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Light:

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Edited by DAVID GOW

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No. 2567. VOL. L.

[Registered as SATURDAY, MARCH 22, 1930. a Newspaper.]

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NOTES BY THE WAY.

SCIENCE AND THE MYSTIC.

In his brilliant book *Jesting Pilate* (Chatto) Mr. Huxley remarks on those persons

who spend their whole lives sterilising and hermetically sealing their universe, so as to prevent any germ of godhead from entering and breeding dangerously within it. They demand that the cosmos shall be bacteriologically pure. No life; hygiene, but at all costs not a god.

Mr. Huxley does not regard this prejudice as any more worthy of respect than its opposite; indeed, he ascribes the value to life of religious mysticism. It is notable that what is called Practical Mysticism arose out of a desire to keep the middle way as between the mystical and the materialistic extremes. Still, there is something to be said for the scientific method which is clear of theological considerations. As Professor Eddington said in his Swarthmore Lecture:

It is not irreligion but a tidiness of mind which rebels against the idea of permeating scientific research with a religious implication.

That attitude is not necessarily a mark of prejudice in the scientist, although in some instances there may be a bias against religion—and not naturally, seeing how far Theology in the past has strayed from right reason and shrunk from intellectual analysis. Those who know they hold a truth are never afraid of scrutiny, however hostile. They are content that it shall be pounded and pulverised, knowing that if it is the truth it will survive the severest ordeals.

TRUTH AND THE TRICKSTER.

We are told that Sir Isaac Newton was so irritated by the opposition he had to face in connection with his discoveries, as set out in his *Principia*, that he nearly decided to publish nothing more. He said that "a man must either resolve to put out nothing new or become a slave to defend it." Had he lived to-day, in this age of Press stunts and sensationalism, he might have become more sophisticated. He would have become acquainted with a large class of scribes and orators who are quite indifferent to discovering the truth about any disputed question so long as they can make capital out of it. Thus they can do in a little cheap advertisement by opposing the

subject, or if there are any famous persons connected with it, they can "draw" these into answering silly objections, and so work up a profitable Press sensation. They have usually a shrewd acquaintance with human nature. They know that if they print some distortion or travesty of what some great man has written on Spiritualism he will often be induced, for his credit's sake, to write an article in reply, and so there is a prize to be gained, which is sometimes too easily captured. It takes a good deal of experience to see through the shifts and subterfuges which surround this question of publicity and propaganda, and to realise that the humbugs are many and the genuine seekers for the truth are relatively few. After all if a thing is true it can defend itself, and if it is not true then any defence of it must, in the end, prove to be futile.

NO STANDING STILL.

Those who have followed the story of Religion and Science will know that each of them has been fascinated with the idea of discovering something that should represent the final thing—the last explanation of everything. Science, being much younger and more intellectually alert, quickly discovered that there was always something more to discover beyond each of its finalities, and accordingly moved on. To-day, with its electrical theory of matter, it has reached a stage which has carried it far beyond all its old lines and limits. But it will not stay there. It realises that there is an infinity of discovery before it. Religion, or rather Theology, did not learn its lesson, but became "stuck in the mud" of old tradition and belief, holding on to the idea of a "faith once delivered", a final truth. But the march of intellect has been too much for it, and to-day it is being fairly exploded out of its ancient strongholds and driven from one stage to another. This is not a Universe in which anybody or anything can stand still for very long. It is a case of "get on or get out" with all of us. Our discoveries of a new world of life, a spirit world and spirit-communication should represent for us a new beginning, and not the end of anything which went before them. The New Revelation is only the forerunner of some newer Revelations still, for those who keep their minds open and their souls alert.

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Mr. R. A. Bush, 8, Mostyn Road, Merton Park, S.W.19, will gladly acknowledge in LIGHT further donations to this Testimonial, which it is hoped will receive the generous support of all friends.

SPIRITUALISM ON THE NORTH PACIFIC COAST.

By JAZON

To travel half-way round the world, and then, while in a foreign port, and not known to a single soul, to receive the same messages, and experience the same phenomena as at home, surely brings confirmation of spiritual truths in the most convincing manner.

Calling at San Francisco a few weeks ago for a very brief stay, and wishing to get into touch with the Spiritual movement in the town as soon as possible, I called on the founder of "The Band of Pure Spiritualism" whose advertisement I had seen in the *American Occult Review*. The stars evidently were favourable for me that night, and my face (if not my fortune) found favour, with the good lady, who offered to vouch for me, and obtained entry for me into a private materialising circle being held that night.

The Rev. J. J. Dickson the Medium, a quiet-spoken, normal type of man, was unfortunately very deaf, only carrying on conversation by the aid of an electric appliance, with some difficulty. There were about twenty-five people present, sitting in rows diagonally across the room, facing one corner where hung a couple of black curtains. The curtains being hitched up, it was seen that the "cabinet" was made up of the bare walls and a small hard chair.

Without any palaver beyond the request not to whisper or fidget, the lights were switched out, and the Medium, dropping the curtains, took his seat. Only two or three verses of a hymn were sung, and there in front of the curtains, as though she had come through, without disturbing them, stood the first spirit-form. One can but liken it to a phosphorescent body, perfectly outlined, but with the striking addition that the form announced herself, giving her Christian and surname in a clear voice. She was recognised and greeted by one of the sitters, and held a brief conversation; recounted evidential incidents of the day, and then, with messages of love, vanished.

A couple of minutes later a second form appeared, gave her names in a distinctive voice, greeted and conversed with another sitter for a minute or so, and then, with words of farewell and love, vanished. Five or six forms followed each other in quick succession, all giving their names, and being recognised; then the power seemed to weaken. The singing of another hymn evidently helped power and harmony, and after a few minutes another form appeared.

The room was not in absolute darkness, and it was possible to see the outline of the other sitters, and also the Medium's wife sitting outside the cabinet. But the phosphorescent-like outline of the spirit-forms stood out in perfect outline and great beauty, reminding one of the description of the Transfiguration: "His face shone—and His raiment was white as the light".

To one Spirit a sitter remarked "That is a beautiful veil you have on to-night; will you show it to us, please?" and immediately the arms were lifted horizontally. A stupid little detail then impressed itself indelibly on my mind. This was no less than the perfect "hang" of that shawl-like veil. It must have been about six to eight feet long, and three wide, but draped over the head, and held out at each arm's length; the lower corners took up the perfect angle that they would have taken normally. This angel-form then lightly tripped across the room as

daintily as any professional dancer, and certainly more fairylike.

At one time two angel-forms appeared together one on each side of the cabinet. (The term "angel-forms" seems the most appropriate, and the only one that adequately describes them. One of their favourite hymns in that circle was "Working for the Angels", and one felt it was good to be there—with the angels.)

Perhaps the most spectacular scene of all was the entrance of the guide of one of the gentlemen present. (He was a hard-headed business man according to his own words, who on his first introduction to this circle, had threatened to show with a flash-light what a lot of silly dupes they all were. But like many clever men, he had changed his opinion as a result of encountering a new and convincing experience.) A ball of light, resembling the moon in colour, and about the size of a child's balloon appeared high up near the ceiling. This slowly zig-zagged to the floor, and appeared there as a circle of light, about fifteen inches in diameter. Then slowly from that circle rose the angel-form, and when fully materialised (a matter of a few seconds) greeted her relative with "Well how was that"? From the exclamations of the others around me I knew that I was not the only one who was filled with wonder and admiration.

One form that hardly fitted in with the usual conception of angelic, was that of a North-American Indian. His huge bulk, great breadth of shoulders and his height, more than six feet, would have completely baffled any attempt of the Medium to impersonate. His head-dress of feathers was perfectly outlined, much to his pleasure, as his great concern while sweeping his hand up through them, was, "Can you see my feathers"? in just the deep full voice one would expect from such a man.

About twenty-five to thirty spirit forms manifested during the sitting, giving their names in a distinctive voice. Each one had some message of love and cheer to some member of the circle.

Only one entity who faintly gave the name of "Montgomery" failed to obtain recognition. The sitting was closed by one of Mr. Dickson's own guide "Juanita" materialising, and giving a brief address in a very clear voice and sweet manner. Another guide, "Minnie", who seemed to have had charge of the marshalling of the spirit forms, had kept up a running fire of comment from behind the curtains in a high-pitched voice.

Some beautiful slate drawings of Red Indian face were on view and Mrs. Buettner (whom I had first met) greatly prized a perfect picture of "Juanita". I was assured that a sitter could take his own slates treat them as he liked with sandpaper or pumice stone, place a piece of coloured chalk between the slates, and that holding them with the Medium for a couple of minutes sufficed to produce these drawings.

AT VANCOUVER, DECEMBER 15TH, 1929.

The Sunday paper for this day contained about half a column of advertisements of services at various Spiritualist Churches and halls in the town. In the morning I visited one that promised a talk on the "Astral trail" followed by a healing circle. The severe weather, and snow-covered ground were no doubt responsible for the vacant chairs in the hall. But though quiet sincere effort was there, one felt

at something more was wanted to fill that hall. In the afternoon a "Symposium" was advertised in another hall, and here again I found but a handful of people. After a short address by the leader, he listened for other opinions from the people. It was therefore interesting to see several young men address the gathering and thus in conquering shyness preparing themselves for larger platform work. For the evening meeting, the people were invited to come half-an-hour early to practise some hymns. I too arrived half-an-hour early and just managed to procure a seat, so it is evident that there is some enthusiasm for Spiritualist truth in far-away Vancouver.

Dr. Angus the pastor gave a few introductory remarks on the theme of his sermon-lecture on Reincarnation, and lapsed into silence for two or three minutes. Suddenly his whole face changed, and the features were of an entirely different and older man, and a slower deeper voice greeted the congregation with "Good evening, friends".

For half an hour we listened to a trance-address. Many words of wisdom from "the Other side" were spoken, and among them were some high thoughts of Love. "Love is the Supreme Power that envelopes all—God is Love. Here on earth we have the nearest approach to it in the pure love of man and woman, and all the beautiful garden of love that that means. Then from that glorious love a child is born, and yet the cruel thought has held sway for so long, and by so many religious bodies, that the Babe is born in Sin."

A few minutes' pause after the Spirit control had terminated the address, and Dr. Angus was normal again, and descending from platform to the centre aisle, reeled off at lightning speed a score of spirit descriptions to people right and left.

To his invitation for questions I asked "What can you tell me of my Guides?" and it brought forth, "They are telling me that you are putting all that they are giving you up on the shelf, and marking me. But you will get your materialisation". It is impossible to tell here the amount of confirmation to me there was in that message, as a lot of private incidents are involved. Suffice it to say that though I have now experienced a great deal of Spiritualist work, this is my first attempt to publish any of it. Also another Medium in Los Angeles had said she considered I should in the future take up the work with a materialising medium. Unknown to me at the time, 4,000 miles away in England, a relative was promised materialising power in addition to the "Direct Voice" that was then developing.

It was pleasing to see and feel the earnest spirit of that packed congregation. The following week they were to move to a larger hall, until the 150,000 dollar church that they are planning to build, could be ready for their services. But one felt that with such enthusiasm they would not have to wait long for the funds necessary.

AT SEATTLE, WASHINGTON, DECEMBER 17TH, 1929.

While in this port I attended a public message meeting, the only point of public interest being the presence of eight youths from the Phillipine Islands. The Medium had never read for Filipinos before, and as these youths could speak but very little English, having come to the States for their education, I was hoping that they would receive some evidence of truth. Evidently in their own islands there is much psychic power, though it is crude and not understood; hence these youths, but recently arrived to take up secular studies, were also seeking the Westerners' knowledge of psychic matters.

It was very gratifying to watch the eyes of wonder, as the Medium described the stabbing of one of their friends away in the Phillipines, and how the mother of another one had died from an injury to the head. Both these statements were apparently true, and though to anyone used to dealing with good Mediums there was nothing outstanding in these

descriptions, yet they spoke volumes to these youths thousands of miles from home, and in a land of strangers.

I was given some very evidential messages and advice, but the matter was of too delicate and private a nature to explain in public the details that meant so much to me.

AT SAN FRANCISCO, DECEMBER 27TH, 1929.

On the return journey I was able to attend a public week-night meeting held by Rev. J. Dickson for "Direct Voice" messages. This meeting was held in a public building, and several score of people were present. After a short service, the lights were lowered, and Mr. Dickson took his seat in one corner and drew a pair of curtains to form the "cabinet".

A few minutes' singing, and the first voice was heard. About twenty different voices spoke during the evening, each quite distinctive, but varying considerably in power.

One of the most charming incidents of the evening was due to the presence of a child of about four years of age. During the first part of the service she was, childlike, very restless. But after the lights were switched out she was quiet until half-way through the seance. Then a voice came that was immediately greeted by the child, so there in that faint red light, was a child talking with an unseen entity, telling of its play that day, and the "seeing" of the owner of the voice near her, indicating a child's clairvoyance. Another little girl of about nine was sitting next to me, and she also greeted one of the voices. In fact her recognition and greeting were given so promptly, that it quite startled me.

One voice called in vain for recognition: "John Smith", but no one replied, though it was pointed out by one of the members that it was the name of the spirit, and not calling for a John Smith. Now I had advised one of the warrant-officers of the ship to attend the meeting, as he had read up a little, but had not experienced any phenomena, or public meetings, so together with a fellow officer he attended.

To my inquiries the next morning, and after a few minutes' conversation, he said, "I am wondering about that name John Smith given last night. My biggest chum at school, and in the war days was called John Smith, but he was killed in the war!"

He realised now what a pity it was he had not overcome his shyness and spoken up.

IN LOS ANGELES.

In Los Angeles the great centre of the cinemas and the attendant "stars", one finds much Spiritualism. The First Spiritualist Temple is a large and imposing building, and there are numbers of other churches with every shade of belief, advertising their services in the week-end papers.

There is an association in California to which many of the churches are affiliated, and a large summer camp is also run, but one cannot but think that a "Survival League" is wanted out there also, and more of union, not necessarily uniformity, to present a stronger front to the forces of materialism.

["Jazon" is an officer of the Mercantile Marine and we are greatly indebted to him for so interesting a narrative.—ED.]

WE regret to hear that Mrs. Annie Boddington is very ill. Her busy public life latterly prevented attendance at the L.S.A., of which she and her husband have been members for many years. But in the days when the Alliance met at St. James's Hall, and at the Society of Arts, she was a welcome speaker on Spiritualist platforms. The Societies at Clapham and Battersea are the direct outcome of her work, and many others owe their existence to her selfless labours for Spiritualism.

"I AND MY FATHER ARE ONE."

A MEDITATION.

ONE—the very sound of the word has a wholesome and satisfying ring, while its significance is equally full and convincing. It carries a sense of completeness, rest, and unison—a merging and a mingling such as poets sing. Such unison and rest we experience only too seldom here, and then never save in a state of love. But we get our glimpses and sometimes in the quiet with the beloved the barriers seem to melt away and the two "dividualities" merge into one individuality, with a sense of "one-ness" which it is impossible to describe. It is as if the river lock-gates open and the two waters on either side merge and become one water, henceforth indivisible.

The word implies a state of being, self-contained and all containing, wherein lie hidden all the secrets and all the potentialities of existence. This is the primal state of the Unmanifest, as when the unborn life lies in the womb, being, but not yet come into ex-istence, and having within it in latency all that it shall ever become. So this simple "being", this essential unity and "one-ness" is *in the beginning—God*.

But the state of "being", quiet, all-powerful and passive, is only one aspect of a duality; from the one—two, and from the passive—the active. From the unit-life within the womb is the coming forth into the separateness of duality and of ex-istence—from the "being" to the "doing". So the Deity out-breathed into manifestation, and this breath of life, this inspiration went forth from the tenuous realms of Perfection into the denser regions of imperfection, forgetting its "trailing clouds of glory" as the prison bars of materiality began to close about. This was the involution of spirit into matter, the out-breathing of the Divine, the manifestation of the Deity.

But presently the out-breathing reaches its full limit and the in-breathing commences—after the *systole* the *diastole*, after the involution the evolution, after the forgetting the recognition once again, which we in our poor wisdom call learning. Never can we rid our bodies of what is termed "residual" air, and breathe out as we may we must again in-breathe; so also we can never rid ourselves of our innate divinity, nor forbear to return whence we came, for all spirit is a unity.

The evolutionary climb of all life back to God who gave it is of man, as of all the manifestations of life, his history, his story, and his destiny. As all matter is mutually attractive, so also there is the gravitational pull of spirit for spirit; and the pull of the Infinite Spirit for the fractional spark of spirit in potent in material form is incessant and undeniable. This is the driving-force of life, and the evolutionary pulse is not so much an urge as an attraction. It compels life to reach out, to strive, to stretch itself, to grow in seeking after the unknown God. In response to this Divine purpose the powers of matter yield and grant a growing complexity of form through which spirit can more and more manifest and develop. The whole idea seems epitomised in the words—"We love Him *because* He first loved us". Such love as may be within our breast echoes in sympathy and unison to the call of the infinite Love.

So our path must lead us into an ever-growing recognition of the essential unity of life, an approach to Being through doing. In separateness—considered as separateness and not manifestation, considered as "I, not the spirit", instead of "Not I, but the spirit"—in such separateness lies that denial of the law of evolution which alone is sin, and truly the wages of sin is death. Therein, too, lies unhappiness, distress, and disillusion, as witnesses to the wrong direction of our footsteps.

In proportion as we are able to realise the greatness of this thought—"I and the Father are One"

and to make it the theme of our life, so do we begin to quicken our homeward march. We begin to centre perhaps more in the quiet "being" and less in the feverish "doing", and yet strange to say we accomplish more. We find that in proportion as we drop the barriers of self, so does the greater life circulate within us and we begin to recognise that one-ness and then to commence the climb towards that far-off goal of Perfection. We are as the Prodigal Son returning from a distant land to the home from which we once set out; we, too, have been involved in many material difficulties, but we have to some extent evolved from them and are now upon the homeward way. When we reach that "heaven, which is our home", it may be after countless aeons, we perhaps shall realise to the full the meaning and content of that thought which we now so dimly apprehend—"and my Father are ONE!"

H. ERNEST HUNT.

BELL-SIGNALS FROM THE UNSEEN

The following case is put forward by M. A. Rutot, Président du Conseil de Recherches Métaphysiques, of Belgium, in a leaflet, dated February 1st last, issued as a supplement to the Council's *Bulletin*. In brief the account is as follows. A workman of Brabant (his initials are given as L. V. d. M.) lost his fifteen-year-old son, Henri, towards the end of July, 1929. Grieving at his loss, Monsieur V. d. M. approached M. Rutot, last December, to discover whether he could obtain consolation in the area of psychic inquiry. Says M. Rutot:

I counselled M. V. d. M. to try the ouija, as being the simplest and most practical method of obtaining manifestations of a mental order.

This advice was followed.

Conversations of great family interest were held, and continued up to December 15th, when M. V. d. M. asked his son if he could not suggest a more direct method of communication. The latter responded, "I will try".

The next day, conversation having been continued, the entity known as Henri outlined a scheme for a preliminary signal, by means of an ordinary electric bell, worked by a simple but highly original mechanism, which could be set in action by the communicating intelligence at will.

The father took note of the details given, and after discussing a plan of the apparatus with his son, set about constructing the instrument, which he completed on December 22nd last. At three o'clock on that day the ringing apparatus was installed near the ouija board, and a trial carried out. There were failures at first, but "precise corrections having been indicated and executed", the ringing was obtained in circumstances that caused the bereaved parents profound emotion. A conventional code of signals was agreed on: one ring signified "yes", two rings "no", and three rings indicated that the unseen communicator was "calling up".

M. Rutot adds:

Since then, every day, communications, provoked by the entity, have been received, and the warning apparatus, which is easily portable, having been brought several times to the headquarters of the Conseil de Recherches Métaphysiques de Belgique, has functioned, before witnesses, in an entirely satisfactory manner.

It is also intimated by M. Rutot that attempts are being made, in collaboration with "Henri" to combine this apparatus with a telephonic system.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents)

THE B.B.C. AND SPIRITUALISM.

Sir.—Some time ago I offered to broadcast for the B.C.C. on the subject of Survival, and to do this without fee. I have just received a reply declining my offer and saying:

Spiritualism has been considered by our Central Religious Advisory Committee as unsuitable for broadcast treatment.

Evidently the "Central Religious Advisory Committee" stop the way. It would be interesting to know who are on this Committee.—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage,
Otley, Yorks.

"A PROBLEM OF RE-EMBODIMENT."

Sir.—Mr. E. Harvey's question (LIGHT, March 1930) as to the effect of heredity on character, raises an interesting problem which bears closely on the matter of personal responsibility, for if our nature consisted solely of inherited qualities we should have some justification for wishing to be free from the burden imposed by our long line of forebears.

For myself I do not believe in re-incarnation, but the conclusions to which I have come seem to me to provide an explanation of the problem of heredity, whether we live in one earth body or many, and are as follows:

There is no relationship between spirits, in our meaning of the word, save that all are "related" to God, and so to one another.

Each spirit manifests while on earth in a material body which inherits certain characteristics from its ancestors, but throughout life the spirit is also building up a soul or etheric body through which to manifest in the stage of life immediately following bodily death.

The nature and characteristics of *this* body are dependent upon the individual's *own* efforts.

But environment and upbringing play their part as well, and since no one, while in the earth stage, is totally impervious to outside influence, the mental, intellectual and spiritual growth will be likely to develop to some extent on the lines fostered by environment, parental authority, etc. We may rest assured however that we shall be "judged" in the light of these circumstances.

The innermost, spiritual part of man, being nearest the Divine, will be the least affected, and the growth achieved by the spirit and worked out amid the struggles and difficulties of the earthly surroundings, is its own for ever, and, increasing with the passing years, will become strong enough to master the apparent disadvantages and benefit by the training wrested from them.

Then, too, we are told that the spirit is sent to the surroundings best fitted for its development, so that though heredity may place obstacles in the path which will retard spiritual growth for a time, the fight against these will win for the spirit in the end a greater strength than it could have acquired in more congenial circumstances which allowed the fighting faculties to lie dormant.

Of course, as regards eternal progress, the etheric body we are now evolving is but one of a series of bodies having an ever increasing degree of spirituality—and this process, it seems to me, offers a more progressive form of training and development than many returns to an earthly body.

I put these ideas forward in the hope that they may help to solve the problem of the "rightness" of heredity in its effect on our lives and characters, to which Mr. Harvey refers, but doubtless others can bring further light to bear on the question.—Yours, etc.,

MARJORIE MARRIAN.

Orford, 13, Northumberland Road,
North Harrow, Middlesex.

"PSYCHIC RESEARCH IN THE NEW TESTAMENT."

Sir.—The conclusion reached by Dr. Ellis Powell that the body of Jesus was dematerialised is borne out by the Stainton Moses script in the Library of the L.S.A., with which Dr. Powell was, doubtless, familiar. Here we read that "the three archangels who governed the life removed the body". What method would they employ but dematerialisation?—Yours, etc.,

COMPILER OF "MORE SPIRIT TEACHINGS".

A PSYCHIC LINK.

Sir.—Mrs. John Menzies referred in LIGHT (8th inst.) to a photograph of her husband, and to the remark of a Medium's control at a seance: "If you had brought it with you your husband thinks he could have materialised his hand." Mrs. Menzies asks: "Why? . . . Have love and thought generated power round the little case?"

Whilst in a psychometrical sense it is a fact that articles do retain something of the influence of their owner and of their immediate associations—yet I am inclined to think that the reason why Mrs. Menzies' husband might have gained from the photograph additional power to manifest himself is because such an article is a love-link between her husband and herself, and, as such, would open up an avenue of communication along which would travel life forces that could be directly acted upon by spirit people. The article, in fact, would act as a psychic channel or focussing point.—Yours, etc.,

LEIGH HUNT.

THE PSYCHIC CONGRESS IN ATHENS.

The fourth International Psychical Research Congress will be held at Athens from April 21st to 26th next, under the presidency of Dr. Med. A. Tanagra, who is president of the Greek Society for Psychical Research. The President of Honour will be Professor Hans Driesch of Leipzig. Addresses will be given in one of four languages—English, French, German and Italian. The international organisation responsible for the congress embraces the psychic research societies of some twenty-four nations, including Turkey, Russia, Tcheco-Slovakia, India, and Iceland, as well as the United States and the principal European countries. Sir Oliver Lodge is a member of the international committee. Arrangements are being made for the comfort and entertainment of the visitors, and reductions in fares are offered by the Greek State Railways, and also by the shipping companies, on presentation of an identity card which will be sent by the Treasurer of the Greek S.P.R. on receipt of a registration fee of 20 francs. Excursions to Olympus, Cnossos, Delphi, Mount Athos, and other places of historical interest are being arranged during and after the congress. Visitors requiring hotel accommodation are directed to apply to M. Kosmopoulos, Président des Hôteliers Hellènes, Rue de Stade 24, Athens; all other information can be obtained from the Treasurer, Greek S.P.R., 53 rue Aristotelous, Athens. Previous Congresses have been held in Copenhagen, Warsaw and Paris.

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SIR ARTHUR CONAN DOYLE AND THE S. P. R.

When the air is electrically overcharged, relief usually comes in the shape of a thunderstorm.

As many of us are aware, Sir Arthur Conan Doyle recently sent out to the members of the Society for Psychical Research a copy of a letter he had addressed to the Chairman of the Council of that body. It was based upon a review of the book by Mrs. Kelley Hack dealing with the Millesimo sittings. That review, which appeared in the *Journal* of the S.P.R., was certainly not marked by good taste. It reflected on the honour of some people of high reputation. "Misrepresentations and insulting innuendoes", and "gratuitous offensiveness" are some of the expressions which Sir Arthur employs concerning it. He points to the critic's suggested explanations of the phenomena obtained at the castle of the Italian nobleman, in the presence of Signor Bozzano and others as "the limit of puerile perversity." He then launches into a general indictment of the methods of the S.P.R. as being characterised by a policy of "obtuse negation", and announces his resignation from the Society, finding that his only recourse after thirty-six years of patience is to offer "a public protest against the essentially unscientific and biassed work of a Society which has for a whole generation produced no constructive work of any kind," confining "its energies to the misrepresentation and hindrance of those who have really worked at the most important problem ever presented to mankind."

There is much more in the same vein, giving vigorous expression to the feelings undoubtedly entertained by many Spiritualists towards the methods of the Society.

In a reply issued by the Society and signed by Sir Lawrence Jones, the President, and Mrs. E. M. Sidgwick and Mr. W. H. Salter, the Hon. Secretaries, it is pointed out that the Society has always numbered amongst its members people "whose views on Spiritualism ranged from complete acceptance to total denial." It cites the Piper sittings, the Naples sittings with Eusapia Palladino, the Schneider seances, etc., as examples of constructive work which rebut the accusation of complete sterility on the part of the Society. It denies the existence of any anti-Spiritualistic bias, an accusation which is described as being as unfounded as the contrary theory (which the writers of the reply have heard expressed), that in

recent years the Society has become "uncritically Spiritualistic."

It is needless to go into all the questions involved. We confine ourselves to the main issues, meantime observing:

(1) That Sir Arthur's circular was based on a review appearing in a privately circulated journal.

(2) That complaints of inaccuracy are made on both sides and examples given.

(3) That the situation is rendered the more complicated by a kind of cross-section, that is to say, Sir Arthur's criticism is condemned by people prominent in Spiritualism and approved by certain psychical researchers who are dissatisfied with the methods of the S.P.R.

We deplore the quarrel and yet cannot help feeling that it will be beneficial in the long run. It should lead to a better understanding on both sides, by a disclosure of the grievances of each. It is the fact, as we have long known, that prominent members of the S.P.R. are as fully convinced of human survival and its implications as the most devout Spiritualist. On the other hand, there are distinguished Spiritualists who are as critical and careful in their investigations as the most scientific Psychical Researchers. There are dogmatists and extremists in both camps, and needlessly provocative remarks are liable to act, as in this instance, as a spark to much combustible material. Perhaps it is as well that such material should be consumed in a "flare-up" like that which we are now witnessing!

Extremists are necessary in every movement or it could not advance. The pioneers must always proceed in front of the main body. If they lead in wrong directions the fault must be corrected later. The more conservative minds are equally necessary to prevent a too rapid advance. But crystallisation and stagnation are to be avoided at all costs. When such conditions set in, something is sure to happen to shake their victims out of a comfortable complacency. There are uncritical Spiritualists; there are also obtuse and supercilious Psychical Researchers. None know that better than those experienced in the ways of both. Doubtless the extremes tend to balance each other in the long run, and if that process of adjustment can only be carried out by contention and acrimony, we may, while regretting the fact, see that it is something quite inevitable in our present stage of development. We have yet to find the "more excellent way"—resistance without recrimination, conciliation without a weak surrender of principle.

VALE.

Weep not, Beloved, when I am no more;
 Say I was tired, and longed to take my rest.
 I have not wandered far beyond that door
 Which men call Death who think that life is best
 In sense-bewildered bodies of the clay,
 That makes the false seem real, the darkness, day.

But close beside you—as you count the space
 Which, while on earth, still kept us separate,
 Though soul to soul might smile as face to face,
 And lip on lip we held Love's sweet debate—
 Still shall I make your heart my paradise,
 And tend its flowers of fragrant memories.

Ne'er can you fail, but I shall feel your pain;
 Never rejoice, but I the happier be;
 So in your grief remember I remain
 Unseen within our spirits' unity.
 Then, though your heart may ache, your lips shall
 smile,
 And be my witness in the world awhile.

M. B. B.

SIDELIGHTS.

Writing in the Western Mail of March 4th a correspondent, Doris Spencer, of Penrhiwfer Road, Penygraig, says, "I have attended Spiritualist meetings for the last ten years and . . . on no occasion have the manifestations taken place in a darkened room."

* * * * *

Referring to Sir Oliver Lodge's book The Reality of a Spiritual World, Canon R. J. Campbell, D.D., says, in the Hanley Evening Sentinel of March 1st, "Let all bereaved and sorrowing mourners take note of the fact that on scientific grounds alone we are here being told that there is no death and that love will outlast the visible universe."

* * * * *

How a destitute Belgian family was assisted, as a result of a dream, is told in the Sunday Express of March 2nd. Nicholas Termeulen, a boat-caulker of Blankenberghe had been long out of employment and his family were in direst poverty. Termeulen states that in a dream his dead mother appeared, saying, "Nicholas, go to Antwerp to-morrow. Wait on the quay between three and four in the afternoon."

* * * * *

Termeulen told this dream to his wife, and also to some neighbours who were sufficiently impressed to advance a little money for the fare to Antwerp. He took the journey, and waited on the quayside for an hour and a half. Then the African mail steamer came alongside, and out of the boat stepped Termeulen's cousin, who was arriving from the Congo where he had spent seven years. On learning of his kinsman's financial distress, this cousin gave Termeulen £18.

* * * * *

Air-Commodore Samson, the famous airman, tells in the Sunday Sun of March 2nd, of his frequent premonitions, most of which (as told recently in LIGHT) have been concerned with flying disasters—the premonition being followed by fatal flying crashes. The Commodore remarks: "too often in the past that eerie feeling has come to tell me that very soon one of my friends must die. . . . Personally, I begin to believe in premonition—I have grim reason to—and even the fact of writing these occurrences oppresses me in the strangest manner. It is as though we, for there are many who receive these warnings, are somehow set apart from our fellows by reason of this inexplicable power."

* * * * *

Professor Charles Richet gives in Revue Méta-psychique (Jan.-Feb.) two cases of premonition as recounted by his friend M. O. Houdaille, a bachelor and man-of-letters aged seventy-one, who lives at Mirecourt, attended by an old and devoted servant named Rose. Says the writer, "On Saturday, Nov. 30th, 1929, at five minutes past ten [in the morning], Octave rose from his bed and, still undressed, went and sat at his desk. Before he was seated, suddenly a large picture hanging from the wall, detached itself and fell noisily to the ground; but it did not fall straight down; it fell in a large curve in such a manner as to drop at the feet of Octave, so near that he said to himself, 'There are forces hostile to me that wish me harm;' but the fall did him no damage. From many points of view this fall was rather strange; for in its descent the frame remained upright . . . furthermore, although made of plaster and consequently very fragile, it was not broken."

The old servant Rose, hearing the noise from an adjacent room ran in, startled, and seeing the cause she remarked "That's a sign of death," adding that she hoped nothing had happened to her master's great friend, M. Richet. It was at this very day and hour that, unknown to M. Houdaille and Rose, Professor Richet's daughter, Adèle Le Ber, who died on November 26th, was being interred in Normandy, in strict privacy.

* * * * *

The second premonition is given in M. Houdaille's own words: "On the 15th of December, 1929, in the morning, Rose, whom I had heard through the wall of my room crying out during the night, said to me: 'I am very upset by the vision I had last night. I distinctly saw Madame R. Houdaille, dead . . . She was escaping from her coffin, and Monsieur Octave was persuing her with a revolver,'" adding that the revolver went off and killed another person. It was learned later that on that same night Madame Robert Houdaille, sister-in-law of Octave, had died. Neither Octave nor Rose knew she was ill. Professor Richet remarks, "This monition of death is quite precise; as always happens in these veridical dreams there is a mixture of true facts and unbelievable fancies (the revolver, the getting out of the coffin, etc.). Notwithstanding this, Rose saw Mme. Robert Houdaille dead at the moment when she was dying."

* * * * *

Nearly a column of the Observer of March 2nd is devoted to the activities of a "miraculous healer", Valetin Zeileis of Gallsbach, Upper Austria. He is described as "pleasant to look upon, corpulent, bearded and blue-eyed," and it is stated that hundreds of thousands of persons believe that they have benefited by his treatment, which is certainly unorthodox. We are told of Zeileis that "Provided with a magic wand, or phosphorescent rod containing twelve milligrams of radium and a little helium, he awaits his patients, fifty at a time, in a spacious hall hung with black, and provided with lighting effects any stage manager might envy. After payment of three Austrian shillings at a box-office, men and women are segregated. Stripped to the waist, the patients pass before him while he gazes deep into their eyes and passes the wand rapidly over their bodies. A snap, a spark, or a deeper glow of the wand marks the spot of the disease. Lights, blue, violet, and white, appear in the hall."

* * * * *

Zeileis appears to have met with immense popularity, and it is reported that rooms in Gallsbach hotels and boarding-houses are booked up months ahead by would-be patients. Strong criticism on the part of one of the leading Berlin specialists in internal diseases, Professor Paul Lazarus, has provoked a libel action which will shortly be tried in the German courts. Zeileis is said to have been in comfortable circumstances before he undertook these mass treatments, and is not actuated by desire for gain. Professor Lazarus succeeded in obtaining admittance to the healer's clinic in the guise of a patient, and was "both enraged and delighted to hear that he was himself suffering from consumption, an affliction of the gall bladder, and one or two minor complaints. It is easy, he argues, to cure where no disease exists."

* * * * *

On the other hand, it is stated on behalf of Zeileis that "those few who are neither his friends nor his enemies to-day declare him to be a born healer and unconscious hypnotist."

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE PATH OF SPIRIT.

BY ALICE E. WHITE.

"The Path", a term, usually associated with Lao-Tzu, is a translation of the Chinese word Tao, and means progressive intelligence or spiritual consciousness. If analysed it is found to be made up of four characters representing the eye, the head, the self and "flame" or "influence" descending from above.* The whole thus indicates that by the use of the reason upon that which is seen with the eye, we bring the self into contact with this flame or influence, and so gradually unfold our spiritual faculties until we reach spiritual consciousness—*Tao*.

It refers to the spiritual world, and yet, paradoxically, we can only acquire this consciousness by contact with the material world, because it is only by contact that we learn. The base of our ladder must be on the ground, but its apex should be in the heavens; so by ascending and descending we give out that which we receive in accordance with the law of inflow and efflux.

There are many paths by which we can attain this spiritual consciousness ("All paths that men do take are mine"), but one of the most important of the present day is Christian Spiritualism, because it deals mainly with facts as opposed to theories. The present-day generation is not content with theories and hypotheses. It wants to know why and how; and because Spiritualism is able to demonstrate one of the greatest facts in this world (if not the greatest) that there is no such thing as death, and explain its attendant "mysteries", it is not surprising that the Movement is growing by leaps and bounds; and we look forward to a great advance in the coming year. Churches and Meeting Halls are springing up all over the country and the people are filled with enthusiasm to learn.

Herein lies the danger. How shall they proceed? The majority have had evidence sufficiently convincing to show them that the veil between this world and the next is a thin one. They have crossed the bridge of psychic phenomena and are standing on the opposite shore amazed at the overwhelming possibilities before them. They realise, for the first time, something of the Fatherhood of God, their own inherent greatness, and the majesty of the spirit world, and from the depth of their being comes the longing to reconcile all this with life here and now; and this is just the moment when they need the help of those more advanced to put them on the right path.

Some there are, alas, for whom the bare knowledge of survival is enough; but let them beware that they do not erect the same barriers around Spiritualism that the Orthodox Church has erected around Christianity—so that much of the spirit cannot emerge.

Barriers are the very antithesis of true Spiritualism; its message is a *continual* development and unfoldment. Psychic phenomena are very necessary headlights for some people, but they are not the vehicle itself.

It is the idealists who are needed to elevate the Movement; people who will show by the lives they live that they have found something which the world cannot give—or take away—and are prepared to make almost any sacrifice for it. They know they have witnessed manifestations of truth which will revolutionize popular opinion, replace wretchedness by joy, give hope where there is at present misery, and set men's feet back on the road to God. What a glorious work! These are the people who are treading the path, but because it is a strait and narrow way few there be that find it. Yet it is the only path that leads to life—life as we believe it to be. Many will try the side-paths, of which

there are so many, because man loves the mysterious, and their very danger lies in their attractiveness; but if we would have spiritual consciousness, we must concentrate on the things of the Spirit and develop our own character because character is the *sine qua non* of spiritual consciousness.

Now the question arises, are there any signposts to help us? How do we know when we are on the right path? The signposts have been the same from time immemorial. They point the way through the Slough of Despond, where many doubts and apprehensions will arise in our souls, to conflicts with Giant Despair, up the Hill Difficulty and even down to the Valley of Humiliation.

And yet this path is sweet, very sweet, and it is only the weak elements in our human nature that hinder us from advancing with whole-hearted surrender.

There is no other way; no easy way. Abstruse knowledge of Theology, Cosmology or Theosophy will not give us the same result—neither will the library nor even the seance room. All these are a tremendous help, but we must *do it ourselves, for ourselves by ourselves*. Spiritual consciousness comes from within as we evolve. There is no greater truth under the sun than this; and as we get to realise that we have the help and guidance of our teachers and loved ones in the world of spirit, ever eager to help us onward and upward our hearts are filled with determination and courage to tread this difficult path with their help and inspiration so that we may become channels through which the power of the Holy Spirit shall come, to fire men's hearts and lift them above the sordid materialism of the world to better and brighter things. Thus shall we establish again that link which the world is seeking between God and His Children here and that vast multitude which all through the ages has passed into the world of spirit.

THE VISION OF SHELLEY AND BLAKE.

Blake and his message as mystic and prophet have taken a conspicuous place in the thought of the time. And Shelley likewise is receiving more attention than ever before, not so much perhaps as a poet but as a reformer. Both were men of vision and imagination, expressing ideas which to-day are only beginning to be appreciated, for the truths they taught were in advance of their time. In a little book *The God of Shelley and Blake* just published by Mr. John Watkins (cloth 2s., paper 1s.) the author, Dr. J. H. Clarke, points out how much each of these men of genius did to give us a new conception of Deity. He traces the influence of both in the modern revolt against the Old Testament theology, and refers to Shelley's statement that the God taught by Jesus Christ unites all the attributes of the gods of classical mythology and "is the interfused and over-ruling Spirit of all the Energy and Wisdom included within the circle of existing things." He quotes the closing quatrain of Blake's "Auguries of Innocence:"

"God appears and God is Light,
To those poor Souls who dwell in Night,
But does a Human Form display
To those who dwell in Realms of Day."

Dr. Clarke interprets these lines as meaning that those who live in the Daylight of Eternity can see God in their interior life, in their friends and foes and in all things, but those who are in the Night of material ideas perceive only a dazzling light. Assuredly to-day we have a larger vision of life and a nobler conception of Deity than ever before, and for this we are indebted in a high degree to the writings of Shelley and Blake.

* *Tao Teh King*

THE MEMORY OF F. W. H. MYERS.

RAYS AND REFLECTIONS.

SIR OLIVER LODGE'S TRIBUTE.

Under the title *Conviction of Survival*, Sir Oliver Lodge has published a booklet* containing two of his addresses to the Society of Psychical Research, the one delivered by him in connection with the F. W. H. Myers Memorial Lectures in 1929 (the first of the series) and the one given after the death of Myers in January 1901.

Both are worthy tributes to the memory of a fine scholar and thinker who was amongst the pioneers of what may yet be a great science as well as a great philosophy of life.

We have already published a summary of the first lecture but this did little more than convey some idea of the material which Sir Oliver embodied in his discourse, for he made it the occasion of a short historical survey of events in the 'eighties of last century. This includes an account of his first meeting with and his impressions of Myers, with whom he afterwards associated on terms of warm friendship. The book is full of interest not only because of its masterly portrayal of Myers as he lived, but in virtue also of the range of ideas and shrewd observations on Psychical Research and its problems.

Here, for instance, is a thought very apposite to the present moment when some are becoming restless over the slow progress the subject is making—scientifically, at least, for on the popular side, in the form of Spiritualism, it is advancing everywhere :

We need not be impatient : there may be good reason for the delay. It has often been found that results are better and more stable when they arrive at their proper time. Each generation can but do its bit and wait in faith for the fuller revelation which in due time will surely come.

Many will find keen interest in Sir Oliver's more detailed account of his communications with Myers through the mediumship of Mrs. Osborne Leonard, for so much that is suggestive or instructive was received in connection with mediumship and spirit communication as well as the larger scientific aspects of the subject. We may note especially Myers's rather startling statement that life—animation—is really a slowing down of a more rapid process in the ether : "Energy, animation, all are so much more rapid at their source or near their source than at the point of contact where they produce their manifestations in matter, or where they act on matter."

That sounds almost revolutionary as in contradiction of current ideas of what animation really means. Let the student think it out and he will probably see how well based is the assertion. Volatility, effervescence are an elementary stage—they mark the beginning of a process which later becomes calm and stabilised.

It must be a gratifying reflection to all who revere the memory of Myers that he had no dread of death : "his clear and happy faith was the outcome entirely of his scientific researches." His years of struggle and effort led him at last to "a confidence as absolute and supreme as is to be found in the holiest martyr or saint." But we do not forget that he was a poet. He had vision, and his vision was confirmed by an intellect of a high order. Many will find in Sir Oliver's remarks on Myers' complete assurance of immortality not the least inspiring part of the great message of his life and work.

D. G.

You may search for and find the stars with a telescope, but the principles which they embody and symbolise require another instrument for their revealing.

—JOHN HENRY CLARKE, M.D.

* Methuen & Co., Ltd., 2s.

Some recent mention of child Mediums—of whom the fewer the better—reminds me of a youth who, some thirty years ago, electrified the public by his power as an orator. The Press gave him some amount of attention and eventually he spoke as a trance-orator for some of the Spiritualistic societies. I went to hear him; he was marvellously fluent but his discourses were in the nature of oratorical fireworks—there was much glitter and very little substance. After a short meteoric career he returned to his original obscurity, not a little to the general relief.

* * * * *

An American trade paper remarks that those people who think there is not room enough for every human being to live after death overlook the fact that some souls are so small you could get a good many of them on the head of a pin! That is one way of looking at it. On the other hand, I remember that the theologians of the Middle Ages sometimes disputed on the question as to how many angels could stand on the point of a needle! In that case, of course, the theologians were trying to express some perception of the difference between material space and that which represents it in the spiritual world.

* * * * *

A South African correspondent calls attention to a remark of Lord Balfour when many years ago he discussed psychical phenomena with a group of friends. I think we have given it before, but in any case it is worth repeating. Mr. Balfour (as he then was) deprecated the sceptical attitude of one of the party and remarked, "There is nothing in political life as I know it which can be compared to the profound interest and significance of psychical research." This was uttered probably after the time when Mr. Gladstone declared it to be the most important subject in the world.

* * * * *

In a recent article in the *Sunday Express* Mr. James Douglas says he can foresee the day when, by means of the wireless telephone, "mothers in England will talk to their sons in the Dominions and the Crown Colonies". In a poem written thirty years ago and entitled "Midnight 1900" Stephen Phillips delivered a remarkable set of prophecies. He foresaw wireless and its wonders as to-day we know them. He said that people would not only talk to each other but see each other while divided by thousands of miles of distance, and further he predicted that "the delusion of death" should pass—"the delusion of mounded earth, the apparent withdrawal."

* * * * *

I have sometimes heard it argued that the reason why popular newspapers do not resort to intelligent Spiritualists for opinions on Spiritualism is that the Spiritualist would be biassed. It seems a queer kind of reasoning because the same objection would apply to the specialists in every subject. Even if it were astrology or palmistry it would seem that the astrologer or palmist would know more about his particular pursuit than any outsider—even if it were the traditional "eminent Harley Street practitioner", who used to be a kind of final court of appeal on psychic matters. Of course, it is not common-sense to go to (say) a popular novelist for an opinion on some subject in which he has had no experience. But it does seem, sometimes, as though common-sense was amongst the most uncommon things in life.

* * * * *

In the course of an article on our subject a writer in a Lancashire daily remarks that "Spiritualism is a remarkable phenomena." It certainly are!

D. G.

MORE QUESTIONS AND ANSWERS.

In the report of the Answers to Questions given by Mr. EVAN POWELL at the meeting of the London Spiritualist Alliance on Thursday, February 27th, it was mentioned that some questions were not dealt with. We therefore give on our own account brief replies to these.

QUESTION: When *apports* consist of mounted gems, how are they obtained?

ANSWER: It has been frequently stated that *apports* (which are rarely of any intrinsic value) are never abstracted from anybody's personal possessions, unless in exceptional cases where the owner is willing that the article shall be taken for the purpose. Odds and ends of "portable property" lie scattered about the waste places of the earth, and such articles, as well as natural objects, such as minerals and plants, are used for these phenomenal demonstrations.

QUESTION: Can you tell us anything of the conditions of awakening on the other side?

ANSWER: The conditions vary. Usually the person after passing through the death-change awakens as from a sleep to find himself in the new country. At first he may suppose he is dreaming, but soon he becomes aware of the reality. The ignorant and spiritually-dormant may remain in a torpid condition for a very long time. With those who are spiritually vigorous and alert the sleep-condition may be very brief and they soon shake off the lower elements of the earth-association.

QUESTION: Do our spirits leave our bodies at night during sleep and mingle with friends in the spirit world?

ANSWER: This question was practically answered by Mr. Evan Powell's guide at the meeting when, replying to another question, he gave it as his view that what really happens is not the temporary quit-tance of the body by the soul or spirit, but a condition of heightened or extended consciousness.

QUESTION: How can it be known that the Medium is not self-hypnotised?

ANSWER: This question also was answered by implication when Mr. Powell's guide dealt with the method by which he controls his Medium. Generally the proof would lie in the change of personality, and the evidence frequently given that the controlling spirit has an individuality apart from and independent of the Medium. Such evidence has often been obtained.

QUESTION: Why do spirits, through Mediums, sometimes give unsound advice and particulars which are found to be inaccurate?

ANSWER: It is quite natural. Spirits are human beings of various grades of intelligence. The wisest are not infallible, as they often point out to us. Then there are bad conditions to be considered, in which spirit communicators (when they are *actually* and not *apparently* present) are heavily handicapped.

QUESTION: How do spirits have enough physical strength to produce knocks and other manifestations of a physical kind?

ANSWER: The mental contact spirits can gain with this material world is through the agency of those who live in it. They can utilise the electro-magnetic forces at their disposal by the agency of their will, in co-operation with human beings who supply the nexus to the cosmic electrical and magnetic forces. But there is still much to be learned on this point.

QUESTION: Do spirit people at times influence people here quite unconsciously?

ANSWER: Undoubtedly. Even in this world we exert an influence on each other, more frequently when we are ourselves unaware of it than when we are deliberately attempting to do so.

QUESTION: Is it necessary for all the members of a direct voice circle to be in harmony with each other?

ANSWER: It is eminently desirable, but the ideal condition of harmony is rarely attained. Mental discords injuriously affect, but are not always strong enough to inhibit manifestations altogether. This applies to circles generally.

QUESTION: Does it not seem that consciousness is dependent on the physical brain, and, this being so, how can consciousness survive after physical death?

ANSWER: It might seem so, but things are not always what they seem. The physical brain is the organ of human consciousness so far as it is related to matter. It has been abundantly proved that the human consciousness can function independently of the physical or material machinery.

QUESTION: Does the use of wireless on our plane affect the spirits?

ANSWER: There is no reason to suppose so. Spirits are only conscious of the affairs of earth—whether wireless transmissions or other matters—when they place themselves in some degree of relationship with this world.

QUESTION: In what way was Jesus occupied between the ages of 12 and 27? Did he travel to Egypt?

ANSWER: This was one of the questions not put to Mr. Evan Powell's guide, and there is no reason to suppose that he would have any special knowledge on the point. The subject is one that is dealt with in certain books but the authenticity of the information given is open to doubt, the accounts being so contradictory.

QUESTION: Will the end of the world come in 1936 as prophesied in some quarters?

ANSWER: The path of man is strewn with falsified prophecies that the end of all things would occur at various given periods during the last two thousand years. Science says that the earth may last millions of years, humanity being only in its infancy. This is a more rational view than that taken by prophecy-mongers and fanatical alarmists.

"Healing Force." By Dr. H. Thoden van Velzen, D.D. Trans. O. G. Thoden van Velzen. (Published by the author at Bilthoven, Holland, in English, French, German and Dutch.)

A thirty-page booklet in paper covers, original in mode of expression, materialistically scientific in method, very positive. This *brochure* cannot justly be read by the common skimming procedure; but the serious reader is handicapped by the author's practice of reference to others of his productions—viz., *A System of Religious Materialism, Origin of Animal Bodies, Science of the Soul.*

A. R.

"Strength of the Spirit." By Leonora Eyles. (Con- stable. 7s. 6d. net).

It must be difficult to write a psychic novel. If one approaches the task with the earnest desire to present a true picture of the inner psychic realities there is the risk of striking, perhaps unconsciously, a propagandist note. And propaganda is usually fatal to big sales. If, however, the novelist uses the psychic theme as a dramatic ingredient, along with other customary literary material—love, murder, divorce, etc.—the serious psychic researcher and Spiritualist may complain that the subject has been misrepresented. In *Strength of the Spirit* (an awkward title!) Mrs. Eyles tells an arresting story of a woman journalist who is sent by her editor (a Spiritualist) to report a seance at the home of an Egyptologist, at which some rather unattractive phenomena take place. She gleans from fellow-investigators much information, and misinformation, concerning the next stage of life, and later on is involved in a struggle between her employer and a revengeful spirit. The authoress, who has clearly more than a superficial knowledge of psychic matters, writes with convincing skill, and although it may be objected that her presentation of the supernatural is, in parts, more violent than veracious, nevertheless, it will be admitted that Mrs. Eyles possesses the gift of telling a story.

H. A.

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MEMBERS' MEETINGS.

Wednesday, March 26th, at 8.15 p.m. MAJOR C. H. MOWBRAY, Hon. Research Officer. "The Physical Phenomena of Psychic Science" (with Lantern Slides).

Evening Course Lectures.

Tuesday, March 25th, at 8.15 p.m. ... REV. GEORGE COLE "The Distinctive Features of Spiritualism as a Religion."

Syllabus on Application.

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SOCIETY MEETINGS.

Cricklewood.—Ashford Hall, 41 Ashford Road.—March 23rd. 6.30. Miss M. Moreton. March 26th, 3 and 8, Mrs. William Edwards. Croydon.—The New Gallery, Katharine Street.—March 23rd. 6.30. Rev. G. Cole. March 26th. 7.45. Rev. George Cole. Brixton.—London Psychical Educational Centre, 17, Ashmere Grove.—Postal Correspondence Courses, as syllabus.

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