseology) as the result of a higher (spiritual) potential, passing over to a lower (physical) through human conductors, when the necessary conditions are satisfied.

There are also two or three references in the scripts to electricity, to one only of which I will refer, as, curiously enough, it relates to the spiritual body. The communicator is speaking of little children, and tells of a stream of water running through a certain tract of country. In this stream the younger children were encouraged to bathe, because the waters were "electrically charged," and gave strength to them, and further, that "the weak ones required such nourishment."

I will leave the above quotations for readers to ponder over, merely adding that I have adduced them because they seemed to illustrate and confirm what I believe to be the explanation of the connection between soul and body, and that is, that it lies in the great unexplored region of psycho-physical electric and magnetic forces.

Perhaps further research along these lines may add to our knowledge, and tend to throw more light on the subject. Further data might be both interesting and useful. It would no doubt assist, either in confirming the above theory, or in modifying it, but that it would radically alter it, I cannot, at present, believe; because it is rationally comprehensible, conforms to what we know of the working of orderly laws, and, if I may say so, offers a scientific basis of presentation.

The old saying that "Electricity is life" is, perhaps, true in a much wider sense than its author conceived.

MARRIAGE: THE REV. G. E. OWEN AND MISS DOROTHY ALEXANDER.—On Saturday, the 29th ulto., at the Parish Church, West Derby, Liverpool, the Rev. George Vale Owen officiated at the marriage ceremony of his son, the Rev. George Eustace Owen, of Hornsey, London, and Miss Dorothy Alexander, described as one of West Derby's finest church workers. Mr. Vale Owen's family were warmly received, and although it is nearly three years since he left All Hallows, Orford, many of his old parishioners travelled to Liverpool to attend the service as a token of affection for their old Vicar and his family. The choir was in attendance and Mr. Vale Owen was assisted by the new Rector of West Derby, the Rev. J. P. N. Potter and the Rev. C. T. Allwork, Mr. Hudson being at the organ. The church was crowded with visitors from far and near and the local Girl Guides and Boy Scouts formed a guard of honour. The reception was held in the Parish Hall, where the arrival of the happy couple was heralded by the music of pipes. The honeymoon is being spent in Devonshire. All Mr. Vale Owen's many friends will unite with us in wishing the wedded pair every happiness in their new career.

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ALLEN SIMS.—Thank you for your letter. There seems to be no doubt that some misleading messages are actually sent by mischievous agencies on the other side. We have often made this clear in the past. Next time you write please add your address.

CECIL A. LE MESURIER (Victoria, B.C.)—Thank you very much for your letter and the cutting.

OBITUARY.—MR. W. F. SMITH.—We regret to record the decease of Mr. W. F. Smith, who passed away on the 29th ulto: at his residence, 21, Queens Road, Hendon. Mr. Smith, who had been in failing health for many months before his transition, was an old and ardent worker in the Spiritualistic movement. His was a familiar face at meetings and services all over London, and until sickness overtook him his hearty presence and inspiring counsel were an influence for good wherever he went. The sympathies of all who knew him are with his widow, Mrs. Smith, the well-known medium, and his sisters, Mrs. Edwards (of whose illness we regret to hear), and Miss F. E. Smith, of Reading.

PSYCHIC GIFTS.—It cannot be too often insisted upon, that the mere possession of psychic gifts and powers is not always a sign of grace, any more than it is a mark of inferiority or untrustworthiness. Both assertions are constantly made, for the gifts may be used for material or spiritual ends at will. There has been wisdom, therefore, in the instinct which has made some of the Christian Churches turn away from saintly intervention, and miracle-working relics, though perhaps the wisdom has not always been fully conscious of its whole application. The constitution which enables a human being to hear voices or see visions, or the force which is enabled to work miracles through a relic, is not necessarily religious. Worship, too, is apt to be confounded with gratitude for favours received, and to lead further to a beggar's attitude instead of a disciple's. The misuse of a power is often confused with the power itself.—From "The Faculty of Communion," by the Hon. Mrs. ALFRED LYTLETON, D.B.E.

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