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No. 67. VOL. 6.

APRIL, 1919.

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SUMMARY.

From the Preface.

"When I first began to study the theories of reincarnation and karma, as taught by Theosophists, I was very much attracted by them.

"I thought that if they were facts of nature everybody in the world would have justice at least done to them.

"But, after a time, I found that in their application to my own life they had a deteriorating, materializing effect upon my soul: that I tried to conquer every wrong impulse of nature and temper, to overcome every obstacle and difficulty, and to patiently bear every sorrow and disappointment, not in order to do right so much as to obtain reward either in this life or in other incarnations to follow.

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THE INTERNATIONAL PSYCHIC GAZETTE.

No. 67. VOL. 6.

APRIL, 1919.

PRICE SIXPENCE NET.

Our Outlook Tower.

SIR ARTHUR CONAN DOYLE'S CAMPAIGN FOR SPIRITUALISM.

THE famous creator of "Sherlock Holmes" is proving himself a valiant and efficient champion of the Spiritualist cause. The sceptical pundits of the secularistic newspapers are paying him great attention. Day by day we see new evidences of his influence in the form of articles, interviews, and discussions, and Spiritualism is being talked about by The Man in The Street as perhaps never before. Sir Arthur, accompanied by Lady Conan Doyle, has been touring among the perfervid population of South Wales and has been stirring them to high enthusiasm. At the Cory Hall, Cardiff, 1,200 people listened to him eagerly, and punctuated his address with rounds of vigorous applause. Another 1,200 clamoured for admission but had to go away for want of room. At Merthyr Tydfil crowds attended his afternoon meeting in the Theatre Royal and his evening meeting in the Drill Hall, and are still talking about them. At Newport 1,500 people, presided over by the Vicar of Maindee, gave him a hearty welcome and an attentive hearing. At Swansea the Albert Hall was packed by 2,500 persons, who were so deeply impressed by Sir Arthur's address that "one could have heard a pin drop." He was accompanied at some of his meetings by Mr. Ernest W. Oaten, the energetic President of the Spiritualists National Union, and the new editor of the *Two Worlds*, from whose report we have culled these particulars. Mr. Oaten writes that Sir Arthur's "tall athletic figure has impressed his audiences wherever he has journeyed. Without the slightest attempt at classical oratory he has won the hearts of the multitude, conveying always the impression of a plain honest man with a plain honest story to tell. His sincerity and candour have won all hearts. His wonderful power of logical deduction has successfully elucidated the things which matter from amongst the mass of its sartorial equipment. His occasional flashes of subtle wit have contrasted well with the note of certitude characterising his chief findings, whilst perfect argument and incontrovertible logic have carried conviction to thousands of his hearers, as he has boldly proclaimed that death is no calamity to him who dies." Sir Arthur will shortly visit Liverpool, Newcastle, and Darlington; then he will cross the Borders and set the heather on fire at Edinburgh and Glasgow. As will be seen from an advertisement on page 111 of this issue he is to be the leading speaker at a great "National Memorial Service for the Fallen in the War," to be held under the auspices of the Spiritualists National Union, in the Royal Albert Hall, London, on Sunday evening, April 27. This event is already being anticipated with lively interest and is likely to prove a heart-stirring occasion. We learn that hundreds of letters have already been received from all parts of the country, from persons coming to town specially for the service, requesting that tickets and rooms should be reserved for them. (Mr. Alfred Clegg, the

honorary organist for the occasion, asks us to announce that there will be a preliminary practice of the hymns at the Albert Hall on Tuesday, April 22, at 2 p.m., to which he hopes Spiritualists and other friends with good voices will come in goodly numbers.)

On Monday, March 24, Sir Arthur received at his home at Crowborough representatives of the *Mail*, *Express*, *Chronicle*, *Sketch*, and *Evening Standard*, who went to investigate "the box of evidence" he has collected, which he is convinced gives clear testimony of a future existence and the possibility of communication with the spirit world. He produced the testimonies of 26 bereaved parents to whom he had recommended a medium he refers to as Mrs. B. There had only been two failures to get in touch with the "dead" relatives. The correspondents give perfectly respectful accounts of their interview with Sir Arthur, and these make exceedingly convincing reading. We cull the following from the *Daily Mail*:—

"In his own case Sir Arthur said, most intimate family affairs were related by the medium, who could not possibly have any previous knowledge of the things she told. His son, who died on service, had been a sceptic on spiritualism and had declared that his father was being bamboozled. "It was the only difference between us," said Sir Arthur. "But communicating from the other side, my boy expressed his regret at not having trusted his father's judgment. In speaking he used endearing terms and favourite slang expressions known only to the family circle."

Both Sir Arthur and Lady Doyle were completely convinced that they had actually communicated with the dead boy.

Relating the case of his brother-in-law, a doctor who was killed at Mons, Sir Arthur said that not only did the medium give his name and accurate personal description, but also she said he could be identified by a gold coin. "Th is gold coin," said Sir Arthur, "was a Spade guinea I gave to him for a joke after a medical consultation, and nobody but myself knew of the incident."

The "*Express*" says:—

"Most of the letters were from mothers who had lost their sons in the war, and each gave testimony to a newly found conviction that her boy was happy. Several of the writers declared that they had obtained descriptions of the manner of the boy's passing over, others were convinced of the re-union of brothers who had died at different times."

But we need not quote more to show that the good work of comforting a mourning world by demonstrating the continuity of life, and the possibility of intercommunication between the physical and the spiritual spheres of life, goes steadily on, and that its beneficence is being successfully brought within the ken of personal experience to daily increasing numbers by the splendid self-sacrificing efforts of Sir Arthur.

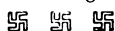
J. L.



A SPIRITUALIST WEDDING.—The *Brighton Herald* reports that a wedding conducted according to the methods of the Brighton Spiritualist Brotherhood was celebrated on March 18. The bride was Miss Lilian Rose, daughter of Mr. J. J. Goodwin, leader of the Brotherhood; the bridegroom was Mr. W. S. Willmer, of the Royal Navy. After the due performance of the civil ceremony, the religious part of the ceremony was conducted by Mr. Goodwin himself, who addressed the young couple with feeling and dignity, uniting their hands with words of much emotion. Mrs. Neville and Mrs. Marriott spoke "under control" and passed on to the young couple the benediction of the spirit world.

MEMORIAL SERVICE FOR J. J. MORSE.

According to arrangements, Mr. J. J. Morse, the editor of the *Two Worlds*, and the remarkably responsive medium through whom brilliant trance addresses were delivered for well-nigh fifty years, was to have occupied the platform of the Marylebone Spiritualist Association at Steinway Hall, London, on Sunday evening, March 2, Owing to his sudden transition on February 19, a memorial service in his honour was held instead. There was a large attendance including many personal friends of Mr. Morse. Mr. R. J. Cooper, the venerable president of the association said—“Dear friends, with what different feelings do we come here to night from what we expected. To the majority of us our dear Brother Morse was known for many years. I have known him for thirty years and he has ever been a good personal friend of mine all that time. In looking back over his long career as a medium and an editor, I wish to testify to the fact that he carried through the inestimable work he set himself to do without any faltering or deviation at all. His idea was to give forth to us the beautiful lofty ideas of Spiritualism as he was instructed by the spirit-world and helped by his spirit guides, and those of you who have had the privilege of hearing him will bear me out that he has fought for Spiritualism pure and simple, and that he was never happier than when he was delivering his message to the people. I do trust everyone of you will try to partake of his spirit. We owe him a great debt of gratitude for the assistance he has given to this society. His house in Osnaburgh Street was open to us whenever we wanted a room for a meeting or a seance; he always gave us every help he could; and that continued until he took up his editorial work in the north of England. He travelled in many countries—in Europe, Asia, Africa, and America—and wherever he went people flocked to hear him and to give him welcome. I should like on your behalf to send to Miss Morse, a message of loving sympathy. We can all realise the loneliness she must feel in the loss of her dear father's bodily presence, and I feel sure she will be pleased to have a message of sincerest sympathy from this meeting held in honour of her father, and to know that we wish her every blessing and every support she can derive from the spirit-world in her present time of trouble and trial.” At Mr. Cooper's request the whole audience stood up to endorse his proposal. Other affectionate tributes were paid to Mr. Morse by Mrs. Wesley Adams, Miss Estelle Stead, and Mr. Leigh Hunt.



A GOVERNMENT OFFICIAL'S EXPERIENCES.

AT a musical evening we recently attended, Mr. C. R., a gentleman holding an official position in the Local Government Board, gave us the following account of his first seance, when one of his experiences seemed to rule out any possibility of its having been due to telepathic information received from his own mind. He said—

“The first Spiritualistic seance my sister and I ever attended was at a friend's flat, when Mr. J. J. Vango was the medium. We had not sat long when my mother was described as being present. She had already “passed over” four years, and Mr. Vango's description was perfect. Her features, style of dress, and deportment, could not be mistaken for those of anybody else. She controlled the medium and spoke in a voice that unmistakably showed my mother's inflexions and mannerisms. Far from our meeting with our departed mother being a sore trial, it was a pleasure. My mother spoke to my sister of an onyx locket set with pearls she used to wear, and also referred to other jewellery which was at that time in the bank. She remarked how pleased she was with our new flat, which she said would be better for both of us from the point of view of health—and that has proved true.

“At the same interview Mr. Vango described a man in khaki who called himself ‘Robert Johnson.’ At the moment I could not recall anyone of that name, but about an hour later I remembered a Robert Johnson I had known in Australia, and told Mr. Vango so. I said I did not know of him as being in khaki, as I had not heard of or from him for about four years. I was writing shortly afterwards to mutual friends in Australia and asked them about Robert Johnson. I received a letter from these friends which crossed mine. They informed me that Robert Johnson had joined the army and had been killed in France about a year ago. Robert Johnson had promised me long ago that should he ever come to the old country he should come and stay with me. I never expected him to be dead, and that was why I did not think of him at once in such circumstances. We have followed the subject up since, and whenever we have an opportunity of sitting with Mr. Vango we always seize it, and derive great pleasure and comfort therefrom.

THE PURPOSE OF EVOLUTION.

By H. H. Langelaan.

THE purpose of Evolution is seldom dealt with because our knowledge of the subject is so limited. God and man are one in essence, but with mankind the difficulty experienced is to see ourselves as we are, a whole, and not as separate parts. He who can best enable us to realise ourselves in this way is the Mystic, the Poet, or the Seer. The powers of the Materialistic Scientist are used to analyse, to determine, our separate parts. The Spiritualist, on the contrary, builds us up synthetically into one vast whole, of which the Deity is the centre, and the nearer we get to that Centre the more perfect we become. The purpose of Evolution is to carry us towards that Centre of Perfection, twirling us, whirling us, apparently to our limited senses, “hither, thither, willy-nilly.”

Occasionally, one in the struggling masses catches a glimpse of the Vast Design, and when he communicates to others what has been revealed to him, few there are who have the power to understand; but as in time All become drawn nearer to The Centre, so their powers of comprehension will be further developed, and they in their turn will be enabled to realise the Self within, that magnetic Pointer which, notwithstanding the osculation of the evolutionary process, returns again and again in the direction of the Centre. Until that Inner Self is quickened, or awakened, we drift and are battered about exactly as the Persian poet describes,

“Into this Universe, and why not knowing,

Nor whence, like water willy-nilly flowing:

And out of it, as wind along the waste,

I know not whither, willy-nilly blowing.”

This verse exactly describes the state of mankind in general, which may also be likened to a ship at sea without a hand at the tiller.



SOME ITEMS IN THE SPIRITUALISTIC CREED.

Spiritualism teaches:

That death is not a cessation of life, but a mere change of condition.

That man is a responsible being, and as he sows on earth so he will reap in the life to come.

That man is a spiritual being now, even while encased in flesh.

That those who have passed on are conscious—not asleep, and their personal identity is maintained.

That communication between the living and the dead has been scientifically proved.

That there is a Light (divine life) that lighteth every man that cometh into the world.

That as a flower gradually unfolds in beauty so the soul of man continues to unfold and develop after earth-life in the spheres beyond.

That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.

Spiritualism is a science, a religion, and a philosophy which casts a light on the whole realm of nature.

It brings to the surface man's latent spiritual gifts, such as inspiration, clairvoyance, clairaudience, psychometry and healing power.

It destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.

It acknowledges God as the Universal Spirit in whom men and all other created things live and move and have their being.



A SPIRITUALIST FUNERAL.—A lady correspondent writes—“I was attending a funeral this afternoon of one of our oldest members of the Portsmouth Temple. It was a beautiful service, *very fully attended*. We all carried white flowers which we cast into the grave on the coffin—so different from sprinkling earth. Mr. Blake, President of the Southern Union, conducted the service.”—Truly Spiritualists have a gospel which dispels the gloom of death! But what does our correspondent mean by writing in italics the words “*very fully attended*”? We remember hearing the Rev. Dr. Parker say from his pulpit—“I have been asked how many persons the City Temple holds. How can I tell? for there is ever with us a multitude of the heavenly host.” The living consciousness of the nearness of their departed is a rod and staff of comfort to those left behind.



THE HUSK FUND shows up rather poorly this month with only one subscription for 2/6 from J. S. B. Further donations will be gratefully received by Mrs. Duffus, Penniwells, Elstree, Herts.

A Visit to My Mother in Spirit-land.

By GLADYS OSBORNE LEONARD.

The following interesting story was told to the Editor at "Feda's Bungalow," after tea, in an interview which lasted only twenty minutes before he had to leave to catch a train. It was taken down in shorthand, and is here given just as Mrs. Leonard narrated it.

TWELVE years ago, at 2 o'clock in the morning of the 19th of December my mother passed over to the spirit-world. As the anniversary approached last December I had been thinking about her, and wishing I could go to see her in the spirit, as she had very seldom communicated with me. On the night of the 18th I did not say anything to my husband or to anyone, but I thought—I shall go out to-night and meet my mother. I did not concentrate on it, but I kept quietly repeating it.

After going to bed, I did not feel sleepy; but I felt calm, and by and by I became conscious that I was getting out of my body in some way, and felt that I was going on a journey. Though I had been thinking of going to my mother, when I came to that stage of it I did not remember that I was going to her. I just thought in a vague kind of way—What am I doing this for? where am I going? I cannot say I remember the journey between going out of my body to wherever I found myself, but I do remember having the sense or idea of travelling.

Suddenly I found myself in the hall of a house. Through a door a little way open I heard some people talking in a room. I still did not remember what I came for. However, I pushed open the door and went in. There were about a dozen persons present, and my mother was sitting at the far end of the room talking to a stranger. Directly I saw her I remembered that I had wished to come to see her, and I also remembered, what I had not remembered when in my body, that I had been there before—just as one remembers in a dream that she has been in the same place before. In my normal thoughts I had expected that I would be very much excited, and would rush to meet my mother, but when we actually met I was conscious that I had been seeing her quite a good deal, and that there was no necessity to rush or get excited. I went over and sat down beside her, and we talked to each other as if we had only been separated for a day or two.

I thought of several things I wanted to tell my mother but I felt I did not want to do so in front of all the people. I kept hoping they would go, and I said to her—"Do you think you can get rid of these people soon?" She replied, in a sort of careless amiable way she had, "Oh yes; I expect they will be going soon." So I waited; there was a great deal of talk; and the people were split up into little groups talking. I noticed they were dressed just as they would be on the earth-plane. My mother was arrayed quite fashionably. The furniture seemed just the same as here, and there was a piano. My mother always wanted a piano in whatever rooms she happened to be occupying, not that she was fond of playing herself, but she used to like to have other people come in and play.

I waited for some time and one or two people went out, leaving still a goodly company. I thought—Dear me, I looked forward to coming here, and there are so many things I wanted to speak to her about! I wondered why ever she did not get rid of them, and then it struck me that on the earth-plane she had always been the same.

She had surrounded herself with a great many people. I tell you this to show that people do not alter much. Even people she did not care about, or was not particularly interested in, if they could play or sing or talk brilliantly she would always ask them to come round. My brother and I were bored by it. Even when I had been from home for some weeks, and had come back and had much to tell her, she would have a dozen people in the house, just as I found now.

Eventually I said, "Mother, these people don't seem like going; will you make some excuse and say you want to go for a walk with me?" She said she would, and in some way or other she excused herself, and we went out together. By that time I was fully aware of my having wanted to go over to her, and I took notice of everything I saw. I noticed that the house had a garden with trees and flowers, and when we had walked through this on to the street we seemed to be on the outskirts of a village or small town. I hoped she would go out into the country, where we should be quiet, and we turned up a road apparently leading to the country. When we had gone a little way she said, "Let us go this way," and I soon found we had been making a sort of semi-circle back into the town! I thought, it's no good, if she wants to go one way she will go that way; she has manoeuvred it; but never mind so long as we are walking about together.

I started to tell her about something I was very much interested in at the time, and wanted her to know about, but I had not spoken twenty words when she hailed somebody across the road. The lady came over and spoke to us. I think my mother made some sort of introduction, but I was not interested in who she was. The lady turned and walked with us, and in a few minutes somebody else met us. And so it went on, until a little group of friends had gathered around and talked about all sorts of social things.

By that time, I began to notice our surroundings for I was bored by the conversation. We had come to a sort of bridge where they all stood talking. I nudged mother and said, "Let us go back; perhaps the other people will have gone, and we can talk." She said, "All right, dear, in a minute," just as she would have done here, and she started talking again, making no definite move to return. I got very tired, for it seemed to be going on interminably.

By this time it seemed as if two or three hours had passed, and I felt as if something were telling me to get back to my body, so I said to mother, "I shall have to go back now; I am so disappointed, as there were many personal and private things I wanted to talk about." She said, "These people are sure to go; stay a little longer." I said "I have been waiting such a long time now; shall I come over again?" She replied, "Yes." I said, "Shall I try to-morrow night?" She answered, "No, not to-morrow night; I have to work with some friends," and she told me some particulars as to the friends she was going to see. I said, "Very well, I will not make a definite appointment, but I shall come when I can."

She said, "Yes, but you don't seem to understand that we have already discussed all the things in your mind; cannot you remember?" I said, "No; I should have thought I would

remember while in my spirit-body all the things I did and talked about when I was before in my spirit-body, even if I did not remember them when in the physical body." She replied, "Oh, but you are limited by the fact that you have come over deliberately."

I could not understand that, and she explained, as near as I remember it, that I had brought a little of the consciousness of my physical body, which mingled with and limited the consciousness of my spirit-body, and she told me if I came over without deliberately trying to everything would be clearer and I would remember what happened much more completely. She said I must not "will" myself over, and she reminded me that nearly all psychical experiences on the earth-plane came better and clearer when people were not asking for them or arranging for them. At sittings the things most clear and convincing, which came most easily, were those things people had not tried to get at all. She gave me some reasons for this, but these I could not remember when I returned. The suggestion was that I limited my spiritual self by trying to control it through my physical self.

So I just kissed her and left her, when she turned to her friends and began to talk with the same animation as before. To me she seemed not the least bit different from what she was here, excepting that she looked a little younger, slighter in build, and very much happier. In every other way my mother seemed identically the same.

I came back to my body again with a sense of having travelled through space, but without knowing how or where. I remembered immediately, however, what I had gone for, and I put out my hands for the matches, struck a light, and looked at my watch hanging on the rail of the bed. It was exactly 2 a.m., and I had gone to bed about 11 p.m. It was exactly at 2 a.m. on this very date that my mother had passed away twelve years before. Whether there was any significance in my coming back to physical consciousness at exactly that time I do not know, but I recalled at once that exactly at that very minute twelve years before I had been suddenly awakened out of sleep and saw my mother right above my bed looking down at me. Then again I had struck a light and looked at my watch, and saw that it was just about a minute past two o'clock! I did not know she had passed over then, but next morning I received a telegram saying that she had died at 2 a.m.

I have sometimes tried since to go to my mother again, but have never succeeded. She was just the same to me as she had been while on the earth-plane. She retained the same strong idiosyncrasy about having lots of visitors my brother and I used to tease her about. She was bright and popular, and even a few nights before she died—when she was practically dying—she gave a party, and insisted on getting out of bed and coming downstairs to the drawing-room. My visit to her in Spirit-land showed me she was just the same old mother!

The Directivity of Life.

By THE REV. PROF. G. HENSLOW, M.A., F.L.S., &c.

AS the word "Psychic" comes from the Greek *Psyche*, i.e., Life, the subject of this paper will be presumably acceptable to the readers of the *Gazette*. Many will probably see the word "Directivity" for the first time. The history of it is as follows.

When the late eminent chemist, Sir A. H. Church, was Professor of Chemistry, and I lectured on Botany at the Agricultural College of Cirencester in 1870, he was talking about the possibility of his making, in the laboratory, what were called "organic products," as being only known to exist in living plants or animals. He said—"If I can so 'direct' the inorganic elements, e.g., carbon, oxygen, hydrogen, etc., so as to combine together and to form by a series of processes ultimately making, say madder or indigo as well as sugar, etc., out of the crude elements, what is it in the living plants or animals which does precisely the same thing, from the same elements derived from the soil and air? This capability of making the same results within the plant as in the laboratory must imply the existence of a 'Directivity' in Life itself."

Directivity, of course, implies a "Director;" so Sir Oliver Lodge, in one of his books, speaks of Life as a "Director of forces," since the elements cannot come together and thus combine to make the organic products, without forces of some kind compelling them to unite in their right proportions.

It is not only the "products," as those mentioned, to which directivity applies, but the whole construction of a great variety of materials, of which an entire body is composed, both of animals and plants. In animals which have brains, life is able to add a *consciousness of doing things*, so there are two kinds of directivity, the conscious, and the unconscious, or "automatic." Thus a pianist, when first beginning to learn, has to keep looking at his fingers to make them fall on the right notes, but a musician can play a piece by hear, and 'he fingers fall on the right notes automatically. Indeed a person has been known to play the piano, being asleep at the time! Conscious directivity in this case preceded

automatic directivity. In our ordinary selves both are constantly present.

Let us see how the latter plays a most important part in our own growth from babyhood to the adult stage. We all know that we eat to live; but living implies growth, and our bodies consist of such substances as flesh, fat, bones, teeth, nails, hair, etc., and in addition, blood. It is this last which supplies all the materials (excepting oxygen from the air) necessary for growth. But blood is made from food with at least, water. The food goes through a variety of chemical processes, with the aid of such things as secretions from various "glands," reminding one of Prof. Church's "synthetic" processes in making madder. The result is blood, known as "arterial," and of a bright red colour.

The circulation of the blood may be compared to a train starting from a stationary engine, instead of taking it with it. The arterial blood is driven by the engine from the heart, all over the body; and as a train deposits parcels "directed" to various stations; so the blood deposits—but *without* the necessity of stopping; lime, wherever bones are being formed; flinty matter in the nails, teeth, and hair; carbon, hydrogen and oxygen whose fats are required; but with the addition of nitrogen, to form flesh. The salt we take with our dinner finds itself in the tears, but *not* in the mouth, etc.

As a train returns back with "returned empties," so the blood returns of a blue colour for it has lost *oxygen*, which must be restored. So Nature directs it to go to the lungs before entering the engine-house. In the lungs we see a natural air-pump always at work and automatically. the blood catches up a supply of oxygen, then again pursues its course; and so on from birth to old age, till the machine is worn out.

(To be continued).



A SPIRITUALIST CIRCLE is about to be formed in Durham, a resident having kindly offered the use of a room for the purpose.

A London Vicar's Brave Avowal.

THE REV. F. FIELDING-OULD, M.A., Vicar of Christ Church, Albany Street, Regent's Park, N.W., was the principal speaker at a public meeting held on March 10th by the Battersea Spiritualist Church, at the Aeolian Hall, New Bond Street, W. Mr. Tom Tyrrell, who has been described by Mr. J. Arthur Hill as "a first-magnitude star in the clairvoyant world" gave minute descriptions of spirit-people he saw accompanying members of the audience, in some cases with their names and addresses, and a fairly good proportion of these were recognised by their friends.

Mr. FIELDING-OULD said—"Spiritualism is a thing of immense importance; you cannot exaggerate its importance. It speaks of the things of man's eternal destiny and welfare, and answers many of those questions which have worried men from the beginning of the world. It is not a new thing, but in old days it was ruthlessly suppressed by the State, because it was thought dangerous, and by the Church, because it was thought impious; but in these days, when there is much greater independence of thought and much more freedom of initiative, people are able to investigate the subject for themselves without being very much harried from without. The war has come as a great stimulant to its study. Many people who did not care about the other world, who shut their eyes to it, are now thinking of it. Their husbands or their sons have gone over to the Unseen, and they are asking themselves, what has become of them? what are they doing? is it possible for me to have any dealings with them still? Now Spiritualism demonstrates that the seen and unseen worlds are not separated. They are distinct I know, but they interpenetrate one another. When you pray with the whole soul you feel that something goes out from you into that other world. Your highest aspirations and glorious visions of what you might and shall be go out into that unseen world, and on the other hand angel messengers, spirits of high intentions, and some of lower intentions, come down to you. There is very much traffic between the two worlds, and under some conditions we can even see the machinery at work. We can open the back of the watch, and see the mainspring. Some Christians are very incredulous, and are startled at the thought of spirits mingling in the affairs of our world, but on almost every page of the New Testament you find the same kind of thing referred to—good spirits and bad spirits hard at work among mankind. Call the spirits angels, and give them wings, and you will find many records of their doings in the Lives of the Saints. Over and over again, since the days of the New Testament, you find examples of the intervention of unseen powers in the affairs of this world. I look on the facts of Spiritualism as established. Of course, some people doubt; there always will be doubters; you need not trouble about that. Some people think the world is flat, and others think there is no God; it is no use to argue with them; you cannot convince them of the truth. The facts of Spiritualism are established; the two worlds are in connection. You have only to take the series of experiments made by Sir William Crookes in 1874, with the medium Florence Cook, to see how indubitable is the evidence. The medium went into trance at Sir William's house, more or less every day for about three years. The spirit Katie King built

up a visible form from elements drawn from the medium; she played with Sir William's children, told them stories, and amused them. She was 4½ inches taller than the medium. On one occasion the pulse of the medium was taken and found to be 75, and at the same time the pulse of the spirit was taken and found to be 90. Florence Cook and Katie King were distinct personalities. One day Katie said, "My mission is ended; I must go." She walked across the room to where the medium was in trance and woke her up saying, "Farewell, I must go." The medium cried, but the spirit disappeared, and was seen no more. That occurred; that is a fact; and it seems to me that the continual repetition of such phenomena is unnecessary. You must rely upon human testimony; don't be like St. Thomas. What is the conclusion? Nobody dies; you cannot commit suicide; you can kill your body as you can take your coat off; but you cannot die; it cannot be done. And communication is possible with those who have passed over. The most important thing about Spiritualism is the teaching. The phenomena are all very well; you wonder at them, and in a short time you wonder less. I think the greater phenomena are passing away; the days of miracles are passing as in the days of early Christianity. What are the phenomena for? To draw your attention to the teaching; that is what the marvels are for. That is what the miracles of the New Testament were for. If you see a table get up and move about a room that is simply to draw your attention to the subject. The teaching is very important. It is, reverence for and obedience to the great Eternal Spirit we call God; man's strict accountability to that Spirit; the inevitable consequences of sin—nobody escapes them, the immeasurable importance of character—the only thing you can take out of this world with you. The spirits tell us we are not saved by a set of intellectual opinions, and that we do not sleep until the Day of Judgment. They do not believe, that because Christ died for us, as He did, that all is done; we have to be up and doing and work out our own salvation. The teaching brings us into direct relation with organised religion. As regards phenomena, I was told the other day that nuns are continually being levitated in the nunneries through fasting and prayer. In December last a Mrs. P— was lying in her house ill. At four o'clock in the morning a Roman Catholic priest rang the bell of the house and got no answer. Finally he was admitted and was just in time to confess the woman and administer the last sacraments. "But how was it you came so opportunely?" he was asked. "I got a telephone message," he replied. "But we never sent one," they said. "Father So and So came and woke me up, and told me to come at once to this house, as a lady was dying; so I came immediately." When he got back to his house he questioned the priest who said—"I never woke you up; there was no such telephone message." Now there was a clear case of the action of a guardian angel, or of a telepathic call by the dying woman who wanted the sacraments. That kind of thing is going on all the time. The Church knows about the wonders, the phenomena, but she views the teachings of Spiritualism with distrust. It is partly jealousy, for the Church guards its truth with the utmost care. Its Councils have been summoned to consider the orthodoxy of a single word, and she

has anathematised, cut off from her body, and burned, obstinate rebels to its dictates. That is very regrettable. We must admire the patient search for truth, the tenacity of the whole-hearted seeker. We must think twice or three times before we throw over any of those fundamental doctrines which came down to us with such a tremendous weight of authority, and for which many holy men and women gave their lives. We must be careful what we reject and we must not be ready to receive as true whatever we hear from a medium or from anybody who happens to be dead. I have been constrained to give you that warning because I know many instances where glorious teachings were received, and other instances where absolute error has been given. Spiritualism has been a comfort to ten thousand souls; and more, it has been a source of enlightenment to untold numbers. I know many people who have been Agnostics, who have been brought back to trust in Eternal God by Spiritualism. But all good things may be misused. Look at marriage, one of the most beautiful and glorious things God has devised, that two people should go through life sharing their joys and fighting their troubles together, helping one another, believing in one another, always seeing the best in one another; it is a beautiful thing, and yet the world is strewn with the wrecks of miserable marriages. Man destroys

everything good that is given him. You have to see that you don't misuse this wonderful gift of Spiritualism. Automatic writing, planchette, ouija-board, they are only telephones, and you may get truth through them, or you may get error. It is as though you opened the front door of your house and listened to everything people said as they passed. How are you to avoid the evil? By high aspirations, by noble motives, by caring for the approval of the eternal God. That is most important. A fine sense of right and wrong, a refined realisation of the true and false, only come through doing right. Do the will of God and you shall know the doctrine. If you lead a bad life you will soon have a perverted idea of right and wrong. Spiritualism is a grand thing, but it is no substitute for Christianity. What is religion but a progressive knowledge of God, and the gradual purification which is a necessary preliminary and inevitable consequence of the search for God? If you go into Spiritualism with that intention, and put the honour of God first, and the real spiritual upliftment of the world along with it, it is a grand thing. I am a Spiritualist because I want the world to be spiritual, and to be lifted into accord with the eternal God. It strengthens Faith, it makes Hope certain, and it puts Love back into the old place where Jesus Christ put it—as the blessed centre of everything."

Letter to the Editor.

A VALUABLE TESTIMONY.

Dear Sir,—I should like to add my testimony, to that of many others, that I believe the possibility of communication with those who have passed on is a fact.

My second son was killed in action in May, 1917, aged 19½. At this time I had heard and knew nothing at all about Spiritualism, and like the average member of the Church of England I had only the hazy and somewhat agnostic teaching with which the Church, as a whole, has succeeded in concealing the truths as to life after death which I think our Lord meant to teach by his resurrection and subsequent manifestations.

My sister had lost her second son (brilliant scholar and athlete, a Fellow of All Souls) early in the war, and when she told me she had communicated with her son, I was interested, of course, but sceptical, and after the first two or three sittings I took part in with a medium (a lady unknown to me previously) I was still puzzled and in doubt. But gradually my boy's power of controlling the medium when in trance improved, and now at frequent intervals for more than a year I have talked freely with my son, my nephew, my father and brother-in-law (both in their day well-known clergymen of the Church of England in London*), my mother, my brother (once only) who was still-born, and has grown to manhood in the after-life, and several others. Our talks have generally lasted about two hours. I have kept no records, but had everything been taken down in shorthand it would have required a volume of family history to explain all the subjects and allusions, grave and gay, sacred and amusing. To doubt their identity, or to try to account for it all by telepathy now seems to me just as ludicrous as to doubt that I am myself.

Once only has an unfriendly personality intruded itself. Recently, a young soldier (killed in action) was talking intimately and affectionately to his mother and sister, when he was ousted from control by a Roman Catholic priest (of malignant appearance and dominating character, we were subsequently told), who threatened us with damnation unless we accepted the infallibility of his Church, etc., until he was got rid of. My boy came afterwards and seemed pleased with the way I had "told him off," as he called it. But he made excuses for him, saying, "But he thinks he is in the right; even the old Kaiser thinks he was right, but he has got to *pay, pay, pay!*"

This last experience may perhaps suggest the inquiry, Is communication right from a Christian point of view?

* The late Rev. Sir J. R. L. Emilius Laurie, Bart, (formerly Bayley, for 21 years Vicar of St. John's, Paddington), and the late Prebendary David Anderson (for 20 years Rector of St. George's, Hanover Square.)

To this I reply that those on the other side, who seek to communicate with us, have our Lord's example to quote as their authority for seeking in this way to cheer the sorrowing, convince the doubting, and assure us of their continued existence in bodies similar to their earthly ones. My boy has said, "My mother and sisters think of me as dead; I am *not* dead, they are the dead ones, they can't see or hear me, etc.," and he says it gives him the greatest happiness to be able to talk to me. He has had to receive a good deal of instruction (he was only a boy—always cheery and amusing), but recently he has been doing useful work by "putting cheering thoughts into the minds of the 'boys' in hospital."—Believe me, yours sincerely,

WILFRID E. LAURIE.

12 March, 1919.



THE HIDDEN BATTLEFIELD.

The greatest battles are not fought with swords
Or cannons, on historic fields, where men
On War's grim altar sacrifice their lives,
Writing Earth's history with a bloodstained pen,
Or on the Ocean's ever-heaving tide,
Where valiant men have nobly fought and died;

But in the secret chambers of the heart,
Deep in the silence, while the World looks on,
Not guessing at the battles being fought.

The greatest conflicts, there, are lost and won;
Man's inner self the hidden field where lies
Full many a cross and grave, which mortal eyes

Have never scanned, and many a livid scar
Pourtrays the secret conflicts of the soul,
That shape our destinies, and are inscribed.
Gold-lettered, on Eternity's vast scroll;
A ceaseless warfare 'twixt the right and wrong,
That human souls must fight till proven strong.

B. CHILCOTT, Q.M.A.A.C.



"ANGELS SEEN TO-DAY" is the title of a book about to be published from the pens of the Rev. G. Maurice Elliott, Christchurch, and Mrs. Elliott.



WILL Madame Stella Norman kindly send her present address to the editor as a letter is awaiting to be forwarded.

Notes on Mediumship.

By W. H. EVANS.

NO. 5. DEVELOPMENT.

THE effectiveness of anyone's mediumship largely depends upon methods of development. We may not know the laws of mediumship, but there is now enough practical knowledge to guide those desirous of unfolding their psychic faculties. The difficulty in the way of psychic unfoldment is often the medium himself. The first essential is patience, and it is lack of this desirable quality which spoils many mediums. They are over anxious for results, and not willing to be guided either by their seen or unseen friends. The growth of psychic faculty cannot be forced; all that can be done is to fulfil the conditions necessary for its unfoldment, and patiently to work along those lines. It is foolish for anyone to imagine that sitting in half-a-dozen circles is sufficient for development, yet we constantly come across people who expect to become full fledged mediums in a few weeks. *Mediumistic development never ends*, tho' it is true that effective work is done after a couple of years of patient work. The ideal of mediumistic effectiveness is rarely realised even by our best mediums. We see that by the broken, often distorted, messages which come through even the best sensitives.

As already indicated in these notes, there must be a predisposition for the work. Given that, one can rest assured that by patient sitting with congenial friends, results will follow. What a lot of meaning there is in that phrase "congenial friends." That means harmony, and this is another essential factor. Anyone wishing to unfold their psychic powers should endeavour to form a circle in their own home if possible, or get into a circle where the conditions are congenial. A great deal depends upon this, as unsympathetic cross currents hinder development, and sometimes retard the growth of power for years. Unfortunately these cross-currents are sometimes set up by mediums who have not developed their spiritual along with their psychic nature, and have not outgrown petty jealousies. Such mediums, as soon as they see someone beginning to show signs of unfoldment, throw a douche of cold water upon the aspirant, place obstacles in the way, and do it knowingly. This is subtly done and is all the more despicable because the methods are mental and unseen. It is in fact black-magic in its worst form. That is why I stress the congeniality as an essential factor. In the home circle, where all are sympathetic and helpful, the green-eyed monster is not so likely to rear its baleful head.

Having the circle complete, any number from three to a dozen is sufficient. I have seen splendid circles of from 20 to 30, but these are apt to become unwieldy. A definite evening should be selected, and a definite time. This is important for we must bear in mind that development is co-operation with unseen helpers. Unpunctuality is harmful, as our friends over the way, while ready to help us, cannot be expected to dance attendance upon our whims and caprices. Therefore keep good time.

The circle, having met, should appoint a conductor, someone sympathetic and only slightly psychic, for this will ensure his being ever ready to help. Arrange members of circle in the order of positive and negative alternately, but if in

doubt consult the spirit-friends, as soon as communication is established, as to the best methods of arrangement. Singing is a good help, and genial conversation, anything that will keep the sitters from feeling strange or strained. Should one of the members show signs of "feeling the power," or of "passing under the influence" let all others restrain any influences they may feel for the present, so that all power may flow to the one who is being influenced. Holding of hands is sometimes helpful but not always. I have known the holding of hands to positively hinder development, but one has to be guided in these matters largely by impression at the time. There is no need for fear should the sensitive under influence be moved about spasmodically; the "tremblings," as the old book speaks of it, are quite a feature of control, and generally tone down; though some mediums get more violent twitchings than others. Attention to the medium by the conductor can do much to overcome these things, and the path of development be considerably smoothed. The circle should not sit beyond a hour-and-a-half. There is a point which should never be passed, and that is the point of exhaustion. Conserve power by wise use, is a golden rule in development.

Before the seance, don't eat a hearty meal. If you cannot have a meal a couple of hours before, and it is too long to wait until after the seance, let the meal be a light one, as we say in Devonshire "just a stay stomach." Avoid pickles, condiments of any kind, stimulants, and anything calculated to act injuriously upon the nervous system. Good health is essential to good mediumship, and mediumship wisely developed always makes for healthfulness. A wisely-conducted circle will always benefit those whose health may be below par. Above all things keep an even mind. Should the sensitive ever leap or whoop like an Indian, don't be alarmed. Speak gently but firmly to the controlling power. Remember you can control the control, and by tact, good sense, and a judicious use of your magnetic powers can bring the medium safely through. You must be prepared for surprises, but on the whole if care and forethought is expended, there is nothing that can or will happen to alarm.

Developing mediums should avoid mixed or promiscuous circles. There is a tendency with some mediums to run to any and every kind of circle they can. Such sensitives become what I call "psychically drunken." Their energy becomes scattered, and their power which wisely conserved might have fruited, runs to waste, and they sink into mere shakings and tremblings, with just occasional flashes of inspiration.

Now let every would-be medium bear this important injunction in mind; they must be masters in their own house; that is, their body. They must not let any and every spirit who wishes, to take possession of it. If the medium is wise in submitting to discipline, and attends but one circle, his own guides will protect him, and see that no undesirable influences will enter into possession. But should there be any likelihood of such happening let the sensitive be firm and refuse to yield. If one begins rightly they will avoid many of the snares and pitfalls that lie in the path of development.

I must now draw these notes to a close, though there is a great deal more to be said upon this question, but pressure of work upon me is such that I am unable to give at present the concentration to it I should wish. But from time to time I will return to it, and give what comes to me. I hope the few hints here given will be helpful, though I know of old that it is very difficult to get young mediums to see the reason for the things I have stated. After all it is a case of "experience teaches," and that perhaps is the best teacher. One day perchance the Spiritualistic movement will have its properly-equipped training colleges, but until then, the work must be done as opportunity affords.

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All communications for the Publishing, Editorial, or Advertisement Departments should be addressed to—

24a, Regent Street, London, S.W. 1.

**THE BRACELET, THE BRACES,
 AND THE BUTTON.**

THE *Sunday Express* seance with the Brothers Thomas is fully described in other pages and the facts may be left to speak for themselves, with very little comment from us. Readers acquainted with the psychical phenomena produced in what are known as "physical seances" will agree that the curious happenings at this seance are well within the range of probability. They might almost be regarded as trivialities—(if any phenomena indicating the presence of unseen spiritual entities can be deemed trivial)—compared with the marvels that have been witnessed times without number at the seances of Husk, Craddock, and Williams; or, to take historical cases, that have been observed and testified to by those great scientists, Dr. Alfred Russel Wallace, Sir William Crookes, and Sir Oliver Lodge. Other readers will probably consider the results inconclusive, and others again will consider the phenomena as vulgar and fraudulent tricks, for while time lasts there will probably always be those who will not "be persuaded though one rose from the dead."

The jurors present at the seance were not invited to consider their verdict, and they delivered none. Something that purported to be a "verdict" was, however, published in the *Daily Express*, which we propose to briefly examine, but before doing so we think it well to say that the jury called together performed their duties to the men from Wales with perfect courtesy and fair-mindedness, and that we consider the Editor of the *Express* acted with admirable generosity and consideration in inviting three pronounced Spiritualists to be present. It probably meant much to the two young miners, while they were undergoing their crucial test, to know that they were supported by men who believed in them and who gave them whole-hearted sympathy.

The pseudo-verdict referred to was headed "Verdict on The Welsh Medium," sub-headed "No Evidence of Any Supernatural Power," and it confidently declared that "nothing happened which could not be accounted for by ordinary physical means." It laid derisive emphasis on what did not happen—no tambourines jingled, no rattles rattled, no india-rubber dolls squeaked!—and it passed over slightly what did happen: "Three articles which were in the medium's possession when the seance began, were thrown a short distance—in the dark. There was nothing to show that they were thrown by spiritual agency." And it totally ignored a most significant happening, namely that Colonel Claude Lowther, M.P., and Lady Diana Manners both testified to seeing a mysterious "form" cross the room, and had even heard its tread. Lady Manners said she felt it—whatever it was—touch her repeatedly, Colonel Lowther said he saw it as something "vaporious," Mr. Baggally's impression of it was "some sort of etherealisation," and Tom Thomas said he saw it as "an efflorescence from the side of the medium," which first came towards himself, and then turned off towards Colonel Lowther and Lady Manners. It is difficult to

understand why this wierd and unwonted occurrence should have been suppressed in the *Express* "Full Description of The Seance." Perhaps the writer felt that it would not be consistent with his one-sided "verdict"—"nothing happened which could not be accounted for by ordinary physical means."

But we pass on to the crucial instances of the bracelet, the braces, and the button, the "three articles which were in the medium's possession when the seance began," and which "were thrown a short distance—in the dark." We heartily concur in the writer's frank statement that the articles were in the medium's possession, for though the button, pinned on the lapel of his coat, was the only article that had been actually observed upon him before the seance, the circumstantial evidence was, we think, convincing and conclusive that the bracelet was on his right arm holding up his shirt sleeve, and the braces over his shoulders holding up his trousers. Had they not been in their appropriate places, but secreted in some cunning nook or cranny accessible to his teeth or hands, they would assuredly have been discovered by the two distinguished searchers. It need not be greatly wondered at if they did not keep in mind every item of the medium's apparel that was in its proper place, but it may be taken for granted that the Assistant Commissioner of the Metropolitan Police (Criminal Investigation Department) and the trusted Commissioner of the Society for Psychical Research, who was sent to Naples to examine Eusapia Palladino, would not overlook any suspicious symptom of craft or guile on the part of the medium.

Picture now the medium, marched under close supervision from the search-room to the seance-room, his feet and elbows firmly bound to a chair screwed to the floor, his hands tied in front of him, with palms together, thumbs together and sealed, and little fingers together and sealed. Then try to conceive the possibility of his in any manner whatsoever unpinning the brooch-button from his coat, and tossing it towards Mr. Basil Thomson, unbuttoning the braces under his buttoned coat and waistcoat, drawing them over his shoulders and throwing them from him, and also bringing the bracelet down from under the bandages above his elbows, and thereafter getting it clear of the insuperable physical obstacles at his tied hands. To suggest that the medium was capable of doing these things with his teeth or otherwise is absurd. The three articles were, however, taken from off his person, and they were tossed on to the floor or the knees of the sitters. Every hand in that room was held by somebody else's hand. No one could stir without his neighbour being aware of it. The idea of an accomplice was not even entertained. Before we left the seance-room we overheard the expression from some non-Spiritualist—"The Thomases are honest men." Now, if these startling feats were not accomplished by spiritual agency, as the Welsh medium and his brother claim they were, it seems to us incumbent on the *Express* authority to account for them by some "ordinary physical means." So far as we are able to interpret the mind of the jury, the Thomases were not regarded either as charlatans or tricksters—there was no atmosphere of dubiety as to their straightforwardness. If anyone had previously entertained a hope or expectation that they would be caught in deception, he was disappointed. We have no hesitation ourselves in declaring our belief that they are "on the side of the angels," and if the self-assertive *Express* arbiter really considers the manifestations at the seance showed "no evidence of supernatural power" it would perhaps be well for him to attempt some fair and reasonable explanation of them rather than to waste his wit in untimely levity and derision.

J. L.

The "Express" Seance with the Brothers Thomas.

By THE EDITOR.

WE are grateful for the opportunity kindly afforded us of being present at the *Sunday Express* seance. Spiritualistic seances in newspaper offices are not common and this one was noteworthy; it may come to rank as historic.

Sir Arthur Conan Doyle had been to Wales, had been amazed at supernormal happenings he witnessed in the home of two young coal-miners, had given an account of it which had made town and country talk, and the enterprising Editor of the *Sunday Express* had forthwith sent a Commissioner (Mr. Sydney A. Moseley, author of the "The Truth about the Dardanelles," "With Kitchener in Cairo," &c.) to the brothers William and Thomas Thomas to invite them to London to be tested by experts.

"Will" and "Tom" had been quite willing; for they are guileless gallant souls who would be ready to oblige any one who spoke them fair. They only stipulated that they should come without money and without price. They had no doubt about the genuineness of the manifestations at their seances; no fear of any public test.

So to London they were brought by the *Express* Commissioner, and they were as carefully guarded as any pair of prize-boxers! They were not permitted to visit or communicate with Spiritualistic friends in London. This was as it should be; all their doings must be perfectly above board, and void of offence or suspicion. They were, however, lavishly entertained, driven about in taxi-cabs to see museums, theatres, and other sights, feasted at expensive restaurants, accommodated in a first-class hotel; and their sayings and doings were faithfully recorded day by day in the *Daily Express*.

We noted these preliminaries with some misgiving; for they were not quite orthodox preparations for a seance. Mediums are more likely to arrive at that condition of calm passivity necessary for a successful sitting by "prayer and fasting." However, the two hard-working coal-diggers appear to have kept their heads very well; neither had they been dismayed by a specially got-up *fac-simile* of their phenomena shown them at Maskelyne's House of Mystery.

On the morning of Tuesday, March 11, the *Daily Express* intimated that the committee of investigation would represent all points of view, and would include ourselves among others. It was wholly owing to this intimation we were able to be present, as the telegram from the editor of the *Express*, which said "the brothers Thomas specially desire your presence," had been delivered late at night, and been dropped into a disused letter-box in the street door. There it was not discovered until the seance was nearly over.

THE SCENE OF THE SEANCE.

THE seance was held in an upper room of fairly large dimensions. Two roll-top desks had been wheeled to one end, and chairs were placed around the walls. When we arrived it was filled with a crowd of men and two ladies—about thirty in all—who stood around talking. There were no formal introductions. One had to pick up haphazard who the notabilities were. They were said to represent every point of view, and perhaps clever conjurers were in the company. We were pleased to see Sir W. F. Barrett, F.R.S., the founder of the Society for Psychical Research. He was unable to stay, as he was due at an important meeting, but he was cheerful and sympathetic, and wished the two miners every success in their demonstration. The S.P.R. was however represented by Mr. W. W. Baggally, an expert amateur conjurer and a well-known authority on psychical research. He was sent in 1909,

with the Hon. Everard Feilding and Mr. Hereward Carrington, on a special mission to Italy, to investigate the supernormal phenomena of Eusapia Palladino. Dr. Abraham Wallace, a stalwart apostle of Spiritualism, and Mr. David Gow, the able editor of *Light*, were among the friendly witnesses. The more critical side of the committee was represented by Mr. Basil Thomson, C.B., Assistant Commissioner of the Metropolitan Police (Criminal Investigation Department); Sir Horatio Bryan Donkin, M.D., F.R.C.P., member of the Prisons Board, and author of numerous works on criminology and psychical research; and Dr. Joseph Blomfield, senior anaesthetist and lecturer on anaesthetics at St. George's Hospital.

FORMING THE CIRCLE.

When Tom Thomas entered the room he said there were far too many present, for the atmosphere of the room was stifling. The windows were said to be open, but they were covered over with brown paper and green curtains. The company was gradually weeded out until there were seventeen persons and the Thomases. One of the ladies went, leaving only Lady Diana Manners to represent the gentler sex. Mr. Stuart Cumberland, the famous thought-reader, was sacrificed, the editor of the *Express* kindly gave up his chair, and Sir Horatio Donkin went out at the last moment, as he found the atmosphere too close. About an hour was spent in getting the circle composed, Tom Thomas repeatedly asking the company to "Take your seats, please!" This must have been a time of strain and tension for the medium, who was awaiting the ordeal in another room. When he was at last brought in he looked exceedingly nervous, and his brother told him to sit down and keep himself quiet. We clapped him on the shoulder and said, "You'll be all right, Will; don't worry!"

SEARCHING AND BINDING THE BROTHERS.

When comparative order had been secured the two brothers were taken to another room to be privately examined by Mr. Basil Thomson and Mr. Baggally. What happened there was described to us next day by the Thomases. Tom said—"Mr. Thomson examined me. I asked that we should be allowed to take all our clothes off, and Mr. Baggally asked a lady secretary who was in the room to leave us. I undressed, all excepting my trousers. I took off my shoes and socks. When Mr. Thomson had searched me he kindly helped me to dress again. He even put on my shoes and laced them up. In re-dressing I left off my collar and tie and waistcoat. Mr. Thomson asked if I would not be cold in the seance room, and I said no, for the atmosphere of the room is already very hot." Will said—"Mr. Baggally examined me. I was about to take off my clothes, but he said that was not necessary. He pulled my coat and waistcoat back over my shoulders and searched me all over to make sure there was nothing hidden on me, or in my pockets. He seemed to be very careful, and he said he was satisfied." Tom, continuing said—"The dressing-room was about thirty yards away and Will walked out first followed by Mr. Baggally. Had Will's trousers not been held up by his braces they would have dropped down over his knees. I walked behind Mr. Baggally, and Mr. Thomson immediately followed me. When I entered the seance-room I was taken to my chair at the far end of the room, at the opposite end from Will, and Mr. Baggally said that he and another gentleman would take hold of my thumbs. They did so, after Will had been seen to, and kept hold of them till the end of the seance. They never even let go when I had to show the torch-light. I specially asked them to hold on. Will was placed in a chair that had been screwed to the floor for the occasion. Dr. Abraham Wallace tied up his two thumbs together, and his two little fingers together, and sealed them with sealing-wax; Dr. Blomfield tied his feet to the chair; and Mr. Baggally bound his elbows to the arms of the chair."

THE SITTERS LINKED UP.

The "sitters" now took their places forming a horseshoe, and joined hands. The gentlemen at the ends of the horseshoe had to hold the wrists of their neighbours with their disengaged hands, so that there was no human hand in the circle free or unaccounted for. On the medium's right there was a cabinet consisting of a piece of green curtain stretched across a corner of the room. In this was placed a chair, and a number of new toys, specially bought for the seance, including tambourines and indiarubber dolls. These were examined before the seance with some symptoms of amusement. On Will's left there was an unoccupied chair, vacated we believe shortly after the seance opened by a gentleman who went over to the other side of the room, at White Eagle's request.

THE CHAIRMAN'S INTRODUCTORY REMARKS.

Now, all is ready, the lights are turned out, and Tom Thomas assumes the conduct of the seance. He said he wished everyone present to consider that as far as he and his brother were concerned this was a religious ceremony, and although they invited critical examination and investigation they wished some moiety of sympathy from each one of them during the hour or so they would be together. Hands had now been linked, and no one must break the link without getting permission, which he would ask for from the spiritual control or guide of the seance. Any sudden breaking of the link would involve danger to the medium when he was in a state of trance. Dr. Abraham Wallace concurred in this necessary condition.

THE OPENING HYMN AND PRAYER.

The hymn "Lead kindly light," was then sung, Tom leading off in a nice musical voice, with not many joining in. The company appeared to be a little shy of singing, even with "the encircling gloom" to screen them. At its completion, the medium, who had apparently relapsed into trance, offered up prayer, or rather some spiritual intelligence controlling him did so. The voice seemed markedly different from that of the nervous young man we had spoken to before he went to sleep. The prayer was a beautiful composition, almost like a poem, and it was uttered with such simple fervour and such thrilling impressiveness that we felt at once an influence of power had taken control of the proceedings. After it was concluded Tom explained that it was "White Eagle," his brother's chief Indian control, who had prayed. Any attempt to reproduce the invocation from memory can give only a poor notion of its beauty, but its substance was something like this:—

"Great Source of Light, Father of All, we are gathered here to ask the help of the Higher Intelligences to produce for us some little manifestation of survival after bodily death. Help us to show the people gathered together that we who once lived as they do upon the earth are here with them, though not visible to mortal eyes. Help them to realise that though here we cannot command any manifestation, and that that can only be given through the aid of their own sympathy and help. This is all we ask, in the name which is Love, Amen."

HARMONIOUS INFLUENCES.

The effect of this earnest appeal to the Highest was most noticeable. The atmosphere seemed at once swept clear of levity or scoffing, and when the next hymn "Abide with me" was sung there was a greater volume of harmony, a finer ring of earnestness, from that little company of clever, sceptical, hard-headed journalists, conjurers, physicians, criminologists, and psychical researchers, which probably surprised themselves. As the seance proceeded they sang heartily hymns which had perhaps never issued from their lips since their old Sunday School days—"Onward Christian Soldiers," "Shall we gather at the river," etc., etc. This was in itself a remarkable spiritual phenomenon.

IMPERFECT CONDITIONS.

At an early stage Tom asked White Eagle if the light was sufficiently excluded and the reply was in the negative, for one part of the window particularly was not sufficiently screened. This was remedied somewhat, but not to White Eagle's complete satisfaction. As, however, there had already been much delay Tom asked him to "carry on if possible." That was not the only circumstance that made the room anything but an ideal place for the manifestations, as machinery of some kind was heard constantly thumping overhead, and sounds of noisy waggons and noisier newsboys came in at the open windows.

THE SOUND OF A MIGHTY WIND.

Through all this medley of melodious and discordant sounds another kind of noise was heard. As the medium sank deeper and deeper into the depths of his trance, he was heard breathing heavily, and he gave forth not the sonorous or stertorous snoring one has heard with other mediums, but a curious wierd whistling wail like a gale of wind. The scene was reminiscent of a Scottish Covenanter's conventicle, with its reverent psalm singing on a dark and stormy night among the hills, while the furies were howling a lament of dismay at the sight of so much virtue. This circumstance appears to have strongly impressed Lieut.-Col. Claude Lowther, M.P., one of the sitters, who remarked on it in the *Sunday Express* as follows:—"No sooner did the audience cease from singing than the medium emitted the most hideous, distressing sounds, uncomfortably reminiscent of suffering fellow-passengers on a Channel steamer, in a gale of wind, midway between Folkestone and Boulogne." Had Will been conscious he would probably have been ashamed of himself!

THE VACANT CHAIR.

The first symptom of anything abnormal happening was the sound of a chair rocking. A sitter reported it was the vacant chair to the left of the medium. A gentleman asked Tom to turn his electric torch on to it, but Tom demurred. The gentleman became argumentative and said he wished to protest that the Chairman was not complying with one of the conditions of the seance, namely that the light should be put on at any moment by request. We had not heard of any such stipulation. It would have been a rather foolish condition to accept. Tom held his ground, however, and said that Dr. Wallace would be able to explain later the reason for his declining. Tom said to us later that the joggling of the chair was a kind of premonitory symptom often given before a manifestation, and to turn on the light would be fatal to its success; had the gentleman kept quiet the chair would probably have been carried bodily by spirit agency from one end of the room to the other. In the circumstances the rocking of the vacant chair came to nothing, and Tom asked that there should be no further argument during the seance.

A MYSTERIOUS FORM—WAS IT A GHOST?

After a further interval of waiting Lady Diana Manners and Colonel Lowther said they had seen some form cross the room; they had distinctly heard a treading across the room. Others said they had noticed something but could not say what it was. Mr. Baggally said he had certainly seen some sort of etherialisation in the direction indicated. Next day Tom, referring to this incident, said—"I had myself seen an efflorescence from the side of the medium coming towards me as if for support, but it turned towards Lady Diana Manners and Colonel Claude Lowther. The Colonel immediately said he saw something vaporous, and Lady Diana said something had repeatedly touched her." This manifestation proceeded no further, and some sitter said—Let us have some of the toys!

TOM AND WHITE EAGLE CONVERSE.

Tom, addressing White Eagle, said—"Do not expend the power in producing any material form; go into the cabinet and fling out these toys."

White Eagle replied—"Tomo, I am attempting something bigger than that; so much has been said about the playfulness of toy-swinging and tambourine-ringing without a thought that the nursery and children's toys are associated with all that is pure, refined, honest, and innocent."

Tom said—"Proceed then, White Eagle; I shall be very glad if something can be done to vindicate the honour of the medium and myself, and the gentlemen who have been the means of our coming here."

White Eagle replied—"I shall do my best, but the conditions are very difficult."

THE MEDIUM'S BRACELET.

After a little more singing, the gentleman next to us on the right announced that something had fallen in front of him. The torchlight was turned on to that part of the floor, and a wire-spring bracelet was seen lying there. The gentleman stooped and picked it up, and Tom said it must have come from Will's arm. The question then arose as to whether the searchers had actually seen it on Will's arm before the seance, and neither of them could remember having seen it. (Of course we now know that they could not have seen it, for whereas Tom was stripped to his trousers Will's coat and waistcoat had simply been unbuttoned and pulled back over his shoulders.) Tom mentioned that Will wore a pair of these bracelets on his shirt-sleeves above the elbows, to keep his cuffs from coming down. It was accordingly suggested that a search should be made at once to see whether one bracelet was missing and the other still in its place. This was agreed to, and after Will's face had been screened with a handkerchief, the electric lights were put up. A member of the circle searched the entranced medium and found there was no bracelet on the right arm. He said at first that neither could he find any trace of one on the left arm, but after persevering and digging under the voluminous swathes of bandages binding Will to the arm of the chair, he said he found something that might be the other bracelet. (This was subsequently found to be correct.)

INCONCLUSIVE!

Some conversation ensued in which the speakers seemed to concur that as there was no evidence of the bracelet having been seen on Will's arm at the beginning of the seance this discovery of a bracelet on the floor could not be regarded as conclusive that there had been any spirit-agency in the matter. (After the seance we questioned Will about it, and he said—"I always wear these bracelets, and I feel sure I put them both on as usual in the morning.

Otherwise one of my cuffs would have been hanging over my hand, and one bracelet would have been left in my bedroom at the hotel. If it had been in any of my pockets or been secreted on my person Mr. Baggally would have found it.")

THE BRACES—AN UNANSWERED CHALLENGE

The lights were again turned out and the seance was resumed. Tom appealed for composure and White Eagle said—"If that is not good enough, I will take something off the medium you must know has been on him." In about a minute or so Dr. Abraham Wallace drew Mr. Basil Thomson's attention to the fact that he had seen a light descending at the opposite side of the room, and at the same instant our neighbour (Mr. Wilson of the *Express*) and we ourselves found something soft land on our knees. Mr. Wilson said—"Something has touched us here." We both grabbed at the thing with our linked hands, and and having got hold of it explored in front in search of anything else. In doing so we came in contact with Mr. Wilson's other hand and remarked—"I thought at first that was a spirit hand!" The lights were put up and a pair of well-worn braces lay before us! We shouted—"Thank you, White Eagle; that's splendid!" The searchers were again appealed to, and Mr. Baggally said again he could not be sure that he had seen the braces on Will! This was exceedingly disappointing, but we held them up before the circle and asked challengingly—"How have these braces been brought here at all?" For all were still sitting in their chairs with linked hands, and the inert medium sat with his out-stretched hands, tied and sealed, like some figure on an Egyptian monument, his arms and feet being tightly bound to a chair specially screwed to the floor. No one answered our challenge. If anyone had moved out of his place, or thrown the braces, his neighbours would have known, but no one even suggested that anything of that kind had been attempted. The two doors of the room had been securely bolted from inside, and no one could have entered without the sitters' knowledge. Tom said—"If there is any accomplice in this room let him be exposed," but no one seemed to entertain such a possibility. By general consent, we think, this happening was accounted mysterious, whatever the originating cause.

DR. BLOMFIELD'S TESTIMONY.

The seance was resumed, and in a few minutes Tom turned the electric torch on to the clock. We did not know the reason, but he explained it to us next day in these words: "Dr. Blomfield asked that the light should be put on the clock. I did so, and found the time was twenty-five minutes to six. He asked if he might be permitted to leave the seance and I refused to allow him, because I said the phenomena had just commenced and the possibility was that we should get more. Dr. Blomfield said, 'I am perfectly satisfied that something has happened that wants explaining; that bracelet justifies you.'"

THE BUTTON.

The only other phenomenon was the landing at the feet of Dr. Abraham Wallace and Mr. Basil Thomson of a safety-pin brooch or button containing the portrait of Dr. Andrew Jackson Davis, the famous Poughkeepsie seer. This had been pinned on the lapel of the medium's coat, but how it was unfastened and conveyed across the room, excepting by supernormal agency, nobody attempted to explain.

THE THOMASES' HONESTY.

The seance was brought to a close after Tom said he hoped he and his brother had vindicated themselves as honest men. No one demurred; on the other hand there were some distinct murmurs of approval.

THE MEDIUM'S FETTERS INTACT.

The lights were put up, and the medium's bindings were found intact with the sealing-wax unbroken. We ourselves undid his coat and waistcoat, the latter completely buttoned, and found that his braces were amissing! In times not very remote one could only refer in polite society to a man's nether garments as "unmentionables," but in this age of greater freedom let us say frankly, in the interests of science, that Will's breeches were baggy—distinctly so, made in ample measure for a miner whose labour is strenuous and whose meals are substantial. He wore no belt, and one hesitates to contemplate what calamity might have happened had he marched to his crucial trial through the sacred corridors of the *Express* office (filled as they were by a crowd of curious message boys) without his braces!

These he now promptly appropriated, as they were quite indispensable, but he kindly gave the bracelet to Dr. Wallace, and the portrait button to ourselves, as little mementoes of the occasion.

THE BROTHERS SATISFIED.

On the same evening we had the pleasure of the Thomases' company (and that of their courteous chaperon from the *Express* office) to a modest meal, and found they had no doubt whatever that genuine manifestations of supernormal or spiritualistic phenomena had been produced at the seance, whatever verdict of inconclusiveness individual members of the circle might have arrived at.

AN IMPROMPTU SEANCE.

WHITE EAGLE "GLAD AND PROUD."

On the day after the Seance the Thomases called upon us at the *Gazette* office. They were both in good spirits after their night's rest. While we were quietly chatting Will "fell into a trance," like St. Peter, when he was upon a housetop. White Eagle controlling him held out his hand to be shaken by the editor and said "I am pleased to meet you. I think it is my turn now. The conditions I came under yesterday were even worse than at the last seance we had with the conjurers at Cardiff. The conditions there were an attempt to prevent if possible the manipulation of the toys, and that was not done. Because they failed in that task, they set themselves to ridicule us, but they did not in anyway create a fiasco of failure according to the laws of mediumship. Yesterday's seance was a different matter altogether. Here we were pitted up against individuals, some who had a great amount of intelligence, some whose intelligence was not great, and some who had no method in developing the little intelligence they had. The reason why I scorned the toys was this: it had been thought that toys were the only things we could handle, I knew I had at that seance minds greater than our own, who wished for the production of something that could not be explained on ordinary lines. I tried to produce that which I had never produced before even in the seclusion surrounding a home circle. The form which was produced, although perhaps not visible to each individual, was produced. The conditions under which this medium sat were the worst I have ever been up against. It is the hardest task imaginable to control a medium under such conditions, and I am glad and proud of the little which we have accomplished. There is nothing more I can say but this, that every little encouragement you gave greatly helped towards the production of what was produced. Future achievements I know not of; we can only run in concert with the truth and the demonstration of the truth."

"Jack Cheesebrow," another control, then spoke and told Tom he had been solving the problem, "Am I my brother's keeper?" Tom replied. "I am not his keeper, Jack, but I am trying to be his protector."



LOVE AND DEATH.

Mother, and hast thou lost thine only son?
Think not that thou hast lost that was thine own,
He was but lent to thee by One above
That thou shouldst learn to sacrifice and love;
And thou hast learned, thy lesson is well done,
To thee henceforth the way looks dark and lone.

God loved him, Mother, ere you knew the touch
Of baby hands, or held him on your knee.
All tenderly He thought of him and you,
And led you fondly all the journey through.
Oh! Mother, be your love how ever much,
God's is far more than yours can ever be.

But hast thou really lost him? No, in truth
He lingers nearer now than e'er before,
Caressing often that dear gentle hand
That led him through the paths of Babyland,
And onward through the winding track of Youth,
To Manhood's prime. He loves you daily more.

Then grieve him not with fruitless tears and pain;
He suffers with you, lingers by your side,
Yet cannot show himself or make you feel
The touch that fain would comfort you, and heal,
And bring the light into your life again—
Because your boy is yours, though death divide.

L. E. CRIPPIN.

Letters to the Editor.

"MADE PERFECT THROUGH SUFFERING."

Falkirk, February 11, 1919.

Dear Sir,—I think Jesus distinctly rejected the Theosophist theory of "Karma" when he asked (Luke xiii 2)—"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?" and replied "I tell you, Nay." Or those "upon whom the tower of Siloam fell, think ye that they were sinners above all men that dwelt at Jerusalem?" he answered again—"I tell you, Nay." There is no ambiguity there. Jesus was combating the idea that calamities are, as Theosophists teach, an index of the deserts of the persons upon whom they fall.

In my previous letter I affirmed that inequalities of life were a necessary feature of a world that should afford necessary experience; I wish to add that suffering is necessary for the same reason. "There are qualities of heart and mind," says a well-known preacher, that are never found except in association with suffering." The Master himself, we are told was "made perfect through suffering." "Who are these that are arrayed in white robes?" "They that came out of great tribulation; having washed their robes and made them white in the blood of the lamb" (the symbol of innocence)—they are the innocent, vicarious sufferers.

What a tragic life was that of Edgar Allan Poe, but from the spirit-side of life he writes:—

Gifted with a sense of seeing far beyond my earthly being I can feel I have not suffered, loved, and hoped, and feared in vain;

Every earthly sin and sorrow I can only count as gain, And can chant a grand *Te Deum* to the record of my pain."

No, "karma" does not explain. The explanation lies deeper.

Regarding the importance to be attached to some opinions coming from the "other side," such as those expressed in "Letters from a Living Dead Man," have I met with a rather interesting example, showing how our spirit friends may adhere to the ideas they have carried away with them. It was a case of a "control" at a circle proceeding to denounce Spiritualism itself, and the sitters for their Spiritualistic practices, in a fashion that would have pleased even Father Vaughan. A brief discussion with the intelligence, however, called forth the admission that communication with the dead was permissible, provided it came through the proper channel—the Holy Catholic Church, and the further admission that he had been a Jesuit priest in earth-life!

It seems to me that when our Theosophist friends set out to "illustrate" the "law," of Karma they end by setting "law" aside altogether. For instance, I recently heard a lecturer "illustrate" that "law" by suggesting that the man who ill-treated his wife in one incarnation would come back to earth and become the wife of a cruel husband! Now, has anyone ever found any trace of a "law" that would thus change the sex of an entity, and ensure that "she" should get married, and that her husband would beat her! The idea rather touches one's "riseable faculty," and suggests not "law" but an arbitrary interference, and suspension of "law"—an attempt to balance things on the principle of returning "evil for evil."

Once, with some others, I obtained the opinion of an intelligence who claimed to have been in the spirit-world nearly two thousand years—an intelligence rated very highly by Dr. A. R. Wallace—and while he refrained from dogmatizing, saying only he had found no evidence of the truth of the theory of reincarnation, he added that "no religious belief had done less than Theosophy to dry the tears of the widow and orphan"—an aspect of considerable importance in these days.—I am, Yours sincerely,

JOHN STODDART.

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DIFFERENCES OF START.

Harrow-on-the-Hill. March 3rd, 1919.

Dear Sir.—Without any sense of recrimination, I should like to say that your flights of imagination in your somewhat absurd parable in which I am portrayed, may mislead some illogical folks, but all truth-loving individuals will certainly observe that I dealt with realities and brought to your notice two striking facts which occurred in a morning's experience. While I postulated absolute justice in my conception of the universe I sought from you a hypothesis furnishing some more or less consistent explanation of the inequalities of the beginning of corporeal existence upon this earth.

Here again I must insist on you not fixing upon me a view which I had already repudiated, when you say (p. 88) "such a widely contrasted difference in start

seemed to him so unjust that the learned doctor," etc. This is quite incorrect, for I only pointed out the unequal start, but never said nor implied that there was anything unjust in the difference.

It seems to me unkind to say that "Theosophists have their own ends to serve by trying to create belief in their hypothesis of Reincarnation, for that is the very foundation stone of that strange Wisdom of God (Theosophia), which first destroys faith in a just Governor of the Universe, and then substitutes for the truth of immortal life in a spiritual world an unsubstantial hypothesis of never-ending mortality on earth."

It is not their hypothesis alone, indeed Reincarnation is quite as definitely taught by the Spiritualist Philosophy of Allan Kardec. In "the Spirit's Book" p. 71, it is stated that "all spirits tend towards perfection, and are furnished by God with the means of advancement through the trials of corporeal life; but the divine justice compels them to accomplish, in new existences, that which they have not been able to do, or to complete, in a previous trial." (The italics are not mine). And again "the doctrine of reincarnation—that is to say, the doctrine which proclaims that men have many successive existences—is the only one which answers to the idea we form to ourselves of the justice of God in regard to those who are placed, by circumstances over which they have no control, in conditions unfavourable to their moral advancement; the only one which can explain the future, and furnish us with a sound basis for our hopes, because it offers us the means of redeeming our errors through new trials. This doctrine is indicated by the teachings of reason as well as by those of our spirit-instructors." Thus according to Kardec there exist reincarnationists beyond the Borderland.

I have perused with interest the various contributions and I am sure you deserve the thanks of all correspondents for your liberality in opening your columns for so many conflicting views.—Yours ever faithfully,

ABRAHAM WALLACE, M.D.

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THE "AUTHORITIES."

Dear Sir,—Your correspondent, Mr. Alex. A. Naylor, quotes a long list of philosophers, geniuses, scientists, etc., assuring us that they all believed in Reincarnation. He writes, "In exalted intuitional natures like Boehme and Swedenborg its hold is apparent." I can find nothing in the writings of either of these great Mystics which supports the dogma of Reincarnation. As far as I am able to judge it is conspicuous by its absence. Perhaps Mr. Naylor will give chapter and verse. He also asserts that "most of the Mystics bathe in it." I have read the lives of several of the Christian Mystics, but, so far, have been unable to trace any evidence of Mr. Naylor's assertion, except in the case of Anna Kingsford. Will Mr. Naylor kindly inform us which of the great Christian mystics were Reincarnationists? Anna Kingsford appears to have been the exception which proves the rule.—Yours faithfully,

UNITY.

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ALLEGED UNRELIABILITY OF PSYCHIC ARTS.

Dear Sir,—I must beg a further space to thank Emeline Hill for her interesting letter in regard to this subject, and also to defend my attitude and purpose, which she calls in question. I grieve to say I have had no personal mediumistic experiences during my investigations. That may be due to my inability to cognize spirits, or to apprehend intuitive communications from the psychic realm. It is not due to any desire to "purchase the psychic arts." Such an ignoble end has always been far from my intentions. Also, I confidently affirm that the "cares of this world" have not predominantly engaged my thoughts, nor has the "deceitfulness of riches" had any chance to embarrass my mind. I have devoted all time possible to earnest study of the greater problems of life, and had I gained the knowledge I desired I should have been only too ready to share it with others. Being apparently devoid of psychic powers myself I was obliged to resort to mediums in order to obtain the evidence I coveted. I was not primarily endeavouring to "develop latent psychic gifts" which I have failed to discover, but to prove their genuineness in others better equipped, and to find for myself first and then for companion seekers guidance and spiritual assistance which concerned soul and body equally. I heartily agree with your correspondent in reverent admiration for the life and teaching of Christ, and I am only longing to get into touch with those who clearly apprehend the meaning of His supernatural demonstrations, and who can aid seekers like myself to understand the laws of the realm He revealed.—Yours sincerely,

A PERPLEXED STUDENT.

Short Notices of New Books.

By L.A.A.

*By an oversight, a friendly notice of a book by L.A.A., written by another reviewer, appeared last month among her book notices. Our readers would realise, from its terms, that L.A.A. could not possibly be the author of that item, but we think it well to mention the inadvertence.

A NEW HEAVEN. By The Hon. George Warner Russell. London: Methuen & Co. Ltd. 7s. net.

In this book the life beyond the veil is described as one of growth and progress. The essential springs, motives, and purposes of man's life are not changed by transition from this plane. Freeplay is given to the intellect, and there is endless progression. Education has a prominent place. "Educate the people, and then trust them." In short, heaven is shewn to be a state, ruled by the law of love. It is a place of industrial intellectual, artistic, and social activities, in which each soul develops on its own lines.

THE FOURTH DIMENSION. By an Officer of the Grand Fleet. Essays in the realm of Unconventional Thought. London: C. W. Daniel Ltd. 2s. net.

The freedom of the sea, breathes in every page of this revolt against the limitations of authority and convention which bind the Third Dimensional World. The illimitable universe, with its limitless possibilities, is shewn to be narrowed down to a struggle for existence. Conventional religion offers nothing as a solution of the problems which confront us. But a higher plane is open to man—the Fourth Dimensional World of harmony and reality—and into this he may enter at will by imagination or faith. Surely this is a world worth seeking with all our powers!

LIFE, DEATH, AND WHAT THEN? By C. Jinarajadasa, M.A. London: Theosophical Publishing House. 7d.

In this lecture delivered in Glasgow Mr. Jinarajadasa considers after-death conditions in the light of the Christian religion, and compares the result with the teaching of the Wisdom religion. He considers that according to the orthodox conception, the problem of the passing-out of the flower of this and other lands in the Great War is unanswered, and claims that Theosophical teaching is free from this difficulty, as it claims that numbers are being swiftly re-born to take their place in the work of reconstruction. Thus, "slowly, through purification, through achievement, they become as pillars in the Temple of God," and go no more out.

WHY DO WE DIE? By Edward Mercer, D.D., Oxon., formerly Bishop of Tasmania. London: Kegan Paul, Ltd. 4s. 6d. net.

The object of this book is to stimulate general interest in the problem of death. It is a thoughtful and readable essay on somewhat new lines. Scientists have devoted themselves to the phenomena of old age and death, but little has come from the philosophical and ethical standpoint; therefore this brief statement of the Monadic doctrine is both interesting and valuable. The author grants that the doctrine is so far "lamentably incomplete," but claims that it seems to carry us further than any of its rivals, furnishing at least an answer to the question, "Why do we die?" which allows loyalty to science and full hope of immortality.

THE PLACE OF JESUS CHRIST IN SPIRITUALISM. By Richard A. Bush, F.C.S., Holt, Marden, Surrey. 4d.

The greatest question for all time, "What think ye of Christ?" is ably and sincerely considered in this address to Spiritualists, with appendix containing a reprint of the author's paper in the *Two Worlds*, in which he urges greater spirituality, and recognition of the Christ through whom "the golden key to the higher life was delivered to the world;" while the principles of the Sermon on the Mount, are shewn to be the root principles necessary for true spiritual progress. The author is rightly convinced that unless true Christianity is made the motive power of any movement it will fail to raise man spiritually.

CHRISTIANITY IN THE NEW AGE. By E. Herman Cassell & Co. Ltd. 7s. 6d. net.

This interesting work pleads for a new religious individualism, and a more adventurous policy in theology and the church, in order to deal with the policy of reconstruction. We are confronted with a de-christianised England, which yet retains its instinct for Christianity. Adaptation is useless; there must be reconstruction, covering the whole range of church life and thought. The book is divided into three parts: (1) Perils of the Threshold, (2) The Christian Message to the New Age, (3) The Great Adventure. The Church is urged to resume her teaching office, and to concentrate upon fundamental realities. The Kingdom of God must be her supreme concern, and she must reveal the Figure of the Living Christ. Referring to the newly-awakened interest in the

Unseen, which is so marked to-day, the author points out a lack of real spirituality in the enquiry, which is quasi-scientific rather than religious, and which brings no ethical or spiritual message of value to the world, nor any vision of the divine *in repose*.

MYSELF AND DREAMS. By Frank C. Constable, M.A. London: Kegan Paul, Trench, Ltd. 6s. 6d. net.

The author tells us that many years ago he was convinced of the truth of survival, and of the possibility of holding communication with the disembodied. Previously he had been a materialist. Afterwards he studied Kant and Spinoza, and saw that there must be "a power in man, as a subject transcending thought." With this power the first part of the book "Myself" deals, closely following Kant to the conclusion that "the ultimate cannot be found in any *limit* of thought, it exists for us in insight, in something transcending thought;" and the term now used is "the accomplished in the accomplishing." In the second part of the book, "Dreams," we are to some extent on new ground. A fuller, and wider universe is opened to man, in dreamland, than that of his waking state. The chapter entitled "Romance and Faerie" in which the freedom from the restrictions of the objective is illustrated by Lewis Carroll's immortal story of "Alice in Wonderland," will appeal to all lovers of its humour which conceals a philosophy transcending that of the Critique of Pure Reason, for as the author says, "Before Lewis Carroll the giant Emmanuel Kant is but a puling child in long clothes." Neither time nor space nor evolutionary laws bind the Mad Hatter, the March Hare, or any of that delightful company. They and Alice are free.

THE WAY OF THE WORLD WORTH LIVING IN: An Autobiography. By a Departed Son of Man. The Author, 10, Sloane Gardens, Hampstead, N.W.3. 4s. net.

A record of communications received by the author, by means of automatic writing, from her brother, W. E. Gordon Leith, who passed over in 1917. The sittings began in January, 1918, some four months after his transition. The fact that the communications were received through the medium of a near relative, who is convinced of the identity of the control, and consequently of the genuineness of the messages, makes them worthy of consideration. The substance of the communications in brief are the necessity for developing the spiritual side of our nature during earth-life. "I was on earth only concerned with the things of earth, therefore, I am an earth-man here." The paramount importance of prayer both here and in the next plane is impressed, and of love, for "love is the most unselfish action man can offer to God: love yourselves last." But his rapture with the intermediate state passes. He learns that the spirit does not long remain in one condition—"when I shall have paid the uttermost farthing I shall have the vision I am promised"—and, like S. Catherine of Genoa, he finds no joy "comparable to that of purgatory except the joy of the blessed in paradise," a joy which increases in proportion as all hindrances to the divine inflow are consumed; and with this he is content.

THE WONDER OF THE SAINTS, in the Light of Spiritualism.

By F. E. Jelding-Ould, M.A., Vicar of Christ Church, Albany St. With Introduction by Lady Glenconner, London: John Walkins. 4s. 6d. net.

A deeply-interesting and useful book, which should do much to remove the prejudice of the orthodox against Spiritualism. Its aim, as Lady Glenconner well says, is to "disclose the identity of the material with the spiritual universe, as parts and manifestations of one whole." It is concerned with the Higher Spiritualism, of which the author has some personal experience, and he points out the similarity between the marvels which occur at the present day and those which astonished the contemporaries of the Saints. If the Church is to recognise Spiritualism there must be "something in ourselves which corresponds to what we read of in the Saints, something of the same quality, though possibly, of greatly inferior development." The Saints subordinated everything to the one purpose of drawing nearer to God. "There is an unseen world, and men have the capacity of entering directly into communication with it," while the "character and quality of psychic phenomena will be determined by the spiritual standpoint of the recipient." It is pointed out that there is no real distinction between the so-called "natural" and "super-natural." Everything is natural, since man is spirit now, and therefore capable of recognising spiritual gifts, and exercising spiritual faculties, in varying degree. Altogether this is a little book to welcome and ponder for "spiritual things must be spiritually discerned."

THE LAW OF RE-BIRTH.

AN ADMIRABLE ATTITUDE.

MISS CHARLOTTE WOODS, lecturing on this subject at the Mortimer Halls, London, said it was one of the most difficult topics that could be dealt with from a Theosophical platform. One had to be perfectly aware, not only of the magnitude of the secondary subjects involved in it, but also of the great problems which the idea of rebirth still left unanswered. It had been said that the doctrine of rebirth provided more difficulties than it removed and she was not quite sure that was not true. One did not, however, judge the value of a doctrine from its difficulties but from its being true or false. She did not want to speak dogmatically, but to view rebirth as a doctrine or a hypothesis. She frankly admitted it could not be demonstrated by any known laws or principles of demonstration. She also did not want to emphasise what she believed to be a fact that persons capable of investigating these subjects from higher clairvoyant levels had taught this truth and had rendered it acceptable to a large number of minds. To her the doctrine of rebirth commended itself as the most reasonable one to account for the inequalities of men. Concerning its difficulty she could imagine a being from another sphere of existence looking down on this little earth and hearing for the first time of beings being incarnated on it, and hearing also of the particular difficulties of incarnation, and she could well imagine all the objections this might raise, which objections would be on the same lines as those raised when people first heard of re-incarnation. To account for incarnation was as difficult as to account for re-incarnation. In short it was not more illogical to think of re-incarnation than to think of incarnation, and yet they knew that incarnation was a fact. They knew they were in flesh conditions; they did not know why they were here; but they knew this fact upon which they could place their feet firmly down. And now the question arose—"May it be possibly true that we have been here before in similar flesh conditions, and possibly shall be again?" That was the debateable point.

Miss Woods proceeded to speak of the principle of polarity—of attraction and repulsion—and of "two great principles—the principle of *being*, or of the soul in non-manifestation, and the principle of *becoming* when the soul goes forth and lives in an objective universe." These principles were expounded by Miss Woods with her well-known erudition and eloquence, and she illustrated "the law of rebirth" by reference to a child going to school away from home, and continuing there from the first to the sixth form, but returning home for holidays at the end of each school year. The plane of his activity remained one and the same. So it was, said Miss Woods, with a soul who returned again and again to earth until he had exhausted all the teachings that this world could give him.

NOTE.—We suggest that Miss Woods' difficulty in accounting for incarnation is probably because of her adoption of the Theosophical view that every incarnation is really a re-incarnation—the refreshing from outside of an already individualised soul—in a newly-born child's body, brought into the world *minus* a soul of its own. The Spiritualist view that the human soul is from its inception an inherent and integral part of the human body—that in nature there is no purely physical body, for the reason that psychical or soul-stuff is a necessary part of its every atom—presents no such difficulty.—*Ed. I.P.G.*



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A Keighley Secretary: "Your monthly paper is read with deep interest and I can assure you I get plenty of compliments as to the genuine quality of its contents."

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A Swansea Valley Secretary: "We find it a great help in face of the criticism going on in this valley since the visit of Sir A. Conan Doyle. The local papers have attacked spiritualism in all kinds of ways but I believe it is going to take first place in the future, instead of being looked upon as the last thing in religion."



Mrs. MARY DAVIES, a well-known clairvoyant, Spiritualist lecturer, and author of "My Psychic Recollections," who had the distinction of being one of the prophets whom the Metropolitan Police persecuted, passed to the higher life on March 11th.

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