

"LIGHT," February 11th, 1922.

MR. JAMES DOUGLAS CORRECTED.

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, FEB. 11th, 1922.

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A LITTLE PAPER WITH A GREAT MESSAGE



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J. HEWAT MCKENZIE.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,144—VOL. XLII. [Registered as] SATURDAY, FEBRUARY 11, 1922. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

I, too, would teach the man  
Beyond the darker hour to see the bright,  
That his fresh life may close as it began  
The still-fulfilling promise of a light  
Narrowing the bounds of night.

—TENNYSON

From our large sheaf of press-cuttings, to say nothing of our daily browsings through the columns of the London and provincial newspapers, we gather the impression that some of those who discuss the subject of Spiritualism as opponents are under the amiable delusion that they are dealing with a collection of "half-wits" or persons of defective intelligence. That may be the case here and there, for Spiritualism is so vast a subject and with so many phases that it may well have room for a few persons who carry it to maudlin extremes, but this is not by any means the case with the vast majority of Spiritualists to whom their subject is a religious, philosophical or scientific question of immense urgency and importance in the existing state of human affairs, as indeed it is. At the present time it is breaking away, under the urge of a huge revolution in thought, from its old provincialisms, into the great arena of a world-wide interest. It will have to part with many things—little exclusions and petty prejudices, small reserves and isolations. It has a great message for the world. The duckling has taken to the water and is calmly disdainful of the frenzied cluckings of the maternal hen.

That is perhaps rather a flippant metaphor not over-complimentary to those who, for prudential considerations, would have kept Spiritualism as "a thing apart," a kind of close corporation shielded from contact with a rough and rugged world. Let us change it, then, and say that our movement has at last left the harbour for the open sea. We are assured that it is well guided, that it has its pilots in the Unseen. It is, indeed, rather a fleet than a single argosy, and it is sailing for a New World not less actual than the mighty continent to which Columbus and so many other sea-farers of the past made their great adventures. There will be mischances and perils enow,

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small doubt of that. Now and again some great floating mass of seaweed will be joyfully hailed as "land"—as it was in the old days, until the mariners found themselves sailing through it! And here the metaphor well may end. For Life can brook no comparison but with itself, and the spirit of Life is beyond and above all parable and metaphor. In it is nothing final and nothing fatal. It moves through many shadows to radiant and eternal ends—for ever alive, for ever forward.

H. W. (Brockenhurst) sends us a long newspaper cutting which doubtless many readers have seen and which contains a sensational story concerning Professor Carroll, of the Rockefeller Institute, who has "portions of the connective tissue of the brain of a man" who has been dead for ten and a-half years. The fragments are said to be alive and flourishing. It seems to contain a menacing suggestion on the subject of human survival. But our correspondent may be re-assured. It is purely a physical question. The cells composing the grey matter of the brain only differ in degree from those of the rest of the body; they all have an independent life of their own, while obtaining sustenance from the common source, and in fact do survive personal death for a period, until they perish from lack of sustenance. There is therefore no reason why vitality should not be maintained in these cells, if a proper method of providing this sustenance can be found, but this would not imply the retention of mentality. Death is primarily a psychical event—the transference of rational control—and even if physical death could be prevented, the body would be but an organic lay figure, a collection of independent cells without combination, in fact the "fungus growth" quoted by Sir W. Lane, a colony devoid of government. Mind is not composed of cells; it cannot be dissected by the surgeon's scalpel, or measured by his instruments.

## UNKNOWN HEROES.

He left his home, a schoolboy, fired with zeal  
To do great things, to win an honoured niche  
Within the halls of Fame, to live in hearts  
Of England's men and women, as a man  
Who gave his life for England, counting naught  
Too great a price to pay for England's gain.

He faced the foe, a schoolboy, wiser now  
For life's hard lessons, but a schoolboy still;  
With eyes fixed on the hero's greatest prize,  
The noblest earth can give, a cross of bronze:  
Content if death should earn the longed-for boon,  
And make his name to live in future years.

He fell in France, the leader of his men;  
A little band who looked to him for guide:  
And trusting him in all things, held at bay  
Ten times their number, for long weary hours;  
'Till overwhelmed by numbers: but their stay  
Had saved an army's honour, though none knew.

He sleeps among his men in foreign soil:  
Marked but as one of England's unknown dead;  
His only niche of Fame a mother's heart,  
Who knew her schoolboy hero had made good;  
Nor e'en life's proudest bauble marks his name:  
He earned a prouder still, a cross of wood.

W. W. H.



## THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 67.)

November 19th, 1916.

### THE HIGHER SOURCES OF INSPIRATION. DOES ALL INSPIRATION COME FROM SPIRIT-SPHERES?

"You may think that if all inspiration comes from us down to earth it must make the dwellers there mere automata who cannot initiate anything of value of their own accord. If all impressions given us from the spirit world were recognised as such by the recipients there might be this danger, but this is not so, and a poet, author, musician, composer, scientist, inventor, or humanitarian may believe that the process by which he arrives at a given result is entirely an effort of his own mentality. But you may argue, if there have been lofty intellects on earth in the past, is that race extinct, that most new ideas should have to be handed down to earth from our world? This is taking an entirely erroneous view. Far from the human race deteriorating intellectually it is rapidly advancing and can be trusted with inventions, theories, and ideas which a few centuries, or even fifty years ago it would have been impossible to give them. The spirits who now hand down these impressions were not superior in intellect to the present race when they lived on earth, but possibly even less so; the impressions passed to earth through them are not their own, but given through higher guides; and those whom you think so intellectually exalted are probably only the media through which the teaching comes. Who are the high and gifted spirits from whom these things are sent in the first instance we do not know, but they may have been thousands of years on those upper spheres where they are lost to our sight, or they may be only more rapidly-developed spirits who had attained a superhuman degree of excellence in earth life; for we do not say there are not exceptionally-gifted men and women born on earth at times, but we do say that most scientists, composers, poets, and even authors get their inspirations from here, and thus attain to a degree of perfection otherwise impossible. But for this purpose they must be particularly susceptible to impressions, and must therefore be more or less psychic, though probably not recognising the fact. This enables the impressions to be given in detail, and a rather rare combination is needed to make a man truly receptive to the higher influences. And now, how do we account for such a genius as Beethoven, for instance: probably the greatest composer there has ever been? He was a divinely gifted nature to begin with, and he was keenly psychic. During his earth-life he heard the melodies on which he based his compositions; but an ordinary intellect could not have made use of themes given him in the masterly way that he did. Whence then came his gifted nature? We cannot tell. Whether an extra spark of the divine gets amalgamated with some natures and how it does so is beyond our ken, but we do know that from time to time some extra suitable soul on earth presents itself for the spirit-artists to work upon, and so is born a genius."

December 3rd, 1916.

### THE ORIGIN OF EVIL AND ITS RELATION TO GOOD.

"It is probably true that everything has been written on this subject that can be written, but only as regards the earth idea of it. We are in a different position here, and see things more clearly than we used to do. How then do we regard evil? We take it to be apart from the man, or the thing, or the abstract idea which is called evil. For instance, a man falls into evil and succumbs; yet under all lies the same man as before he fell, and that man can be restored to a pure life either on earth or later. We do not reckon that the evil under which his real character lies hidden is the man himself. No, the evil is an excrescence which must be spiritually dealt with as a physical excrescence would be surgically, and we judge the man by his capacities for good, not evil. Plague may decimate a city: we do not say the plague is evil, for it has shown up a want of sanitation or some fault which has produced it. The evil lies in men allowing conditions which could cause the epidemic. A noxious weed in a garden may be a beneficent herb when kept to its right place, and right proportion. There is in everything a balance to hold good on one side of the scale and evil on the other, and

in most cases, if the balance is kept true, the evil disappears, being outweighed by the good. Yet there are some things which appear unmitigated evil. Take the 'White Slave Traffic.' How do we look at it? We see that it is the effect of which the sin of impurity is the cause. Should the latter evil disappear then the former would go with it. If men can be brought to see the utter selfishness of impurity, then good has been weighing the scale with evil. But though things may automatically adjust themselves finally, great miseries and hardships fall upon the innocent meanwhile: young lives become utterly degraded, and desolation seems to reign. Can then any good be found to balance such evil? Hardly, for the wrong-living of men has given rise to this terrible curse, and men will live out their evil lives, for few repent on the earth-plane. But in this generation the evil has been more considered: it is not now put aside as a sin which it is shameful even to discuss, and good men and women no longer think their own purity suffers thereby, and so in time, good will trample down the evil, and meanwhile it will be checked and lessened by the greater publicity given to the subject. Every man's mind possibly has its tinge of evil, however slight; even a saint on earth can be assailed by thoughts from which he wishes to escape: but the great world-force is arrayed on the side of good, and when it has finally conquered evil, then the earth will have evolved its purpose and a new world may be created. What is the purport of this incessant strife between good and evil we can only vaguely imagine. We know that there are certain fixed laws, as well as friction, inherent in all matter: a sort of warring between the particles even of metal, each striving to take its neighbour's place and so creating unconscious movement which prevents stagnation and is the initial element of all life. When we apply the same theory to plant, animal, and human being, we see that this very struggle of vital elements is the life-force which animates the whole and makes it what we call 'alive.' Resuscitate one who was thought dead, and at once the same contradictory war recommences. Now in the body this is life; in the brain it is thought; and evil thoughts may crowd out good ones and *vice versa*. The health or disease in a plant results from the evil predominating over the good or the contrary. I cannot make my thoughts very clear, I fear, but I have tried to convey to you some of the ideas I now hold. I have evolved them for myself, and whether acceptable or not, they have helped me to fight the evil which I have found within myself, and which maimed and crippled my earth life, and made the upward course here one of difficulty and pain."

December 10th, 1916.

### THE CLAIMS OF EARTH LIFE AND HOW THEY SHOULD WEIGH AGAINST THOSE OF THE SPIRITUAL LIFE.

"I know you often feel that you do not quite know how to adjust the balance. It is difficult, I admit, when one is living under the earth conditions. Take yourself for example. You have always lived a practical life, and when suddenly introduced to the vast possibilities of spirit-communion, the earth-life and its work appeared much less important, and the spiritual seemed the only true life. But this is not entirely so. If the spiritual had been the only life, there would have been no need for men to undergo probation on earth. It is just because the whole existence of mankind is an upward progression that earth life is necessary. We do not know whether man has lived before in some lower stage of being. He may have; he may even have been evolved gradually from the animal creation, but some of our deepest thinkers here do not believe this, but consider that man was always man, though probably of a much lower type. That means that we have the dual nature: both physical and spiritual, and therefore it is absolutely necessary that we should pass through the physical phase on earth. Were it a question of the conflicting duties of either one or the other worlds, I would say: 'While on earth your chief duty is there, and if you find yourself neglecting earthly calls to attend to the spiritual ones, the balance is too much on one side and must be readjusted. You must then let some of the spiritual duties go for a while; there may come a time when material duties lighten, and there can be more leisure for



spiritual ones. Where your life has to be lived, there is your first claim, but happy the man or woman who can give time to both. Some there are on earth whose duty it is to be intermediaries between earth and Heaven—'mediums' we call them. The power that has been given them is a sign that they are on a different plane from the ordinary man or woman, commonly endowed with only enough mediumistic gifts to be able to cultivate them by practice, and few do so. The natural-born mediums are far too rare to adequately advance the cause of spirituality on earth. Not until the nearness between the two worlds becomes recognised by all shall we have true religion: the religion which makes for a good and useful life; which would not suffer a mean or dishonest action; and the religion above all, which purifies the life, not by fear but by love. Nothing else is of such import. One could not be dishonest, because that would injure one's neighbour; one could not be harsh or hard in judgment where love reigned; one could not seek personal aggrandisement at the cost of others, and so for every sin you will find love the remedy: love overwhelming and boundless; deep as the ocean, and calm as a sea at rest. Then indeed we can walk on the waters of love and fear not to sink, for we are treading the path Christ trod before us, and His arms are still held out to help us should our faith for a moment falter and we cry: 'Lord, I sink! Save me!' Oh, could we but preach love, love, love, from every house-top it would indeed regenerate the world; but, alas! its antithesis reigns paramount to-day and we hear the voices of hate echoing from every land, and man massacres instead of succouring his fellow men. Well may one cry 'Lord, how long?' and well may the answer be: 'I offered you love unspeakable, but you chose the way of hatred and revenge; and not until you repent can help reach you.'

December 17th, 1916.

#### OUR DUTY TO OUR NEIGHBOUR IN THE SPIRIT-WORLD.

"We all know our duty to our neighbour in the earth-world, though so few practise it; but in the spirit-world we must either perform this duty or arrest our own spiritual progression. At first we are given very easy tasks: to speak to those newly arrived, and make them feel they are cared for. But as we progress ourselves we have to become more of teachers, and it is not sufficient to comfort those in sorrow: and if it is through sin or fault in himself that a man is suffering we must try to eradicate the evil. It is not always easy to do this and yet be sympathetic and helpful. Often the new-comers resent their personal failings being known, and it requires great tact and patience to overcome this difficulty. I have found that to give a little of my personal experience and history often paves the way for an opening of the heart. We must never hesitate to expose our own weakness to a fellow-sinner, for only in that way can we gain his confidence, and make him feel that it is not so much as a teacher but as a brother that we desire to help him. For instance, I meet with a gambler; I relate my experience and what it led to, and then he will open his heart and tell me his history too, and I can advise him and put him on the right path for progression. Then there is the duty of showing friendship. We must open our houses to the lonely, and those who have few relatives or friends. Often we would rather be alone, but there comes to our door one whom we have tried to help, and he looks weary and wistful, and it is then our duty to call him in and give him sympathy and consolation, and try to meet and solve his difficulties for him. Whenever I feel disinclined for work like this—and it is there that my selfishness still lingers—I recall the time when, without the help of others, I should have been still wandering about, unable to progress, and regretting the empty pleasures of earth, which I should nevertheless have lost the power to enjoy. Can anything be more sad than such a loneliness? The whole man is yearning and aching for he knows not what; he is shut off by his very attitude of mind from the help which might otherwise be given him, and unless he can get his mind adjusted to what is required of him he will continue to lead this solitary life till its misery forces him to act for himself and seek aid from those in the spirit-world who can give it."

(To be continued.)

AN IMPRESSION FROM EDINBURGH.—The "Edinburgh Evening News" of the 3rd inst., in describing Sir A. Conan Doyle's meeting at the Usher Hall, said: "The huge building was filled from top to bottom with people eager to get information as to their fate after they pass from this earth. There was an atmosphere of intensity during the whole of the famous author's address, and when there was any hand clapping it was of a timorous nature and quickly suppressed. It almost seemed as if Sir Arthur had his listeners under a spell. His messages from the spirit world were astonishing, but it is conceivable that they were comforting to some present. It is a relief to learn that after death one passes from sphere to sphere of the world beyond to lose oneself ultimately in 'a blaze of glory which no human lips can describe.' Sir Arthur spoke with deep sincerity and conviction, and, if he did not make many converts, he certainly made a great impression on his audience."

## SPIRITUALISM AND THE SUNDAY PRESS.

MR. JAMES DOUGLAS REPLIES TO SIR ARTHUR CONAN DOYLE.

In the "Sunday Express," under the attractive title, "Live Sharks and Turtles at a Séance," Mr. James Douglas makes his rejoinder to the letter from Sir Arthur Conan Doyle, published in the previous issue of the journal, and to which we referred last week.

This time Mr. Douglas is more in his element, for it is now sheer debate, and there are now fewer of those wild assertions and erratic assumptions which marked his earlier deliverances on physical phenomena, a field of research which, by the way, has perplexed vastly more experienced investigators than Mr. Douglas or even some of those who guided him into that labyrinth. In this matter there have been certain indiscretions on both sides. Mr. Douglas' reply deals with the well-known tests from the "Times," and refers to one of the lectures on the subject by the Rev. C. Drayton Thomas. Mr. Douglas disputes the validity of these tests. He next takes the phenomena at the Bessinet séances and finds the signatures alleged to have been produced by spirits, and the spirit faces themselves, unproved and abounding in elements of suspicion. He is most critical when it comes to the Bailey phenomena—the apports of coins, birds' nests, Babylonian tablets, etc. He is peculiarly caustic on the question of live turtles and live sharks being brought to a séance. Such things are, of course, antecedently improbable, preposterous, incredible and absurd on the face of them—and yet we have the best reason to believe that Mr. Douglas' antagonist has the facts on his side.

We know of nothing so horribly suspicious and unlikely or so surrounded with confusing elements as some forms of genuine physical phenomena. Hence these troubles!

Mr. Douglas certainly scores some points on the dialectical side when he catches his opponent tripping over some little matter. But he leaves the main questions unsettled. At the end of his letter he intimates that he is still waiting for proof. He writes:—

You offered of your own accord to convince me. You failed. I have tried to convince you that you are a dupe. I have failed. But I hope your immeasurable and illimitable credulity will be a warning to others.

Mr. Douglas next addresses himself to Sir Oliver Lodge:—

In science the essence of verification is the reproducibility of experiment. Let Sir Oliver Lodge devise a repeatable and reproducible experiment which will prove supernatural communication.

Really this is very "cauld kail." Sir Oliver Lodge and all the other intelligent psychical researchers are, we imagine, perfectly well aware of what constitutes the "essence of verification" in science. And the practical scientists amongst us—and there are now a good many—are endeavouring to arrive at the laws of the phenomena and provide just this kind of proof. But it is not to be done in ten minutes or so. It may easily mean as many years. Slapdash methods are the bane of "physical phenomena" on both sides of the argument, and physical evidences, after all, are only a small part of the matter, and the most baffling of all. That is doubtless why some distinguished psychical researchers, who have proved human survival for themselves along other lines, are very shy of these things.

So far as Mr. Douglas and his like can clear away the rubbishy and doubtful elements in Spiritualism, they are welcome to do so and will earn our gratitude. If they could destroy the whole fabric of psychical evidences, they would, *ipso facto*, have proved it to be rotten, and we should be well rid of it, for we have no time to waste on humbug and imposture. Only, having made our calling and election sure in the matter, and being utterly certain of our ground, we contemplate all such attacks with equanimity. We have certified ourselves that the idea of a Spiritual world has its roots in Nature and Reason, and the utmost its opponents can do is to remove any rotten branches and diseased growths.

In the "Weekly Dispatch," Judge Parry gives the story of D. D. Home and his famous law suit with Mrs. Lyon.

The "Referee" announces that Mr. G. R. Sims will next Sunday reply to Sir A. Conan Doyle, and deal with some new phases of Spiritualism.

A PLEASING incident occurred on the occasion of the farewell meeting at the L.S.A. to Mr. Horace Leaf. A lady, who desires to be anonymous, accosted Sir Arthur Conan Doyle and informed him that as a thank offering for her renewed touch with her dear ones she desired to devote a handsome sum, £40, to the cause. She placed it in Sir Arthur's hands for distribution. He has allotted £10 to the L.S.A., £10 to the N.S.U., and £20 for literature, named by the lady herself, to be sent to various free libraries. It is indeed refreshing to find someone making material recognition of spiritual advantages, and trying to pass on to others the advantages gained for herself. May others follow!

FEB 24 1922

SMITHSONIAN DEPOSIT



## THE SAINTS AND PSYCHIC PHENOMENA.

ADDRESS BY MRS. F. E. LEANING.

Mrs. F. E. Leaning, from her wide and intimate knowledge of mysticism and the facts of psychic research, was an ideal exponent of the subject she had chosen, "Psychical Phenomena in the Lives of the Saints," for her address before the members of the London Spiritualist Alliance, on Thursday, February 2nd, at the hall at 6, Queen-square. Those who braved a most inclement night to attend were richly rewarded by a thoughtful and inspiring discourse.

MR. GEORGE E. WRIGHT, who took the chair, said that he was delighted that his first experience of presiding at those meetings should be on an occasion when Mrs. Leaning was to address them. They had had speakers on their platform who were known as men and women of letters before they came into the movement, but Mrs. Leaning was the only woman of letters whom they had themselves discovered, her first contributions to literature having been made in the columns of LIGHT.

MRS. LEANING said that the point which was really under consideration in her address was the relationship between psychic and spiritual development. For that purpose they might well begin by asking what was the difference between the two, and the best way to answer that was by looking attentively at the characteristics of those in whom spiritual development was undoubtedly at a maximum. In a word, they wanted to know, first, who and what were the Saints. She was not, of course, going to confine that great word to the three hundred and fifty-two canonized members of the Church of Rome, but to include under it the saintly souls of every race, language, religion, and period, from Jerry McAuley, the reclaimed drunkard, up to St. John the Divine himself. As to what made them saints, when Coventry Patmore once asked this of a friend more learned than he (as he said), "the reply was that the saint does everything that any other decent person does, only somewhat better and with a totally different motive."

What was this "totally different motive"? It was the motive—the moving power—of those who were consciously carrying out the purpose of being; those who knew that purpose and their place in the scheme. We began in the far-off beginning of time wholly self-centred and with every power latent; we ended by being wholly God-centred and with every power fully developed. It was a long, long path, from one dim Eternity to another. But the world did not wait for the discovery of Evolution in the nineteenth century, or Relativity in the twentieth, to recognise the stages of this process. Long ago our Aryan forefathers in the Ancient East named the chief landmarks, or Initiations, with the intervening stages which the spiritual wayfarer must pass through. And not only for the Hindu and the Yogi did this hold good, but for all men everywhere, and the proof of it was that if we took up this old spiritual chart and placed beside it the intimate record of any Christian saint, however humble or illiterate, in any period of the last nineteen hundred years, we found that the one corroborated the other. Not necessarily in every single instance, but cumulatively, life itself confirmed the truth of the drawing. All the steps were given in our own Scriptures. The first step on the Eastern Probationary Path was known by a word signifying "the opening of the doors of the mind," and this was no other than the new birth and the entering upon the Narrow Way of Christian Mysticism.

That Way, as the instructed knew, consisted of three great stages, Purgation, Illumination, and the Unitive life. The East sub-divided and arranged its names differently, but the sequence was the same. And in its system there appeared a step or degree at which it was taught that now, if not before, the psychic senses and faculties must be developed.

This was a point of very special interest in view of the fact that we did often find among the spiritually developed a growth of psychic powers. This, of course, might sometimes be due to their being psychics who had become saints, but it was much more often the case that the spiritual awakening or re-birth had provoked the dormant psychic faculties into activity. There were enormous individual differences, however. In some instances, such as those of Brother Lawrence and Elizabeth Fry, there was a long and slow maturing on high inward levels, without apparently the least admixture of anything lower. In the case of John Woodman, the Quaker, we found in his whole life but two instances. His solitary phlegmatic reception of what he believed to be a visitation from the Holy One might be contrasted with the record of some other saints whose lives were one long series of visions and revelations; and with George Fox's quivering sensitiveness, which caused him to

feel all the miseries of the persecuted Quakers in far-off New England, even to the death by hanging of some of them, when he himself was a prisoner in Lancaster Gaol.

Nevertheless, making all due allowance for temperamental differences, it became clear that while the largest measure of the psychic did not fill the smallest measure of the spiritual, yet when once the vital forces were set free on that highest level, every part of the nature felt the vivifying influence. There were about twenty classes of psychic phenomena, which could be arranged in a scale from those of the lowest physical up to the highest mental effects. If now we liked to make a similar table of the phenomena found in saintly records, we should find that this went below the psychic in one point and vastly beyond it at the higher end. That was to say, the saint carried his experience up on to true spiritual levels where the psychic could neither follow nor imitate, and very often did not even suspect the existence of, however much he might talk of "spirits" and "spiritual." But the saint was aware of a horizon beyond that, and yet again of a still mightier one, and beyond the farthest of all, the towers of the City of God, where our home was and whither our way lay.

In thus contrasting the psychic and the spiritual, she did not mean to undervalue the former, any more than to undervalue the physical senses, but rather to put each in its own place as alike servants of the spirit within. Perhaps, broadly speaking, they might say that all experiences which were based upon the senses showed the sign of psychic origin—all concrete imagery, definite visualised figures, words spoken, levitation, and so on. But a limit was reached where the psychic ended and something higher than the psychic took its place.

One of the distinguishing marks of where this happened was that up to the limit of psychic perception the saint could describe what happened. He could tell us of things seen and heard, of wonderful, beautiful, or awful sights; by the help of imagery and symbol he could explain the meaning of his visions and spiritual adventures. By straining language almost to the verge of intelligibility, he could tell us of the effects of certain strange sensations that seized him sometimes; but there came a point when he could go no further. Words, the common coin of ordinary human intercourse, were like a bridge that broke down under him; he became inarticulate and could tell no more of Heaven than Mary Rose could tell of Fairyland—that it was "lovely, lovely"—and that was all. Again and again, in the writings of those who could command literary expression, we reached this barrier, not that they might not, but that they could not tell us more. Many a saint, from St. Augustine onward, had told of the finding of that light which was the light of life itself, trying in such fashion as he could to describe the great flaming initial letter of the life of grace. And we heard, therefore, frequently, in accounts of conversion, of what the seer must perforce call light, sweetness, warmth, using bodily metaphors because there were no others, but making us understand that they corresponded to a reality far transcending what we knew, and were accompanied by heights of emotional response that made everything else in life pale beside them.

The attitude of the saints towards the cruder psychic experiences that accompanied the alternating glooms and splendours of the onward way was always one of caution and mistrust. They knew nothing in the earlier times of the subconscious self, of the great underlying area of hidden memories and forces from which startling things of hideousness or of beauty might suddenly emerge in the likeness of angel or of fiend; but they knew that their own imaginative minds and the Devil between them were capable of untold deceptions. They were aware that there were two orders of experience, at least, other than those of the body, and again and again the warning went out from the more experienced to the younger. John of the Cross wrote that though visions of those in another life, and voices and scents "may happen to the bodily senses in the way of God, we must never rely on them nor encourage them. It is more natural that God should communicate Himself through the spirit than through the senses, wherein there is usually much danger and delusion . . . for these things can never serve as proportionate or proximate means towards so great an end; yea, rather they are an obstacle in the way, and therefore to be guarded against and rejected."

Where they could not be rejected, owing to the strength and frequency of their occurrence, or to the intense conviction of their validity, there was another criterion. The saint was a clear-seer on spiritual levels,



and looking down through all the lower, he put only one test to every kind of experience; how far did it subserve the one dominant single-hearted purpose of his life? Did it make for efficiency, for growth, for increased value in service, for enlargement of life? By their fruits ye shall know them. Thus St. Teresa, guided by divine common sense, observed that weakness and weariness of soul followed on one kind of manifestation, but that "a genuine heavenly vision yielded a harvest of ineffable spiritual riches and an admirable renewal of bodily strength."

Passing to a much higher and finer range of faculty, classified among our psychic phenomena, but probably forming a group midway between the psychic and the spiritual, the speaker said this class was never forbidden. Perhaps if she mentioned the word Telepathy it would give the best clue, provided that that was understood to cover only the transmission of ideas, not of sensory effects of any kind, and to imply an exercise of the will, an impact of one consciousness on another by direct action or insight. This power or group of powers gave evidence of itself in all who were following sound methods of self-development; in the saints, who had placed themselves under the direct instruction of the Highest, and had yielded themselves to the uttermost degree of obedience without reserve, it naturally showed a more transcendent reach. The marvels achieved by those who used what Bunyan called the weapon of all-prayer, the enormous silent power and radiating influence, the wonderful results effected by even the least of those who graduated in this school, were but little known or they would be far more universally studied.

It would be easy to multiply instances of the efficacy of prayer, but she preferred to dwell on a more nameless but not less real class of happenings, and to take some instances much less likely to be already familiar to her hearers. They were cases in which people had been made use of as ministrants to others through their power to feel and respond to delicate spiritual impulses. Mrs. Leaning related two remarkable instances in point from the life of Peter Bedford, a member of the Society of Friends, and added that this power of detecting the spiritual condition of others was also possessed in a high degree by the Welsh revivalist, Evan Roberts.

The last stage of sainthood, the Unitive Life, had experiences which were proper to itself. One of these was known to us as the development of Cosmic Consciousness; which differed from the opening of consciousness in conversion, not by seeming more real, for that was the discovery of reality, but by being an immensely broader thing. The recipient did not perceive the Divine outside himself, but was taken up into it and enlarged and made one with it and with all things. The speaker quoted several of the precious records which have come down to us of these experiences. One such came to a clergyman at night on a hill-top, and is related in Starbuck's Collection:—

"I stood alone with Him who made me. The ordinary sense of things around me faded. The darkness held a presence that was all the more felt because it was not seen. My evidence of His existence is deeply rooted in that hour of vision."

Another was related by Mr. Bucke in his "Cosmic Consciousness":—

"All at once, without warning of any kind, I found myself wrapped in a flame-coloured cloud [he thought it was fire, but next instant knew it was within himself]. Directly afterward there came upon me a sense of exultation, of immense joyousness, accompanied or immediately followed by an intellectual illumination impossible to describe."

The experience lasted a few seconds only, but made itself felt for twenty-five years, and never left his consciousness.

In conclusion Mrs. Leaning compared our sensitiveness to spiritual realities to a fuse. With some of us it was a long fuse, and here on earth the flame never reached the charge. With others it was a short fuse. If through some sudden stimulus the awakening came it was like exchanging candlelight for the noonday sun. But, be the fuse long or short, we could see to it that it did not burn slowly. As an Eastern scripture said: "Man comes to Me on many thousand paths and on every one of them I can meet him." (Applause.)

On the proposal of the Chairman, seconded by Mr. Leslie Curnow, Mrs. Leaning was accorded a very hearty vote of thanks for her beautiful and inspiring address.

MR. BLIGH BOND ON GLASTONBURY.—A stimulating lecture was given by Mr. Bligh Bond, on the 1st inst., to a large gathering at the British College, on the subject of Glastonbury. Reviewing the former discoveries, he passed on to further evidences received during the last two years, both from "J. A." his first collaborator, and from a new correspondent, who received writings in old English and Latin which seemed to relate to Glastonbury. Following the receipt of these writings, but without reference to them, a new find of an unknown foundation was made which exactly coincided with the writings.

## "THE GHOST IN MAN."

MR. E. WAKE-COOK ON ANDREW JACKSON DAVIS.

Mr. E. Wake Cook, speaking at the Authors' Club, on the 23rd ulto., as reported in the "Daily Telegraph," said that Du Prel, after studying hundreds of cases of trance, somnambulism, and the mystery of dream, concluded that there was within us a transcendental ego, with a higher consciousness, and a transcendental measure of time and space, as shown in cases of drowning, when the whole panorama of one's life passed, as in lightning flashes, and occupying but a few seconds. All these cases were illustrated and confirmed by the most wonderful case in the whole history of psychology—that of Dr. Andrew Jackson Davis, the Poughkeepsie Seer. When an uneducated youth he was discovered to be a marvellous clairvoyant when in hypnotic trance; the knowledge of the whole circle of the sciences, with full mastery of all principles and details, were his, and all the technical terms were on his tongue's tip. After practising for some time as a medical healer, he dictated, in trance, the most amazing book in our language. It was given as a series of daily lectures extending over thirteen months, in a public hall, with duly appointed witnesses. The work was a complete history and philosophy of the universe, of existence as a whole, and was the grandest conception yet given to man. Theodore Parker pronounced it the literary marvel of the nineteenth century. Another clergyman said it was the most surprising prodigy of literary history. The work, which ran through over forty costly editions in America, was almost unknown, and not to be got in England! It was unique in character, contained the faults of its qualities, and carried in itself the all-sufficient guarantee of its genuineness. The theory of it all was that there was a spiritual body within us, formed of sublimated matter, animated by, and conditioning the spirit. It had swifter faculties of vaster range, in touch with the next plane of existence, and having access to inexhaustible stores of knowledge. This knowledge the spirit was always trying to get through into our waking consciousness. This was the source of the higher intuitions, and sometimes it got through more clearly as inspiration or in flashes of genius. Sometimes this higher self got partially released from the trammels of the earthly body, as in somnambulism, and still more so in trance. Tennyson, they would remember, sometimes fell into a sort of trance, in which he said that, "Individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility; the loss of personality (if so it were) seemed no extinction, but the only true life." Sir Humphry Davy and other experimenters with anaesthetics had similar experiences. In another line Robert Louis Stevenson said that his "Brownies" dictated his plots; and all great poets felt that they were but media of the inflowing thought. These modern instances showed that we had a transcendent genius within each of us, and that our intellectual and spiritual status was determined by the extent in which it could influence our waking consciousness. And it was his firm belief that the next step in evolution would give us ever-increasing control of these higher powers. This was the great need. With knowledge accumulating so rapidly that we could not keep pace with it, these swifter faculties of vaster range, now latent within us, were just what we needed in full conscious activity, that we might see life steadily, and see it whole.

## THE OUIJA BOARD AS AN INSTRUMENT OF COMMUNICATION.

In a letter I have received referring to the Ouija Board, my correspondent tells me she has been told by a spirit communicator to tell me that it is not possible to be in touch with advanced spirits by this method. She continues: "I know from my own experience as well as what I have learnt from others, that advanced spirits do not talk to us by physical means: these can only be used by those in what may be called the 'invisible side of earth.' A high spirit is one from the inner spiritual worlds, and can only give us thoughts not words."

As this is a very general belief and as the same thought may come to many, I take the privilege of replying through the columns of LIGHT.

My answer is, that though this may be the general rule, there is no such thing as finality. A terminus is a terminus only till such a time as a line is prolonged. In my case the line has been so prolonged and I can see no reason why, under like conditions, it should not be prolonged for others.

My correspondent very rightly remarks that "as a spirit progresses his point of view changes," and she will doubtless find this will take place with her own spirit informant in this case.

"By their fruits ye shall know them." By their teachings and the results of their teachings I know that I am in touch with beings from very high spheres, and that one of their methods of communication is by the Ouija Board.

VANESSA.



## DEAN INGE AS THE CANDID FRIEND.

### HIS VIEWS ON MYSTICISM AND ON HERESY.

We read with interest the "Daily Telegraph's" report of Dean Inge's address on "The Greek Mystics" at a dinner at the Authors' Club, held on Monday, 23rd ulto.

In his opening remarks he alluded to the fact that mysticism, in some minds at least, had some connection with a London fog, a sally which provoked laughter. Mist, mystery and mysticism, indeed, do certainly appear to be confused together. We quite agree with the Dean's description of the nature of mysticism:—

What was essential to mysticism was a belief in the immediate apprehension of a super-sensual reality. The mystic was one who believed that he was coming, or had come, into immediate connection, either with the Divine Spirit, or, at any rate, something which was above our ordinary level of experience. Immediacy is the important thing. There had been mystics in every civilised country and in every religion. There had been Indian mystics, Mohammedan, even Jewish—though not very many—Greek, German, English, French, and Spanish. The characteristic of Indian mysticism was the desire for a complete renunciation of all bodily experience; they wished to escape altogether, and to liberate themselves, once for all, from all the ties that bound ordinary people to the things of this world. So they tortured themselves, and tried in various ways to get rid of their corporeal and temporal existence, as it were, to sink into the absolute. In the Mohammedan mystics there was present, he would say, a strongly sensuous element if one took Omar Khayyam and other poets of that sort. The erotic element of mysticism, he thought, tended to come to the front in those Eastern races.

But what especially struck us was his panegyric on Greek Mysticism as being a more sane and natural pursuit than the mysticism of the "Catholic Cloister":—

On the other hand, the Christian mystics had been æsthetics of the cloister—monks and nuns—and in many of their writings a decided pathological element was traceable. They were living unnatural lives, and endeavouring, in all kinds of ways, to induce and encourage in themselves a state of trance and vision in which they hoped to see things which were denied to ordinary people. They had apparently succeeded, very often, in having these strange experiences, but only, he thought, by doing great violence to their nervous system—violence which had had the most terrible reactions in what the mystic described as "the dark night of the soul."

Greek mysticism was really a part of the religious philosophy of Plato and his school. Dealing with the chief characteristics of that mysticism as compared with the mysticism of the Catholic cloister and other examples, he first of all emphasised the complete sanity of Greek mysticism. We did not find it mixed with any delusions, with any strange visions, apparitions, and so on, such as he thought filled the pages of Roman Catholic books on mysticism. It was remarkable that, in Plotinus, the vision was one which came very rarely. That vision was always represented in Plotinus as an experience of the purest joy, and there was no trace of the terrible reaction

of which the Christian mystics told us so much. That was because the Greek mystics remained perfectly sane and did not put any unhealthy strain on their nervous system. There was no trace of self-hypnotism in the Neo-Platonists. The Christian mystics used to try to induce the mystical state by prolonged fasting, by self-torture, or sometimes by such well-known expedients as gazing intently on some bright object for a long time together. The Greeks never endeavoured to induce the mystical state in that way. Next he emphasised the close connection of the Greek mysticism with a recent philosophy of religion. Their whole scheme of life and their whole notion of reality led up to the mystical vision as the culmination of the ascent with which our lives ought to be occupied. There was always a strongly intellectual side to the Greek mysticism which made it in every way more healthy. Lastly, he reminded his audience that the mystical experience among the Greeks only came in at the very end of the ascent.

We turn next to the "Evening Standard" of the 2nd inst., and find the Dean defending Mr. Major, the victim of the recent "heresy hunt," and very caustic are his remarks on the "traditionalists" who would have set Ecclesiastic law in motion against the Principal of Ripon Hall, Oxford, for denying the materialistic view of the general resurrection—"the resurrection of the body."

The Dean is in fine form in his attack on theological obstinacy in its adhesion to beliefs incompatible with Science, reason, and common-sense. He puts it to the credit of the Church—as we ourselves have done—that during the long night of the Dark Ages it offered in its monasteries a refuge from the brutal savagery of the time, that it was the champion of the poor and oppressed, and the patron of learning and the arts. But it made a false step in resisting the course of scientific discovery. And, in the course of his remarks on this point, Dean Inge writes:—

The pronouncement of the Church in the case of Galileo, which has never, I think, been formally withdrawn, is worth quoting. "The theory that the sun is the centre of the world, and stationary, is absurd, false in philosophy, and formally heretical. The theory that the earth is not the centre of the world, nor stationary, but that it moves with a daily motion, is also absurd and false in philosophy, and it is, to say the least, erroneous in faith."

He quotes a dialogue of Lucian in which the Olympian gods watch uneasily an argument between an orthodox worshipper and Damis, a heretic and agnostic. The heretic gets the best of the argument, and Hermes endeavours to laugh the matter off with a jest in his facile way. Says Zeus: "That is all very well, Hermes, but I would give a great deal to have a man like this Damis on our side."

The Dean concludes with the reflection that the attempt to blink the truth in deference to ancient traditions is, if not the sin against the Holy Ghost—the Spirit of Truth—"certainly the way to grieve and quench Him."

It is a vigorous and outspoken article. Its possible effect in some quarters tempts us to paraphrase the remark of "the Wise Youth" in "The Ordeal of Richard Feverel": "And now let proctors rage and prelates roar!"

#### THE POWER OF THE HAND.

Miss S. Ruth Canton writes:—

Mrs. Leaning's extremely interesting articles on "The Power of the Hand" remind me of an experience I had many years ago, but of which I have as clear and vivid a recollection as if it had taken place yesterday.

A cousin of mine told us one day that he had met a man who could make a walking-stick stand erect alone. My father—always a Thomas Didymus—laughed, and told him that it was an old trick, and that whoever intended to perform it fastened, previously, a hair between his knees, which invisibly supported the stick. My cousin's answer was "Come and see for yourself."

We went with him to the young man's rooms and saw him successfully perform the experiment several times. My father courteously asked permission to feel the space between his knees, while the stick was standing erect untouched, but discovered no hair.

This was the process: The man rubbed the stick up and down very hard several times, and when he placed it on the ground he pressed his forehead on to its top for a few seconds. He then slowly drew his hands away, but kept them pointed towards the stick, which remained erect. Presently he moved his pointing finger towards the stick, which began immediately to recede from it and remained at an angle. He then drew his hand backwards towards himself, the stick following until it eventually fell upon him, and the experiment was over.

When he placed his forehead on the stick I myself always heard a slight snapping sound, suggestive of electricity, but my father and cousin did not seem to observe this.

This young man was, later, invited to perform his experiment before a large number of scientific men under test conditions, and they were much interested and perfectly satisfied.

In this case at least the hands evidently possessed magnetic power.



## "THE NATURE OF THE OTHER WORLD."

BY LIEUTENANT-COLONEL.

The article by Colonel C. E. B. in *LIGHT* of December 31st (p. 850) is most welcome, and deals with a subject which is of vital importance to us all, for we shall all have to make the journey, and it is evidently to our interest to learn as much as possible about the new country and the inhabitants thereof.

Consideration of the article and the comments on it by Miss H. A. Dallas and Mr. Julius Frost appear to me to raise the following points.

Is there any reason why the future existence should be in any way a replica of the present? The material universe, or rather that part of it which is recognised by us, depends on our powers of perception, the capacity of our senses and the rational deduction from our observation, but we have no reason for assuming that we shall still possess the same limited number of senses or that they will be of the same nature and scope of outlook. Communicators certainly speak in terms of these mundane senses, but they could not do otherwise; they could not quote other possible senses of which we can have no conception. If the windows of the mind are differently situated and made of more translucent material, how could the outlook be a replica of our present one?

Colonel C. E. B. is only reasonable in contesting the idea of concentric extra-mundane spheres of existence, for this implies a confinement to present spatial conditions, and only a refinement of our nature within those conditions. It appears more rational to assume spheres of *condition*, with an increasing freedom from lower limitations: this assumption disposes of the spatial difficulty, with its accompanying ties of spatial laws.

Einstein's conception of a "closed" universe "without bounds" is not so incomprehensible as it appears at first sight, for this universe is closed and finite, to the best of our knowledge, in the direction of higher dimensions, and yet it is infinite within its own materiality.

The nature of the future body and the necessity for internal organs is a question which depends entirely on the environment: our present organs are a material necessity, and the wisdom, which has provided these organs to suit the environment will undoubtedly have provided for a body to suit our next environment, but there is no apparent reason why this body should be based on the plan of our present one, or should have any physical resemblance to it, except when such resemblance is assumed for identification.

I am afraid I hardly agree with Mr. Julius Frost, that the "other world" is composed of *matter* in a finer state than the physical: *matter* is atomic, the perceptible evidence of force, and is not found beyond physical limits. And again, "spirit" is the term which expresses the ultimate pole of existence in the one direction, but we have no evidence that "matter" constitutes the opposite ultimate: it is definite, not like spirit, and it is possible to conceive of *substance* of a lower nature, too gross for our perception, as well as *substance* too refined for our perception.

There can be no question that Thought is some form of power, but it has no direct control of matter, like force: it does not partake of the same nature, and would imply the impossibility of "action at a distance." Thought controls matter through an intermediary—this probably being the substance known as Plasma—which actuates the muscles of the body, or on rare occasions, levitates inert matter or produces a materialisation. It is not normally material, but can apparently atomise (to re-coin the word) itself at need, and so temporarily bridge the distance between mind and matter. It is probable that Plasma plays a greater rôle in all organic functions than is generally realised.

Another noticeable point is the tendency to *singularise* the "etheric body," but why body, and not bodies? Surely we shall evolve a suitable body with each new environment; to think otherwise is to stultify progress, for every substance must have its limitations, and progress must have no limitation. "Ether" is generally used as a term to express substance transcendent to atomic matter, but there is no reason for assuming a finity: it is more rational to assume an ascending range of substance, ether refined beyond ether, and etheric bodies (in default of a better term) in conformity with each environment.

We have no right to find fault with matter, in its degree, but it would not be helpful to carry it with us into higher conditions, for it then becomes gross, a limitation of our faculties, a tie to physical laws and conditions.

The fully emancipated spirit will not desire to retain any material rags beneath its new wedding garment.

ERRATUM.—The article "Why Man is Born on the Material Plane" in *LIGHT* of last week (p. 74) was by Mr. A. J. Wood. The name was erroneously printed J. W. Wood.

A LADY VENTRILOQUIST.—In further reference to this question, Mr. H. E. Sadler mentions the name of Miss Amy Brooke, a London performer, "the only lady ventriloquist on the concert stage."

## RAYS AND REFLECTIONS.

The spectacle of Mr. James Douglas like some beautiful and ineffectual angel beating in the void his luminous wings in vain in a "Grapple with the Unknown" has been rather a pathetic one for some of us. He did not expect to find the realm of Psyche so commonplace, even banal. But the part of the spirit world which, as mortals, most of us "contact"—to use a hideous phrase much beloved by some psychic researchers—is very human. It contains the joke and the comic song and much else abhorrent to the super-sensitive. But there are regions beyond, and we have to work through the lower stages first.

All the same, I don't think the homely humanities of spirit intercourse would have shocked Shakespeare with his large and robust sympathies. They did not shock Tennyson or Mrs. Browning or such minor poets as the Howitts, Gerald Massey and Roden Noel, but these chose the better part and were not dismayed to find the fruit had a tough and perhaps acrid husk.

The astonishment of the average man who, having treated the whole subject of Spiritualism with derision, is suddenly confronted with its vast array of evidences, its many distinguished names and its serious scientific side, is sometimes comical. I have often observed it. Occasionally the individual concerned expresses something like contrition; but now and again he seems to take it as in the nature of a personal grievance.

Several people have expressed to me their sense of deep annoyance that they should have been so misled by their particular organs in the Press, or by the pastors and masters to whom they had looked for trustworthy information, and received only prejudiced and untruthful counsel. But it was a good lesson to them in the way of thinking for themselves, and not "putting out" their thinking to be done by others.

I recall one gentleman who regarded the revelation of the truth at the back of psychic phenomena in a very aggrieved spirit. His attitude appeared to be that these things had no right to exist without his knowledge. "How is it I was not told of this?" he inquired blankly, and I delicately apologised on behalf of Providence that so many things should have been allowed to happen without his knowledge and concurrence. He should, of course, have been consulted!

In reading some of the attacks on Spiritualism—mainly those in the provincial papers—I am struck by the fact that the most blundering critics of the subject are usually the most voluminous. It follows rather naturally that those who know the least about a matter can always be trusted to say the most. They have none of the restraint imposed by knowledge and the need for accuracy of statement.

I remember, at the time when wireless telegraphy was at its beginnings, talking to one of the pioneers of "wireless" who lamented the copious outpourings of sensational writers in the Press concerning the dazzling wonders of the discovery. He poured scorn on some of the "tall stories" told to the ignorant public concerning the future possibilities of the new telegraphy. The sequel, however, was rather amusing, and showed that Fact may sometimes overtake Fancy, for some of the very developments which my "wireless" friend derided as impossible afterwards came to pass. Still it is good to be discreet. The mistakes of the cautious are seldom fatal—those of the reckless very often lead to final catastrophe.

F. A. C., referring to the fatal facility with which some Spiritualists give their judgments on high and sacred things, applying very material logic to spiritual truths which are not so to be judged, sends me an appropriate little story of St. Augustine.

The legend in question tells how the Saint had a vision of a child who was digging a little ditch with his hands. Augustine asked why he did this, and the child replied that he desired to put the sea into it. The Saint laughed, and said this was impossible, whereupon the child replied: "I assure thee that thy undertaking of writing of the Trinity is much more difficult, for how canst thou, with thy feeble intellect, understand and penetrate into this High Mystery?" St. Augustine then understood that the vision had been sent by God to rebuke him for his too great boldness.

D. G.



## LIGHT,

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## SIR WILLIAM BARRETT ON "SCIENCE AND THE UNSEEN WORLD."

Sir William Barrett's article under the title above quoted in the "Evening News" of the 30th ult. is one of the most valuable contributions to the recent extensive discussion on Spiritualism in the Press. It is the sober, weighty and authoritative statement of a distinguished scientist who has for upwards of forty years been engaged in the investigation of the evidences for human survival drawn from the study of psychical phenomena. To-day he is in a position to tell the world that he is

absolutely convinced, from experimental evidence, of the existence of an unseen spiritual world and the presence therein of intelligent beings, occasionally able to communicate with us, as opportunity occurs. This, of course, means that mind and personality can exist without a material, or at any rate without a visible body.

That, as Sir William points out, is a momentous fact, but it is not the whole case:—

We want to know whether these unseen beings have once lived on earth, whether those we have loved and who have passed away are still our living and loving friends.

That question finds an answer towards the end of his article where he states that the carefully-sifted results of Spiritistic phenomena leave a residue of facts which establish the conclusion that

for a certain time after death those who have once lived on earth have occasionally and spontaneously been able to make themselves seen to friends who knew them on earth.

We do not go to Science for fire, fervour and enthusiasm; for flashing inspirations and that quickening touch which turns Truth into a winged and living thing. Science is apt to dole out its facts with meticulous care, almost with parsimony, and always without embroidery. We who recognise the necessity of building strongly and truly our fabric of facts realise the value of this attitude. Exaggeration, overstatement, indifference to accuracy provide a certain impulse to the growth of Spiritualism on its emotional side, but always in the end leave us with a certain amount of dross and débris to be cleared away. We cannot live on facts alone, but certainly we cannot live without them. They are to any given body of truth what the bony framework is to the living organism, and unless the bones are sound and true there is likely to be a tendency to "rickets."

This grave testimony of a veteran of Science, with an almost unequalled experience of Spiritualism on its scientific side is therefore to be welcomed. Measured, deliberate, restrained, it will carry weight in many minds less impressed by fervent declamation than by the calm reasoning drawn from long experience in the study of stubborn facts.

We doubt not that the article will come as a surprise to many of those superficial thinkers who have lately been airing their astonishing inanities in the Press which has in many cases accorded them the opportunity with the benevolent idea that both sides of the question should be heard. If the matter had come before a "Court of Reason" the case of what

Sir William Barrett calls the "Sadducees and Sacerdotalists" would have collapsed long ago from its sheer ignorance and frivolity. Never before have we seen so many solemn absurdities and so much asinine face-tiousness put forward as criticism of the new evidences for human survival. But it is simply a case of history repeating itself, and we may well conclude with a further quotation from Sir William Barrett's article:—

More than two thousand years elapsed after the discovery of electricity by Thales (one of the "seven wise men of Greece") before it was thought worthy of scientific notice. Less than a century ago science scorned and condemned mesmerism—the "Lancet" called it an "odious fraud." Now, under the modern name of hypnotism, it has become a special and recognised school of medical research and practice.

And so it will be with such at present disputed questions as telepathy, clairvoyance, dowsing for underground water and minerals, apparitions, hauntings, and Spiritualism. Is it not increasingly true, as an eminent scientific man (the late Professor Balfour Stewart) wrote to me in 1881, that "the scientific recognition of the unseen is the point wanting in the intellectual teaching of our race," and he adds, "I do not doubt it will be provided for." This prophecy is now being fulfilled.

## MORALS AND THE "INVESTIGATOR."

By ELLIS G. ROBERTS, M.A. (Oxon.).

HAMLET: Dost know this water-fly?

HORATIO: No, my good lord.

HAMLET: Thy state is the more gracious: for 'tis a vice to know him.

—HAMLET, ACT V. SCENE II.

Sir Arthur Conan Doyle has set an admirable example of the right method of dealing with individuals who play dirty tricks in the course of their "investigations" into Spiritualistic phenomena. In a letter which has appeared in the "Daily Mail" he tells Mr. Filson Young that he desires no further acquaintance with a person who has abused his confidence. It is full time that all influential Spiritualists should demand from their critics a rigid adherence to those elementary rules of honour which they themselves observe. I trust that the lapse of Mr. Young from integrity may have been a temporary one, and that he will profit by the rebuke he has so richly deserved.

It is difficult to entertain any such hope in the case of the other malefactor mentioned in the leading article on page 56 of *LIGHT*. That "Truth" should resort to the sending of trick letters does not surprise me in the least—the very title of this publication is an insult to the Press. I well remember how some years ago I had occasion to contrast the oracular utterance of "Truth" on a certain subject of considerable importance with the judgment of the "Sporting Times." The matter was one on which I had spent some years of patient investigation, being the relative merits of certain methods of physical culture. I had no difficulty in ascertaining that zeal for accuracy and for the interest of the public was to be found not in the columns of "Truth," but in those of the "Pink 'Un." But to deal with the offender is no easy matter: to appeal to any sense of honour in an *agent provocateur* would be to invite disaster. I find a curious parallel in an interesting, though somewhat improbable anecdote related by Mr. Samuel Weller. A housemaid, accustomed no doubt to the amenities of a Servants' Hall, sought to crush an impertinent cat's-meat man with the remark that he was "no gentleman." But her sarcasm was wasted: the tradesman, quite unabashed, replied that this was a self-evident proposition. The worthy scribe who tricked "E. M. S." lays himself open to the same accusation, but he has the same obvious line of defence, and from that position I make no attempt to dislodge him.

But it is becoming evident that the public are wearying of the pseudo-investigator. I note in the "Daily Mail" for January 31st a letter from "Inquirer." As a disinterested individual he raises the question whether novices are entitled to offer opinions on matters which have for years occupied the energies of specialists such as the late Dr. Crawford. Exactly so. Why should persons possessing no credentials as to integrity and capacity be allowed to meddle with so delicate an instrument as a medium? Anyone who can write a letter to a newspaper considers himself entitled to "test" such well-tried mediums as e.g. Mr. Hope. The claim is preposterous. Let me offer an illustration. I should find great difficulty in obtaining permission for a brief glance through the great equatorial at Greenwich, though by bringing certain influence to bear in certain quarters it is possible it might be granted me. But if it was granted I should have to exercise it under strict supervision. What would happen if I took a spanner out of my pocket and proceeded to meddle with the adjustments? And yet I know vastly more about telescopes than anyone knows of the delicate organisation of a medium. The moral, I should think, must be obvious.



## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

Sayings of the week—Dean Inge, in the "Observer" last Sunday:—"No intelligent man now believes the materialistic view of the Resurrection."

Writing on "Materialism" in the January issue of the "South African Spiritualist," Dr. Lindsay Johnson concludes his most admirable paper with the following: "Flammarton rightly remarks in one of his books, that if a cockchafer were to describe his God, he would make him a gigantic cockchafer, and the Jehovah of the Hebrews is represented (in the earlier books of the Bible at any rate) as a huge superman. Certainly the study of Spiritualism, as far as I have gone into it, tends to magnify our conception of the Deity and to extend Him far beyond the concept of our thought, so that we can only think of Him as something so vastly transcending all material conceptions that we cannot formulate the Deity in terms of anything we know."

The attitude of psychical research towards the subject of ghosts and apparitions was reviewed in an engrossing lecture delivered by Professor Macneill Dixon, Glasgow University, President of the Glasgow Society of Psychical Research. The "Glasgow Evening Times," of January 27th, reports that the Professor, after remarking that official science had to-day reached a stage of extreme perplexity, said that the evidence of ghosts and apparitions was astonishingly strong. Unless they made up their minds not to believe the evidence it was exceedingly impressive. The amazing amount of testimony did not diminish as the world became more rationalistic and scientific. Scientific persons did not disallow that healthy persons did see ghosts; but they gave them another name—hallucinations. An immense number of these hallucinations had the peculiarity that they corresponded to some event or crisis in the life of the person whose ghost was seen. Official science would explain that this was coincidence. As case after case was examined, the theory of coincidence had to be harder and harder driven, more especially where the apparition appeared to more than one person. Science was not able to prove collective hallucination.

The "Referee" of London states that Mr. G. R. Sims will contribute a striking article to next Sunday's "Referee," in which he will reply to Sir Arthur Conan Doyle, and deal with new phases of Spiritualism.

The "Daily Telegraph," following the example set recently by so many leading daily newspapers, has entered the forum of discussion on Psychic Research. Over a week ago a Mr. H. C. Bailey set the ball rolling in an article entitled "Phenomena of the Séance." This article was replied to in a letter, over the signature of Alicia Amy Leith, on February 1st, and gives a description of a séance held in the 'eighties with Mr. and Mrs. Marshall as the mediums. The writer states: "My first admittance to a dark séance was in the frame of mind last described, and there I became convinced that there are more things spiritual in such meetings than are dreamt of in Mr. Bailey's philosophy." It was held in the private house of a friend, in the 'eighties. Mr. and Mrs. Marshall, well-known professional mediums at that time, left the drawing-room (where we met), together with my father and mother and our hostess, and proceeded into the darkened dining-room, where the last-named persons took their seats at the large dining table, with the Marshalls between them. My two sisters and the young niece of our hostess followed, while I, the youngest of the small party, lingered behind to lift from a table a straight paper-cutter before joining them in the dining-room and taking my place at the end of the table, not anywhere near the mediums. Until the loud, cheery voice of John King announced through the cardboard trumpet, which seemed to be waving above our heads here and there, 'She's doing it by rule and measure,' no one present except myself knew that I was busily engaged in writing down on paper, which I had brought in with me, what was going on, or that I was using the paper-cutter as a kind of ruler to keep my words in line. That startling evidence of there being a mind present outside the circle of persons seated round the table produced in me the faith necessary to procure me more evidence still. Presently John King was spouting homely verses beside us, above us, around us, still through the trumpet, but so fast that I found it impossible to keep pace with him on paper. So I quietly whispered, 'Please repeat the verse you quoted again, and slowly.' He obeyed at once. The voice then approached quite close to me and the lines were repeated, and only one person in that room could possibly have known

how absolutely exact was the transmission of the words as I wanted them; spoken each time just, and only just, when I reached the end of the transcript of the lines in the pitch dark, and that person was myself. That experience at the age of sixteen convinced me once for all that discarnate spirits can and do manifest their supernatural—or shall I say rather their natural?—powers inside the walls of a dark séance."

The "Morning Post" of February 1st reports that in the course of the lecture given by Dr. S. Barker Smith on "Joan of Arc and Her Voices Scientifically Considered," at the London College of Physiology, he said that such voices must not be regarded as sub-conscious or coming from the sub-conscious brain. It was no use saying that in the early times of man's development such things came from him. The poet Cowper, who lived not so long ago, was clairaudient for twenty-eight years; and there were other cases in Martin Luther, George Fox, St. Teresa, Swedenborg, and John Bunyan. These things were not to be explained by the evolution of the brain.

The Paris correspondent of the "Daily Chronicle" in the issue of that journal reports that an aged forester employed on the shooting preserves of the Marquis Clairmond-Tonnerre, in the Meuse Department, disappeared in December, and in despair the family went to Nancy to consult a clairvoyant. She told them that the body would be found floating in water. The forester's body was eventually recovered from the Marne-Rhine Canal.

Canon Hemming, M.A., vicar of Christ Church, Heaton, is reported by the "Bolton Journal" to have made the following remarks on Spiritualism in a sermon preached on one Sunday morning recently. The Canon stated: "That when men tell us that they have been able, to some extent, to pierce the veil and to communicate with the departed, there is nothing inherently improbable about it. Why should they not? The only reason why they should not do so would be if there were no such thing as a world of spirits! But the Christian Church has always maintained that there is. In so far, then, as Spiritualism emphasises the reality of the spiritual world and recalls men from being absorbed with material and temporal things it may be regarded by Christianity not as an enemy but as an ally."

The "Edinburgh Evening Dispatch," in a leading article referring to Sir Arthur Conan Doyle's lecture at the Usher Hall, on February 1st, expressed the following broad-minded opinion on the subject of Sir Arthur's address: "Spiritualism is not yet generally accepted as an exact, infallible, and all-sufficient science, but it has established its title to careful, unprejudiced consideration. So rapid progress has it made of late years, due in the main to the especially favourable state of mind widely created by the war, that people at large find themselves no longer able or disposed to receive its message and its phenomena with indifferent scepticism. . . . Sir Arthur Conan Doyle gives a truly charming picture of life beyond the veil. He is a most seductive advertising agent of those ethereal mansions that he sees so clearly with his inward eye. Others may not see so clearly, but it is the duty of each to take what step he can to satisfy himself one way or the other. Humanity is at sea—tossed about on an uncharted ocean. It needs a light to guide it; it needs religion interpreted to it in twentieth century terms. The Church must not be idle; the Spiritualists are not idle. Whether the two are to advance together or to pursue widely different paths is for the future to decide."

Mr. Frederick Melton, B.Sc., the Nottingham analytical chemist, whose recent articles in LIGHT on Psychical Research, and his Psychic Telephone in particular, are well-known to our readers, has been interviewed by many of the leading London and Provincial newspapers lately. He is reported in many of these journals to have stated that he expects to give a public demonstration of his telephone before long.

Dr. Frank Ballard, the well-known Methodist Minister, has been, so the "Methodist Recorder" reports, pronouncing on the subject of Spiritualism at a meeting of the Christian Ministers' Fraternal, held in the city of Hull. This Society is composed of clergymen of the Established Church and Ministers of the Free Churches. Dr. Ballard is reported to have said that Spiritism may be approached from two sides—the scientific and the religious. But the approach, from either, must be made in a spirit of calm, patient, fearless scrutiny. There are many, both believers and unbelievers in the Christian faith, who unite in unexaggerable virulence regarding the subject. But it is always wrong merely to denounce. For anyone to say that Spiritism is all fraud is to be either a fool or a liar.



## THE PHENOMENA OF MATERIALISATION.

By E. W. DUXBURY.

Many ingenious and often highly fantastic hypotheses have been elaborated from time to time, in order to destroy the validity of the Spiritistic theory, such as a telepathy which can easily accomplish any psychological feat, a cryptomnesia which can readily bring to light any kind of knowledge which the subject never remembers having consciously acquired, a subconsciousness which never concerns itself with any other subject than the question of spirit-return, or a psychological automatism which is capable of any achievement, however marvellous it may be.

These, however, have all tended to collapse when confronted with well-authenticated evidence of materialisation phenomena, and the sceptic, with his back to the wall, has therefore always striven to deny the reality of such phenomena, either on the ground of fraud or of hallucination. To those psychic students who read French (and there must be many such) I would highly recommend the monumental work on this subject by M. Gabriel Delanne, published in 1909, and entitled: "Les Apparitions Materialisées des Vivants et des Morts" (Materialised Apparitions of the Living and the Dead).

M. Delanne is one of the leaders of French Spiritualism, and the learned editor of "La Revue Scientifique et Morale du Spiritisme," and has worked in collaboration with some of the best known Continental psychical investigators. Writing of him in the "Annals of Psychical Science" for May, 1906, that distinguished psychical investigator, Dr. Joseph Maxwell, then Deputy Attorney-General at the Court of Appeal, Bordeaux, but not an upholder of the Spiritistic theory, said: "Intelligence, learning, experience, and honourableness are not wanting in M. Gabriel Delanne."

This work by M. Delanne, which comprises (in two volumes) over 1,300 pages, is a constant appeal to facts and the rational deductions to be drawn from facts. The author unceasingly formulates the various sceptical theories, and then proceeds to refute them by the logical presentation of the evidence which he adduces. This admirable work can be obtained through the agency of Messrs. Hachette and Co., of King William-street, Strand, London, for about a guinea. I have been authorised by M. Delanne to translate from his work any suitable extracts for the benefit of readers of LIGHT, and therefore append the following translation of some of his concluding remarks on the subject of materialisation:—

### THE REALITY OF MATERIALISED APPARITIONS.

The well-established possibility of the materialisation of a hand leads us to assume that the process which renders visible a part of the etheric body can be extended to embrace its totality. This, in fact, occurs when the medium is highly developed and the circle sufficiently homogeneous.

In general, authors who discuss Spiritualism after a little hasty and superficial reading imagine that there only exists in its annals the solitary case of "Katie King," so they argue from its rarity to try and weaken its value. Others, much better informed, believe that they can dismiss the question on the pretext that "the accounts which we possess do not offer sufficient scientific guarantees."

It was in order to demonstrate how fantastic these allegations are that I have dwelt at such length in chapters three and four on the multiple proofs that we possess of the reality of materialised apparitions. The authentic reports of Spiritualists and savants mutually corroborate each other. If a few errors of detail have slipped into the accounts, they are not sufficient to destroy the value of the whole, which remains intact for honest-minded people. By their very nature, by the identity of the alleged manifestations, these accounts now form an indivisible block, which it is no longer possible to ignore, otherwise than by rejecting them without examination.

If the hands which appear in the séances are incontestable realities (and who would venture to doubt this after the affirmations of more than fifty savants and the material proofs thereof which they furnish?) then the total materialisation of an individual is no more than the logical development of this phenomenon, the expansion of that organising power which acts upon the entire being of the deceased in order to reconstitute him.

From the hands seen and felt by Ch. Richet, Ochorowicz, Lodge, Maxwell, Bottazzi, Porro, Pio Foa, de Rochas, etc., we pass naturally to the almost entire forms described by Lombroso, Visani Scozzi, Doctor Venzano, Gellona, Bozzano, etc., ending in the materialisations in full light at the house of M. Avellino. Henceforth, we are concerned with those mediums better endowed than Eusapia for giving complete

apparitions, and the facts cited by Livermore, Wallace Crookes, Aksakof, Archdeacon Colley, Gibier, Du Prel, etc., fall into the same category, but they enlighten and complete the first observations, somewhat too fragmentary by reason of the rarity and brevity of the complete apparitions.

It would be difficult to deny the very great importance of such diverse attestations as I have collected, first, by reason of the unquestionable integrity of the witnesses, and then, because they were incredulous at the beginning. We must not lose sight of the fact that it was only the accumulation, constantly repeated, of the same phenomena, which obliged them, after the most serious examination, to admit them, and also because they took the most minute precautions against every cause of error, arising out of illusion on their part or fraud on that of the mediums. Finally, because there have often remained incontestable proofs, tracings on registering instruments, photographs, imprints, moulds, writings, fragments of drapery, etc., that these apparitions were positively beings temporarily as living as those present themselves were.

The supposition of a universal fraud which might have escaped the distrustful attention of so many clear-sighted men, well qualified to discover them, seems to me so improbable that I refuse to discuss it further, the more so that the impossibility of any artifice whatsoever results, in many cases, from the facts themselves, and that the manifestations have presented everywhere, in America, England, France, characters so similar, that it is evident that we are faced with phenomena, rare doubtless, but natural, and not clever trickeries.

Let us then review rapidly the different methods adopted by the investigators in order to attain certainty, by grouping the elements of our study which are scattered throughout this work. The cumulative strength of these documents seems to me more eloquent than all discussion for the imposing of conviction. The different kinds of proof which verify the presence of materialised hands are equally applicable to complete apparitions. Let us now recall what has been attested:—

1. The collective and simultaneous vision by those present of the medium and of the apparition.
2. The formation of the apparition has been witnessed in the séance room.
3. That it has disappeared under the eyes of the members of the circle.
4. That the materialised being has been frequently photographed.
5. That it has left imprints or moulds.
6. That it was capable of displacing heavy objects.
7. That the medium diminished in weight during the materialisation.

The totality of these facts destroys every attempt to explain them by means of the theory of hallucinations, for the latter have never had such objective characters. These results have been obtained, moreover, by different methods; by binding, by the use of an imprisoning sack, or the employment of a cage, the medium was rendered powerless to act physically, in order by a disguise to play the rôle of the apparition. Then, if the presence of the medium in the cabinet and that of one or more forms in the room have been attested by ocular evidence, this fact alone is sufficient, when everyone present has witnessed it, to establish the existence of the apparition; for I would recall that no one could introduce himself to the scene of the séances, that, for the most part, they were held in apartments unknown to the medium; that those present, who all knew each other, made a chain, that is to say, they thus constantly satisfied themselves of their mutual presence in the circle.

THE BERMONDSEY SPIRITUALIST TEMPLE.—On Sunday, the 5th inst., the above society entered on what they hope will be a permanent tenancy of the hall of the Labour Institute, Fort-road, Upper Grange-road; near the "Dun Cow." Mr. H. W. Engholm, the speaker at the evening service, gave an address that was much appreciated by an attentive audience that nearly filled the hall. Mrs. B. Stock delivered clairvoyant descriptions. A pleasing feature was a song by Miss Estella Kohler. This new society would like to appeal, most earnestly, for funds (to carry on in this poor district), and platform assistance so that they may be enabled to make their tenancy of the Labour Hall permanent. All communications should be addressed to the Honorary Secretary: Mr. J. W. T. Mullender, 172, St. James's-road, S.E.1.



## DIRECT-VOICE EXPERIENCES.

SOME COMMENTS ON MR. FILSON YOUNG'S "EXPOSURE."

Col. R. G. Berry sends us a reply to the notorious attack on Mrs. Roberts Johnson in the "Saturday Review."

This has been pretty fully answered already, and as Mr. Filson Young's onslaught has probably proved to be rather more damaging to himself than to the persons attacked, we need not give the whole letter. Col. Berry writes:—

Mr. Filson Young's account merely indicates that the séance collapsed. He assumes it was because of the removal of the trumpet outside the circle, but it may also have been—

(a) because Mr. Filson Young was playing the fool;  
(b) the power suddenly collapsed. This has occurred twice in my presence with Mrs. Roberts Johnson and also frequently with others. The séance breaks down in the middle—suddenly stops, perhaps in the midst of a conversation; we do not know why. I have often heard the subject discussed but never satisfactorily explained. I have frequently heard the medium and clairvoyants amongst the sitters declare there was plenty of power, yet nothing further happens. This is, as far as I know, always the case after the appearance of an animal. If a dog appears and barks there is an instant collapse. Why? Again I say, we do not know.

That it was not the removal of the trumpet, as primal factor, that stopped the voices is likely, when compared with the following facts, about which I am prepared to make an affidavit, if it would help anybody. I am not mediumistic, have no powers whatever, but—

(1) On two occasions in my life, no medium being present, I have heard quite loud voices; on both occasions from the same person. The first occasion was in South Africa during the Boer War. I was called in the well-known voice of a person then alive, but dying in Ireland. The only person present in the house was a brother officer.

The second occasion was in London during the war. A distinct voice, which I recognised, gave a warning. I put it down to my imagination and neglected it, and I suffered. The bedroom, where I was washing before dinner, was empty, save for myself, and as far as I know there was no medium, certainly no professional medium, in the house. The person speaking was then dead some twelve years.

(2) At a direct voice séance, the same person frequently, almost invariably, speaks to me direct, i.e., without the trumpet, while some other voice is using the trumpet. Not an infrequent phenomenon by any means, and it is quite easy to detect whether the voice is speaking through the trumpet or without it.

(3) With Mrs. Wriedt present, but no trumpet, and no séance being held, we have had a voice, the same person as above, coming from amidst flowers on a table a dozen feet away from the medium, with those present intervening. The voice did not come from the direction of the medium but from the opposite direction.

(4) Frequently, with Mrs. Wriedt, and twice with Mrs. Roberts Johnson, when the power was weak and I was hard of hearing, the medium sitting on my left front, I have taken up the trumpet, placed the small end to my right ear with the big end pointing away from the medium. I was, in the first instance, told to do this by the same spirit voice, as it was desired to say something private. On comparing notes with the late Admiral Osborne Moore I found he had done the same thing, and I have known of other cases.

(5) When last I was present at Craddock's circle the trumpet was a fixture at the top of an iron stand, about five feet high, placed some six feet in front of me. Craddock did not sit behind the trumpet but facing it, alongside and touching me.

(6) At Craddock's materialisation séances there is no trumpet, yet the voices are clear and distinct. The same applied to those held by the late Mr. Husk and also to the new medium, Miss Besinnet. All three are different types. At Craddock's, in February, 1915, I was told I would go to the Second Army—at the time most unlikely, yet it happened at the end of June following, with two jobs intervening.

(7) I have heard voices, during a séance, both inside and outside the circle, and both speaking at the same time. Further, I have heard a voice outside the closed door of the room where a séance was being held—I was standing in the passage listening to what was going on inside.

(8) Finally, on the hypothesis that the medium does it all, could Mr. Filson Young explain the different timbre of the voices, some with peculiarities or defects they had in life; some male, some female, and the former sometimes loud enough for a platform speaker?

Then there is the fact of languages. In addition to the ordinary European languages, messages have been given in Maori, Chinese, Hindustani, Gurka language, old Persian, Arabic, what purported to be old Egyptian, ancient Greek, Latin, the West African languages Sherbro and Timini, various Serbian and Roumanian dialects, Russian, Irish and South American Spanish.

I have been told by the voices of incidents which have

## MR. JAMES DOUGLAS AND THE "UNKNOWN."

A PARIS INVESTIGATOR CORRECTS SOME "TERMINOLOGICAL INEXACTITUDES."

From Mr. Frederick Stevens (Paris) we receive a long letter correcting several mis-statements of Mr. James Douglas in his series of articles "Grappling with the Unknown" in the "Sunday Express." The matter is now a little belated, owing to the pressure of recent events, and in any case the letter is too long to give in its entirety. We therefore select from it those passages wherein Mr. Stephens corrects the errors into which Mr. Douglas has fallen.

After commenting on the inadequate preparation upon which Mr. Douglas entered on his investigation and pointing out that the qualities of "elusiveness and evasiveness" are common to many studies, and that intelligent students expect to meet with these things, Mr. Stephens writes:—

Mr. Douglas states that Professor Richet has "for the present withdrawn from any dealings with the 'forbidden subject.'" This is quite untrue, and Mr. Douglas has no business to make such a statement. Professor Richet, although he is not a supporter of the "spiritist interpretation" of supernormal mental and physical facts—has not "withdrawn from any dealings with the forbidden subject." This distinguished scientist still retains sufficient interest in it to act as one of the three experts named by the "Matin" newspaper inquiry to investigate the facts of telekinesis, ectoplasm, direct writing, etc.—the other two members being MM. de Grammont and D'Arsonval.

Mr. Stephens continues:—

Mr. Douglas commits a worse error when he refers to "Eva C." and Mme. Bisson. Here he is not only inaccurate, but his remarks border on the offensive. He speaks of the "childish fraud of Eva C." By what right does he—with the superficial inquiry he has necessarily made—characterise the phenomena of Eva C. as "fraud"? Madame Bisson has worked with this medium for over twelve years, and her conclusions have been largely endorsed by Dr. Geley. Both students confirm the fact of an ectoplasmic substance and both incline to the belief that the "force productrice" is an "intelligent energy"—operating possibly as an external entity—distinct from the medium. Dr. Geley, in his work, calls attention to the fact that the "faces" and "hands" observed are not merely dead "simulacra" or models, but actually living organisms, endowed with a temporary existence. What on earth Mr. Douglas means when he writes that the "fraudulent" nature of these faces has been demonstrated I do not know. This is a really brazen assertion on his part. That the careful students of these phenomena such as Richet, Lodge, Geley, Schrenck-Notzing, Bisson, Morselli and others all differ as to their exact interpretation or explanation, is admitted, but to say that they are due to "fraud" in the abstract without specifying what kind of fraud, is simply childish.

One word in conclusion concerning the "fraudulent character" of these ectoplasmic phenomena. In the "Institut Metapsychique" in Paris are to be seen the plaster casts of materialised hands and feet (and even a mouth and lips). These casts have been obtained from the paraffin wax moulds obtained by Dr. Geley, Professor Richet, Count Potocki in presence of the Polish medium, Kluski. (Photos are shown in No. 5 of the "Revue Metapsychique.") These casts have been carefully examined by the experts of the "Anthropometrical Service" and are certified as not being casts of the hands, etc., of anyone present in the room (including the medium, of course). Moreover, there is no "seam" in the casts—they show markings, lines, wrinkles and finger nails. I have had the privilege of examining them myself. It is time to drop this bubble about "fraud." It helps nothing and is not accepted as a working hypothesis by serious investigators.

happened to me in Chicago, Texas, up the Paraguay, in the Transvaal, in West Central Africa, Malta, various parts of Europe, different parts of the Western Front, in London, Ireland and elsewhere. I have been told things I did not know, or thought different, and the voices have proved correct, sometimes as the result of excavation, sometimes through search.

Particulars, with dates, places, etc., are open to you, Mr. Editor, to Mr. Filson Young, or to others interested.

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## A SOLDIER'S UNEXPECTED RETURN.

### STRIKING EVIDENCE OF IDENTITY.

Some months ago I learnt of the unexpected passing over of an old friend with whom I had for many years been associated in official life. With a view to obtaining possibly some information from the spirit friends concerning him, I joined a sitting at the house of Mrs. F., a well-known medium of Highgate. Her control described to me a young soldier brought into the circle, named "Arthur," aged twenty-three, with torn, bloodstained, and blackened tunic, and whose conditions were very distressing to the medium. He claimed relationship with someone known to me, and was earnestly desirous that I should tell "Dad" that though he "died" in hospital he "died for his country," and while doing his duty. This was repeated several times. He was being helped and comforted by a young clergyman we were informed.

Regretfully I had to disclaim knowledge of "Arthur," but I wished him God speed, and good night. I was told that enquiry would establish his identity; but of this I felt doubtful, and left somewhat disappointed with the result. I little suspected that this was the prelude to a remarkable discovery which was to come a few weeks later. A brother of the deceased friend already mentioned had been supplied by me with Spiritualist literature; and when my friend passed over I sent the brother my condolences. This gentleman, Mr. Draper, of Swanwick, Hants., I had seen but once, some twenty-five years ago, and, beyond the one chance meeting, he was an entire stranger to me. My late official friend was always reticent about his family affairs, and never spoke of his brother except in connection with my gift of books through him. I even had a difficulty in obtaining his address; but having offered my condolences, our correspondence developed, and Mr. Draper was induced to pursue his enquiries. This resulted in his obtaining from a gifted non-professional lady medium, living in Hampshire, some encouraging letters, and at last a written clairvoyant description purporting to be that of his son, a young soldier. This letter was forwarded to me *without comment*. In returning the letter I mentioned that I thought the clairvoyant description was astray, as I never knew he had a son. His brother had certainly never to my knowledge alluded to a soldier nephew. But to my surprise, Mr. D. wrote back telling me that the lady clairvoyant, Mrs. R., a stranger to him and his affairs, had actually described most faithfully his son who was fatally injured at Aldershot in 1917 in a bomb-explosion, and that this son's name was "Arthur," and his age twenty-three. The poor lad, after being wounded five times in battle, died in Aldershot Hospital.

I immediately thought of the description, the name, and the message given me through my London medium, Mrs. F., and of the torn, blackened, and bloodstained tunic of the spirit described, who had "died in hospital" yet had "Died for his country."

Positively, I did not know of the existence of this son.

Then, following on the father's letter confirming the fact, I myself, while sitting quietly, suddenly got a clairvoyant "impression" of a face quite unknown to me—that of a young man, with every detail of the features clearly shown. The face impressed me so strongly I should have recognised it again anywhere. The thin, pointed nose; the blue eyes; the smiling, parted lips revealing two front teeth missing; the light, tawny, tangled hair were distinctive enough; but the unusual length and fullness of the chin particularly arrested my attention and left an indelible impression. I could pick out that young fellow from a crowd even now. I wondered if he might be the young soldier described to me several weeks before at the Highgate circle. I wrote to the father giving my impression, laying stress on the distinctively long, full chin and the missing front teeth. Next day I got his reply confirming my clairvoyant impression in every particular, and enclosing a photo of "Arthur," his son, in uniform. I almost dropped the photo with amazement, for I instantly recognised it as that of the young soldier who had shown himself so vividly to me. There, in the photo, were the parted smiling lips, the absence of two front teeth and the peculiarly long, full chin, with all the facial characteristics complete. Then, after returning the photo unmistakably recognised by me, a stranger, I learnt that the father had just received from Mrs. R. a consoling message from his boy "Arthur," in automatic writing. Of this I obtained an exact copy. Apart from its comforting value, it is just such a message as a young soldier would write to a father mourning him as "dead," but its evidential value lies in the fact that he asks for forgiveness for certain actions of which his parents had disapproved. The father informs me that there had been a misunderstanding and some estrangement between him and his son before the war. Of this the lady, Mrs. R., could have known nothing. Another striking fact is that in the letter with which she accompanied the message, Mrs. R. states that the control who brought "Arthur" to her was in earth life "a young clergyman."

Thus the soldier son had made strenuous efforts to reach his father, by a devious method, while aided by the young clergyman, and had at last succeeded. The father is deeply touched; and, from the internal evidence, now wholly convinced that it was his boy speaking.

I submit that the facts thus pieced together form yet another evidence of spirit identity and return.

H. G. SWIFT.

(Former Vice-President of the Tottenham Spiritualist Church.)

Since sending us the above statement Mr. Swift has received from both Mrs. R. and Mr. Draper permission to give their full names and addresses. They both reside near Southampton, but some two miles apart. The former is Mrs. Rowe, Glyn Alyn, Warsash, and the latter, Mr. John Draper, 2, Yew Tree Villas, Park Gate, Swanwick. Mr. Swift adds that it was only by tracing, through a local newsagent, that Mr. Draper learned that there was a professing Spiritualist anywhere in the district.—Ed.

## MAN AS AN ETHERIAL BEING.

### DEATH MEANS NOTHING BUT A CHANGE OF PLACE.

BY R. ISAAC JONES (CARNARVON).

How many of us truly realise that the human entity is here and now all that it will be after losing its earthly tabernacle? It has only to pass from a material place to an ethereal one. Our reason and our ether-body are our primary constituents, as the physical body is nothing more than the matter in which we exist for a period, just as we shall exist hereafter in the ether for as long as its own nature lasts.

Each one of us with a religious bent often feels that the material world is not our home, and attachment to our bodies perhaps never entertains our affections, as "self" is a feeling extraneous to the body. Unfortunately, however, men generally, both religious and otherwise, never realise that their spirit and ether body form in this life a real complete entity: and this perhaps is because it is beyond our power to sense. What reader of *LIGHT* has caught up, examined and overhauled his or her reasoning principle? Has he or she felt it, heard it, to know its shape or its location in the body? We do not pronounce that we think or believe it is there—we *know* it is there: but many have no idea that they would never know this if the ether body was not also there as the only channel by which our self-consciousness (reason) can impress the brain. And it is quite clear that the brain does not change its place—it remains in the skull, and both become diffused: whilst our permanent entity passes on in full working order to its natal place, the boundless mind-matter ether of space.

The brain I understand is not always essential to the carrying out of what normally are its duties; and science, although satisfied as to this being a fact, is unable to explain

how the physical body still responds whilst a particular brain centre is not working. Does this not show that it cannot be too repeatedly asserted by psychologists that as the complete human ego inhabits the (dead) matter of the physical body it manipulates it as the only means of functioning it possesses in its present place of abode?

It should be expedient, therefore, constantly to insist that our reason cannot function here, or hereafter, except through its permanent vehicle: and it cannot associate or have intercourse with matter, as there is no relativity or sympathy. The ether body, however, is by nature related to both, and is in contact with both matter and mind.

Man's brain is the finer and subtler part of his anatomy, verging on the domain of mind, and offers to the ether body conditions of mutual sympathy that enable the conveyance of impressions and desires from and to the consciousness and the reasoning faculty.

I repeat that the real being of man is present in this life: but its existence is not experimentally proved so far, owing to the infeasibility of passing the necessary spiritual impressions through the brain to our material senses. Science can never hope or profess to experiment upon and analyse reason, as its sphere is that of matter, and recently of ether; but reason is outside of both.

Let us hope that with better light, better science and better psychism, man may sufficiently advance to a full understanding of himself; and pass joyfully from his sojourn here, not through a "veil," but with certain knowledge, to a freer bourne, from which occasionally he may possibly not be forbidden to "return."

There, as here, he will undoubtedly be himself; and known to his kindred; and communion of saints after all will be a much simpler affair than the theology of bygone ages would lead us to suppose.

Let us know what we are, and let us live up to the high grade and dignity of our permanent entities; bearing in mind that we are adapted to an ethereal life where space, time and fraternity never end.



## PSYCHIC PHOTOGRAPHY.

## THE SHADOWLESS PHOTOGRAPH.

SOME FURTHER CORRESPONDENCE AND OPINIONS OF OUR READERS.

Mr. Victor A. Filmer writes:—

Sir,—It would be interesting to know if Master Claude Potter was sitting bolt upright while the photos were taken, and not touching the back of the chair.

When two lights of identical power meet from opposite directions, the result at point of contact I believe is total darkness. One interesting theory at least suggests itself, that behind the boy but in front of the chair and extending backwards to the wall, the spirits formed a *shaped* mass of luminosity of identical intensity to the magnesium.

Where this light did not oppose the magnesium light (between the back of boy and chair and wall) that part of wall would be illumined to equal intensity as the rest.

Where the light opposed the magnesium light in front of the chair back, and being shaped, perhaps partly enveloped the rear of the lad—there would be a nullification of luminance which would result in the dark shape being represented without surface detail being recorded.

The fact of the shadowless photo having a blurred outline instead of a clear cut appearance would tend to support this theory, for it would be difficult enough for even discarnate spirits of experience to "shape" light without keeping it under steady control to the minute fraction of measurement necessary for an absolute clear cut outline.

H. L. Gage, of Bristol, writes:—

Re the photographs of Master Claude Potter. If the reproductions are correct, may I point out that in No. 1 the neck under the chin is in the light; in No. 2 the neck is in shadow, clearly showing the light falling from above and not so much from the front. This explains the absence of shadow. There is a small portion of shadow near the boy's hand resting on his knee.

Llew. E. Morgan, of Devizes, writes:—

May I respectfully submit that the photographs published in last week's issue prove nothing except that the Rev. Potter has failed to reconstruct the scene as it was when the séance was held.

1. His camera is obviously nearer the sitter than on the first occasion. Proof: The boy's head in Fig. A more than fills the space between two stripes, whereas reference to Fig. E shows that the head barely fills this space. Mr. Potter cannot have stuck to his measurements.

2. The camera is considerably lower than on the first occasion. Proof: The boy's head is nearly on a level with the top of a floral design in Fig. A, whereas it is level with the bottom of this design in Fig. E. I should like to point out to Mr. Potter that it is possible to get the head of a sitter centrally on a plate with the camera at different heights!

3. The merest tyro can see that the position of the light was much higher when photo B was exposed than it was when photo A was taken. It is the fact that the light was so high that caused the shadow of the widest part of the head to be thrown on the wall behind the neck.

The taking of photo A serves no purpose at all; it disproves nothing in my letter. What I stated was this—"to obtain this apparent movement of the white stripe the camera must have been moved to the right." This movement of the camera coupled with a movement of the light in the opposite direction would eliminate the shadow. Fig. B would have proved my contention if the camera had been at the same level as when the first photos were taken, and if the light had not so obviously been held so high, in relation to sitter and camera.

I have shown the reproduced photos to several people, and they agree with me that the camera or chair must have been moved. Surely it is noticeable that the corner of the chair behind the sitter's right shoulder in Fig. B covers half of the white stripe on the wallpaper, whereas in Fig. E the corner is just outside the white line! A small apparent movement of the chair against the wallpaper could only be produced by a much greater movement of the camera.

I certainly accept the Rev. Potter's affirmation that he moved neither camera nor flower stand. May not, then, the psychic explanation be this: that the spirits, failing to produce an extra decided to move both camera and flower stand during a dark interval between two exposures? We are told that on two occasions they moved the reflector on the flower stand. It appears from the reproduction of the shadowless photo that some movement of the camera took place, otherwise how can one account for the fact that the image is slightly out of focus?

I suggest, sir, that the society concerned with the investigation of supernormal photography be invited to examine the prints, and also the letters you have received bearing on the case, and that the issue be allowed to lie in their hands.

[Owing to lack of space we have held over a number of letters on this Psychic Problem until next week.—Ed.]

PSYCHICAL RESEARCH SOCIETY:  
CONVERSAZIONE.

On Tuesday afternoon, the 31st ult., the Society for Psychical Research held a *Conversazione* at the Council Chamber, 20, Hanover Square. There was a large gathering numbering many representative members. A considerable number of automatic paintings and drawings were exhibited on the walls. These comprised productions by Miss Bligh Bond, Mrs. Diver ("Atlantis"), Mr. Horsfall, Mr. Alaric Watts and Professor Nunes Vais. Miss Bligh Bond's exhibit consisted of remarkably fine drawings of an anatomical character and some paintings. "Atlantis" showed symbolical paintings of a kind made familiar to many of us by her previous exhibitions. The work of Mr. Horsfall, who is an artist by vocation, was in the nature of drawings seemingly of an Arabesque character. Whorls, cornices, circumvolutions, architraves—it is not easy to describe them except that they are large and arresting designs of extremely complex nature, and seem to have no definite purpose. His own attitude towards them is that of a neutral—a detached observer. They are at least remarkably decorative. Mr. Alaric Watts' pictures were of figures and faces, and Professor Vais' exhibit was of automatic pencil drawings. Mr. Bligh Bond gave an account of the circumstances in which his daughter's drawings were produced and Dr. Woolley described some of the rest of the pictures. It is clearly too early in the day to pronounce on the true nature of automatic or psychic art, which appears to range from exquisite designs of high symbolism to mere scribbles and daubings, some of which suggest a pathological rather than psychical origin. But the S.P.R. exhibition contained some excellent work, full of interest to students of psychical research and also to artists wide-minded enough to consider departure from the orthodox canons of Art—a departure, by the way, which brings in some surprising and not easily explicable effects.

He was a firm believer in the survival of personality after death, and on one occasion was seen to be smiling thoughtfully after having heard of the death of a very dear friend. On being questioned he answered, "I'm thinking how J— always doubted whether there was another world. And I'm just picturing him walking about there to-day and wondering at all he sees."—"Prentice Mulford, 'New Thought Pioneer,'" by EVA MARTIN.

## A REMARKABLE BOOK.

The "Saturday Review" says:—

It has often been remarked that the revelations which purport to come from 'the beyond' by spiritualistic agencies are always of a provokingly trivial nature. The reason of this, according to

'QUÆSTOR VITÆ'

the author of

THE PROCESS OF  
MAN'S BECOMING

is that inquirers are always concerned before everything to communicate with their relatives, and therefore the communications never rise above personal matters.

'QUÆSTOR VITÆ'

has conceived the idea of pressing past these communications and putting himself at once into communication with 'Spirits who helped in the Creation of the World'—what they have communicated is presented to us in

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### "A WANDERER IN THE SPIRIT LANDS."

It has often been a matter of surprise to me that among the books recommended for the perusal of those newly attracted to the subject of Spiritualism there is no mention of the above very remarkable work, by "Franchizzo," transcribed by A. Farnese, which used to be freely advertised in *Light* about the year 1900 and probably before and after that date. For myself I found it at that time more helpful and more illuminating in the light which it throws upon the conditions of spirit life and the explanation of its laws than any other publication of those days, and I have met none since that could take its place, and though it was at that time without the confirmation which in the intervening years has so amply accumulated, and though it assumed here and there, as we now understand these communications cannot help doing, somewhat the character of a fairy-tale, I was able to accept its claims as to authorship because of the inherent reasonableness, beauty and justice of the system which it revealed and the other-worldliness of its point of view.

The work is written throughout on a sustained level of literary excellence, and its intrinsic contents are such that re-perusal serves only to deepen the effect and to increase the conviction as to its spiritual origin. The corroborations arising on points too numerous to mention and from many unexpected directions—among others Myers' "Human Personality" and Lodge's "Raymond"—are now, I find, endorsed by the Rev. Vale Owen's series, the first two volumes of which I have just had the privilege of reading. These will, I am sure, give to "A Wanderer in the Spirit Lands" fresh weight and value, being, as to general underlying principles, in entire harmony with the account given by the "Wanderer," who however, having found himself earthbound upon his transition, writes of a totally differing set of experiences and chiefly from the lower planes of spirit life.

There may be found mention of many of the questions discussed from time to time in the pages of *Light*, some merely touched upon, others made the subject of explanations and discourses by spirits of a high order. One address, given as that of the exalted Leader of a Missionary Band on its departure to the Dark Spheres (forming the theme of several striking chapters), is of such a nature that it was used and repeated word for word (without mention of its origin) from the pulpit of a London church as part of a Sunday sermon, which was quoted in *Light* at the time as an instance of the "good spiritualism" to be found in the teachings of the Church of England! (Having no papers with me here I cannot give chapter and verse, but anyone wishing to do so can verify the above statement by a search in the pages of *Light* for the years 1898-1902.)

I presume, from the fact that this book is no longer advertised, that the English edition has been exhausted, a loss which is to be deplored. There must, however, be copies of it in the library of the L.S.A., and I believe that, were it better known, it would be found to be of very great service, and would be appreciated by many more readers than was the case upon its appearance at the end of last century, when accounts of this kind were subject to the fate of being regarded by many as noble flights of fancy rather than actual truth robed in language which men can understand. Personally I have found it invaluable and I should be glad to think my recommendation might be instrumental in unlocking the same source of wealth to others.

GERTRUDE E. METCALFE-SHAW.

6228, Ridge Avenue,  
St. Louis, Mo.

### CAMILLE FLAMMARION PROVES HUMAN SURVIVAL.

#### FIRST NOTICE.

M. Camille Flammarion's important new work, "Death and Its Mystery Before Death" (Fisher Unwin, 10/6) is in the nature of a summary of his extensive researches into the question of human survival. The author is now definite and emphatic in his conclusions, and his book, begun, as he tells us, more than half a century ago, gives us the mature fruit of his investigations and reflections; for towards the end of the book, after the citation of many facts relating to various phases of the subject, we find him claiming that he has gained proof of the survival of the soul, and that "the soul is a substance which exists in itself." The book is written in graphic style and is full of vitality, the creative quality and logical force of the famous astronomer's thought is everywhere apparent. He claims that future events can be seen in advance and with great exactness, a conclusion which many of our ablest contributors had also reached. The work is, needless to say, an important contribution to the scientific side of psychical research, and we hope to present a fuller review of it shortly.

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### THE AURA AND THE KILNER SCREEN.

Mr. R. SNOW (New College, Oxford), writes: "Together with a friend, I have lately been trying to verify some of Kilner's statements with regard to the Aura. But though we followed his instructions with great care, we were unable, after looking through the Dicyanin screen, to see any trace of any luminosity whatever. I wish now to put some questions before the readers of *LIGHT*. The recent discussion about the Aura has left matters in an unsatisfactory state. Some have said that they cannot see anything even with the screens; others that they do see a luminous haze, but can see it equally well without the screens. But no one has claimed to see anything like the details which Kilner saw. Kilner definitely states that he saw two Auras, inner and outer, which varied in colour and shade, and showed phenomena of attraction if a hand or magnet was brought near. He also states that numerous persons looked through the screens under his guidance and that the great majority saw the same as he. Now surely some of these persons may be still alive; if so, will not one of them come forward to confirm Kilner's statement? Or failing this, even a second-hand confirmation would be of some value. In passing, it might be worth while to warn intending readers of Kilner's book that his chapter on 'optical problems' contains a surprisingly false conclusion from his optical data. If his data line of argument led to any conclusion at all about the manner of working of the screen, that conclusion should be that it acts by sensitising the eye not to the ultra-violet (as he says) but on the contrary to the infra-red. But the whole argument is anyhow doubtful."

### SPIRIT CONTROL.

G. COOPER.—It is not a matter of surrendering your will and judgment to others, whether they are in this world or the next. It is an article of belief that one should not submit one's reason and judgment to any fellow-creature, and the same rule applies when that fellow-creature happens to be a spirit. A wise medium really co-operates with his spirit guide; he is not the subject of any despotic control of his will and intelligence. But, of course, mediums are not all of them wise, any more than the rest of us, and the surrender of their own powers of will and judgment has been a fruitful cause of misery and misdirection in mediumship in the past. No true mediumship ever entails such a sacrifice. It is contrary not only to moral

law but to the most elementary common-sense. If a medium is not a better and stronger man or woman by reason of mediumship, the mediumship should be abandoned at once. Nothing that hinders the development of character should be tolerated. The finest mediumship cannot compensate for any deterioration, moral or physical, of a medium.

### THE REVELATIONS OF SWEDENBORG.

R. COTTON.—Mr. A. J. Wood's articles are invaluable in showing the similarity of the Rev. G. Vale Owen's "Messages" with the statements in the works of Swedenborg, with which we know Mr. Vale Owen was unfamiliar. Many of the assertions made are, of course, unverifiable in the ordinary way. You ask whether, assuming Swedenborg's communicators were spirits of a high order, their messages would have had to filter down through spirits of a lower grade. That, we understand, is the usual process, but we retain some mental reservations on the question of the spiritual grade of the recipient, who, although in the mortal body, may be spiritually on a very high level indeed, and that would mean that the grading down process might be largely eliminated. Swedenborg was one of the greatest minds ever born on this planet. Naturally he was limited by the circumstances of his time, especially in the department of theology. If it is true, as we believe it to be, that he was closely associated with the revelations given through Andrew Jackson Davis, there are clear signs of a larger view and a liberation of his mind from many of the old ecclesiastical crudities of thought.

### "POWER" AT SEANCES.

S. C. S. writes: "Mediums have often told me that the amount of 'power' contributed by individual sitters varies enormously, and it seems that those who contribute most are often not mediumistic. (1) What precisely is known as to the nature of this 'power'? (2) Is it moral or non-moral? i.e., does the output bear any relation to the character of the man and the kind of life he is living?" (1) The power, which is the human radiation, or "aura," is given off by all persons in normal health and used in the production of séance phenomena. That of the medium is of a special kind—a form of "catalyser," which blends the auras and makes them effective. (2) The power is only indirectly related to moral character. The moral character may determine its quality but not its volume or effectiveness, when it is a question of purely physical phenomena.

## A Novel to be read by all interested in Spiritualism.

### PROFESSOR AYLMER'S EXPERIMENT.

By A. J. ANDERSON,

Author of "The Romance of Fra Filippo Lippi," etc.

This is a psychological novel in the true sense of the word, a deep psychological study as well as a thrilling novel.

The old Darwinian professor of biology, wrapped up in his efforts to combine the various constituents of living matter so that they might exhibit the phenomena of life, is typical of the older generation of scientific materialists; his brilliant and charming daughter represents the modern and more spiritual side of science; whilst her lover is a true example of the honest, if somewhat bigoted, Roman Catholic. The theory of soul and love and life, that the lovers develop between them, is both original and deserving of attention.

Into this atmosphere comes a stranger with deep psychic knowledge and experience, and a circle for psychic research is formed. Who this stranger was, and what he planned in the way of psychic exploration, leaves the circle (and incidentally the reader) breathless. The professor's daughter has to choose between her undoubted power as a medium and the claims of her Catholic lover. Then Spiritualism and Rome come to grips, and the novel works up to an inevitable, if unexpected ending.

Before the war Mr. Anderson was well known as a writer on Florentine Art and the Renaissance.

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## AN INTERIOR VOICE AND ITS WARNING.

Mr. A. W. Orr (Eastbourne) is a veteran in the movement and a man of unimpeachable integrity. We therefore give the following story from him as illustrating the instance of silent impulsion dealt with on the "Observatory" page in *LIGHT* of the 28th ult. The account is at second hand, but Mr. Orr would doubtless be willing to give the names and other particulars in confidence. He writes:—

The paragraph in question recalls to my mind a similar instance as narrated to me by a medical man who had a large practice in Manchester, and who was, as he told me, a firm disbeliever in the existence of spirits. Being very desirous of attending a special medical meeting one afternoon, he was anxious to complete all his visiting work by mid-day. He had only one or two visits to make, but in going from one patient's house to another he had to pass his own, and as he did so he heard a voice say to him "Go home." He took no notice but proceeded on his way, when the words were repeated with greater emphasis, but he still took no notice. A third time and still more emphatically were the words repeated, and he (rather to his own surprise) replied, "I can't go home now, I must get my work done," when the injunction "Go home!" seemed to be thundered in his ears, and a "force" compelled him to turn about. Angrily exclaiming, "Oh, bother it; if I must, I must," he hurried home and entered the house where he found his mother and a maid-servant suffering from the effects of taking carbolic acid; the maid so seriously that he had great difficulty in saving her life. Had he been a few minutes later the results would have been fatal.

It appeared that the maid had complained of headache and the lady, intending to give her some sal volatile, by mistake gave her the acid. The girl screamed with pain and the lady, greatly surprised, put the spoon containing the liquid to her own lips and of course suffered accordingly.

## SPIRITUALISM AMONGST JEWS.

Referring to Mr. H. Engholm's lecture at the Jews' Free School, on Thursday evening, the 2nd inst., Mr. Henry Sanders, Secretary of the Jews' Spiritualist Society, writes that it was, in his view, one of the greatest addresses ever given to a Jewish audience on Spiritualism. Mr. Sanders adds: "Mr. Engholm had to deal with a very sceptical audience, and although some searching questions were put to him, there was hardly a single person who did not leave the meeting feeling deeply impressed. I can vouch for this, having spoken with a good number of the people present after the meeting, and also having known their strong feelings against Spiritualism before the lecture."

"More enquiries have resulted from Mr. Engholm's lecture than at any other I have known at Jewish clubs, and I consider this is strong evidence of the wonderful impression left by him."

We are told that a question was put at the meeting as to whether there were any Jewish mediums, when a member of the audience referred to several mediums in his own family as instances. It occurs to us to mention the name of Mr. Bert Reese, the famous American clairvoyant in whom Edison was much interested, and who, we are told, is a member of the Hebrew community.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Dr. W. J. Vanstone.

Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Corellie Green; 6.30, to be announced.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Mrs. Mary Gordon, address and clairvoyance; 7, Mrs. Jennie Walker, address and clairvoyance; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Neville, address and clairvoyance. Thursday, 8, annual general meeting (the presence of all members is requested). Saturday, February 18th, Lyceum entertainment; tickets, 1/- each. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mrs. Mary Gordon. Thursday, 8, Mrs. S. Podmore.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, at 8, to be announced.

Worthing.—Tarring Crossing.—6.30, service. Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. H. Fielder. Thursday, 8, Mr. and Mrs. Gribble.

Brighton.—Athenaeum Hall.—11.15 and 7, Rev. Geo. Ward; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Ormerod.

## ANSWERS TO CORRESPONDENTS.

F. A. C.—Thank you very much. The offering is appreciated. We will deal with your letter anon, and meantime compliment you on the very apposite little parable of St. Augustine.

H. TRELAVERN (Swansea).—We have replied direct to your question as to hymn books. Meantime we congratulate you on the progress of your society, with its membership of over 100.

M. MORTLEMAN.—Yes, a humorous episode, and perhaps something more. Coincidental dreams are not unknown and may point to telepathic exchange of thought and emotion.

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X. Y. Z.—We agree with your views, which we have ourselves expressed on many occasions.

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It may fairly be assumed that all readers of "Light" are either Spiritualists or are interested in Psychical Science.

I wish to put forward the claims of the London Spiritualist Alliance to the support of both classes of readers.

I would remind all Spiritualists that the L.S.A. is the oldest representative Spiritualist organisation in the Empire, and by its age and position has unique opportunities for furthering the objects of our great movement.

The advantages which membership of the L.S.A. confers are known to all Spiritualists. For the small sum of one guinea members have the free use of our magnificent library and the advantage of all kinds of meetings, social, instructional and spiritual, which are detailed week by week in this paper.

But—to Spiritualists—I do not base this appeal on the advantages offered, though these are very considerable, but rather on the higher ground that it is their duty to uphold an organisation which—if properly supported—can be the greatest spiritual force in the Empire.

"Light" has, however, many subscribers who are not Spiritualists, and it is well that it should be so. To these—however sceptical they may be—I submit that membership of this Alliance is well worth the small subscription involved.

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I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,  
Organising Secretary.

## MEETINGS FOR THE WEEK.

### SPECIAL MEETING:

THURSDAY, FEB. 16TH, at 7.30 P.M., DR. ELLIS T. POWELL, on "Spiritualism and the Rhodesian Skull."

LECTURE CLASSES.—MONDAY, FEB. 13TH, at 7 P.M., MR. G. E. WRIGHT; TUESDAY, FEB. 14TH, at 7.30 P.M., MR. H. ERNEST HUNT; FRIDAY, FEB. 17TH, at 7 P.M., MRS. F. E. LEANING.

CLAIRVOYANCE.—TUESDAY, FEB. 14TH, at 3.15 P.M., MRS. E. A. CANNOCK; WEDNESDAY, FEB. 15TH, at 8 P.M., MR. J. J. VANGO.

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# AN OPEN LETTER TO MR. GEO. R. SIMS.

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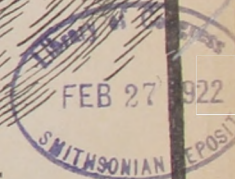
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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,145—Vol. XLII. [Registered as] SATURDAY, FEBRUARY 18, 1922. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honesty, courtesy, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Yet, human Spirit, bravely hold thy course,  
Let virtue teach thee firmly to pursue  
The gradual paths of an aspiring change;  
For birth, and life, and death, and that strange state  
Before the naked soul has found its home  
All tend to perfect happiness, and urge  
The restless wheels of being on their way.

SHELLEY.

### ENGINEERS AND ECTOPLASM.

It is a curious commentary on the attitude of Mr. James Douglas and Mr. Filson Young towards psychic discoveries—especially ectoplasm—that at the recent meeting of the London Spiritualist Alliance, when Mr. Stanley De Brath gave his address on the work of Dr. Geley in relation to ectoplasm, a strong contingent of engineers was present. Mr. De Brath himself is a member of the Institute of Civil Engineers. Mr. George E. Wright, the chairman of the meeting, is an engineer, the seconder of the vote of thanks, Col Hardwick, is an engineer, and there were several engineers in the audience all sympathetically interested in the subject. We wonder whether Messrs. Douglas and Young understand what an engineer's training stands for in the way of exactitude of mind, efficiency in experimental work and general intellectual alertness. Both these journalists are men of reputed intelligence, otherwise we might apply to them the caustic saying of Rochefoucauld that mediocre minds usually condemn anything which is outside the range of their understanding.

### "IGNORANCE, PURE IGNORANCE."

When honest old Samuel Johnson made a blunder in his Dictionary he frankly admitted it. It was due to "ignorance, pure ignorance," he said. Whether when Mr. Douglas, Mr. Filson Young and their like discover their own blunders in this matter of ectoplasm they will apologise with the same manly candour remains to be seen. Of course in the case of Mr. James Douglas it was not "pure" ignorance; there was admittedly a good deal of fear mixed with it. But it is rather a pity for the reputations of these and some other well-known writers that they have put them-

selves on record in this way. "The written letter remaineth," and it bears the seeds of future humiliation. We know the name of the man who in a pamphlet derided the idea of steamships crossing the Atlantic and how the first steamship that crossed to the United States carried copies of his pamphlet for the amusement of our American kinsfolk. We know the names of some of the men who howled down Darwin's discovery of Natural Selection, and of those who scoffed at aviation. Ectoplasm is a vastly greater discovery than many even of those who believe in it have any conception.

### "LIGHT" AND ITS FRIENDS.

A correspondent, referring to the long career of LIGHT and the many distinguished people associated with it as contributors, correspondents or readers, thinks that a history of the journal would be interesting. It certainly would, but the time for writing such a record is not yet—for we are now making some of its most important history. Nor have we time just now to compile a list of the famous men and women who have been more or less closely associated with LIGHT in earlier days. All we can do at the moment is to give a few names which occur to us: Tennyson, Andrew Lang, Gerald Massey, Professor de Morgan, F. W. H. Myers, Alfred Russel Wallace, Laurence Oliphant, Rev. J. G. Wood (naturalist), Hon. Roden Noel, W. T. Stead, Dr. Garth Wilkinson, Mrs. Antoinette Sterling. These are a few of the names which occur to us as those of persons whose fame was achieved, more or less, outside of psychical matters. There is a host of others, many of them associated with our later years—world-known names in the Church, Literature, Science and Art. When the history of LIGHT comes to be written it will contain many surprises for those unfamiliar with our story.

### SECRETS OF NATURE.

"Motion or change and Identity or rest are the first and second secrets of Nature: Motion and Rest. The whole code of her laws may be written on the thumb-nail, or the signet of a ring. The whirling bubble on the surface of a brook admits us to the secret of the mechanics of the sky. Every shell on the beach is a key to it. A little water made to rotate in a cup explains the formation of the simpler shells; the addition of matter from year to year arrives at last at the most complex forms; and yet so poor is Nature with all her craft that, from the beginning to the end of the universe, she has but one stuff, but one stuff with its two ends to serve up all her dreamlike variety. Compound it as she will, star, sand, fire, water, tree, man, it is all one stuff, and betrays the same properties. . . . All changes pass without violence by reason of the two cardinal conditions of boundless space and boundless time. We learn what patient periods must round themselves before the rock is formed, then, before the rock is broken and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres, and Pomona to come in. How far off yet is the trilobite. How far the quadruped. How inconceivably remote is man. All duly arrive and then race after race of men. It is a long way from granite to the oyster, farther yet to Plato and the preaching of the immortality of the soul; yet all must come as surely as the first atom has two sides."—EMERSON.

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## THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 86.)

December 24th, 1916.

### HOW FAR PERSONAL UNSELFISHNESS SHOULD BE ALLOWED TO GOVERN OUR ACTIONS IN SPIRIT LIFE.

"When first we enter the higher sphere of action, the difficulty is to make ourselves unselfish, but as we progress, the aim of perfect selflessness becomes our goal. Once we attain it, however, we are told that it can be pushed too far, for our own spirituality may even suffer if we do not; at times, consider ourselves. The happy medium should be, that while always ready to help others we may also be ever watchful lest in doing so we are depriving ourselves of the means necessary for our own progression. I will illustrate what I mean. You know how much my music is to me, and how, with cultivation in this world I really do feel that I have arrived at some degree of excellence. But some while back I began to ask myself: was I right in giving this time to music when the needs of the soldiers and sailors coming over by the thousands were so great, and when I might be helping them? And for the answer I was clairvoyantly shown myself in the organ-loft, seated at the organ in a vast hall, the audience being composed of those very soldiers and sailors entranced in the music, and I heard a voice say: 'You could have cared for their material wants, true, but the spiritual uplifting of beautiful harmonies is of more value. You are doing your appointed work.' That was an answer to my doubts once and for all. Again, we may be struggling to help one who shows no sign of repentance for his misdeeds and we may spend our spiritual strength, and lose the power to help others; whereas, remaining still hardened, it is best to leave him until he manifests a true repentance, and only then can we help him."

"Now I will turn to another subject:

### THE GROWTH OF A BELIEF IN AN EVER PRESENT GOD,

not meaning the Pantheistic idea that God inhabits every tree and flower, bird, beast, and human being, but that there is an emanation of spirit from the Father into all these, and the higher the nature the more does His spirit pervade it. If this belief were really held, man would be ashamed of defacing anything which is the Temple of God, and would respect his body, care for animals, and not wantonly destroy the life which could not be restored. The theory of the dominion of man over all beneath him is promulgated by man himself, and though true in a sense, it is only because mankind has arrived at a higher state of mental evolution. We have no right to let that dominion become tyranny and cruelty. There is much the earth-dwellers have to learn before they can easily find their level in the world to which they will pass, and until the school-system on earth becomes truly educative and not merely an enforcing of certain facts on the memory, we shall not attain this ideal."

December 31st, 1916.

### THE BENEFIT TO MANKIND OF THE STRUGGLE FOR THE UPWARD PROGRESS.

"How stagnant one's life on earth seems if the days go on with nothing particular to mark one from another, such monotony even producing disease of the body. The soul can be affected in the same way. If in the spirit world a man thinks he has arrived at a point where no moral progress is needed, then his nature will inevitably deteriorate. It is not a healthy sign to think that the acme of perfection has been reached either physically or spiritually, and that no further effort is necessary. Now it struck me from the first what high, exalted wisdom there was in the decree that our lives in the spirit-plane should pass upward from sphere to sphere, thus marking our progression. In earth life a man can be outwardly all that he should be, and yet be vicious, a hypocrite, or anything he likes, provided he keeps the terrible secret to himself; but here a man's mind is open to everyone; there is no chance of practising hypocrisy, and there is no hope of progression unless the man is fitted for the new and higher sphere; he could not live in its atmosphere, and would be so miserable that he would beg to be sent back to his old conditions. You may think that something of the same plan would have been

beneficial in the earth life also. But no! If you consider, you would find it would not lend itself to these conditions. The earth life is a time of probation, where all are tried as to character and aims before being relegated to their starting-point in the higher world. If a man's mind could be read on earth as here, there would be no opportunity for either improvement or deterioration of character, because he would be known for what he was and could deceive no one. But under the conditions that now obtain on earth, a man can reform without his previous character being known, and so he has more chance of spontaneous development and reformation. If a man neglects to improve on earth, then indeed he has to begin on a low plane in the next world; but the man who, having a tendency to a particular sin, overcomes it on earth, will start on the same plane as the man untainted by that sin. It is a system of trial with subsequent examinations; and those who do not pass at first will have the opportunity of retrieving their failure when they cast off their mortal body; but it is a most mortifying position to be placed in to find that secret sins and vicious propensities can be seen as plainly as if they were placarded for all to read. What a different 'coming-over' for such a man and the one who has led a blameless and self-sacrificing life on earth, and to whom the welcome words are spoken: 'Friend, go up higher.' I think the iron enters the soul of the sinful man once and for all, and no amount of subsequent pardon and bliss can cancel the shame of this experience until he has passed to higher spheres. Can men then help their natures? Not at first, but they have the power to alter them by their will, and the man born of a sensual father, and inheriting the same tendency, if he succeeds in rooting up the evil weed, will be more useful in our world because of his struggles, than even a better man who may not have had such experiences, and whose life has therefore been free from the constant warring against an evil propensity; for this fight against his worst nature will make a man, when once he has conquered himself, more sympathetic and helpful to others in like case."

January 14th, 1917.

### WOULD IT BE ADVISABLE TO PASS AT ONCE TO A STATE OF BLISS AND PERFECTION ON LEAVING THE EARTH-BODY?

"I will take up one of the ideas about which you were reading last night: that if we were at once to go to a state of bliss and perfection on passing out of the earth life, our characters would deteriorate. I do not entirely agree with the writer. I rather hold to the opinion that we should remain very much the same as when we went over, but there could be no moral progression under such circumstances. As it is we have endless possibilities to look forward to. We do not know how far our endless progression may take us, but we do know that there are some of the higher guides whose presence we can only endure for a short time, so bright are they, and so spiritual is the atmosphere they bring with them. And even these are not the highest, we are told, and so an endless vista of hope opens before us. Then, although there is incessant occupation, work, or recreation for all, there is an absence of hurry which is one of the supreme factors in this life. On earth there is a constant drive to finish something; to begin something; to dovetail in many conflicting duties. Here all is order, calm, and peace. Even our visits to the battlefield give us no sense of time-pressure. We look on the calm faces of the so-called dead, and we see their spirits hovering over them. We take some of these in our charge and bear them away; but none are left unassisted, for reinforcements of helpers are quickly on the spot. But suppose that, as with the earth-body, the spirit-body had to be attended to at once, or it would die or be in a maimed condition, then indeed our task on the battlefield would be unbearable, and we should become over-worked and over-driven, having neither time for recreation nor the ability to organise. Heavy our work may often be in this most ghastly war, but it never overwhelms us, and we can take our pleasures also, and always find time for them. That question of 'time' is a difficult one, and you are often confused by a sentence like the last, for if, as is generally stated, there is no time in the spirit-world, how is it we speak of 'having time' for this or that? To give the



## WHAT IS THE TRUTH ABOUT SPIRITUALISM?

AN OPEN LETTER TO MR. G. R. SIMS.

DEAR MR. SIMS,—If I were a person uninstructed in the facts which go to prove human survival and, to gain information, studied the articles you have written on the matter, I fear I should be sorely perplexed. Nowhere in what you have written should I find any definite idea. You "stand off and on" as sailors say. Having recorded some fact in favour of the matter you immediately hasten to counteract its effect by some piece of negative reasoning, or it may be a jibe of your own.

"Is Death a Myth?" you ask in last Sunday's "Referee," and you give the case of Mr. David P. Abbott, a professional exposé of mediums and a member of the American S. P. R. Mr. Abbott, it appears, had two daylight séances with a Mrs. Blake. He was accompanied by two other persons, one of them "a well-known doctor." Mr. Abbott "was able to carry on a conversation with half a dozen of the 'spirits' of his departed relatives. And the voices that came to him were the voices of men, women and children." Mr. Abbott, it seems, could not explain the experience by any theory of fraud.

The literature of Spiritualism contains an immense number of somewhat similar testimonies, many of them by well-known people, and some of the experiences recorded are even more remarkable.

I will pass over most of your observations in which you contrive to say nothing in particular in your usual attractive and genial manner. But I must refer to one or two matters in which you allude to your experiences. You say:—

"At a recent séance a Lancashire lad who had passed over materialised his clogs and threw one at me. It fell with a thud at my feet . . . A voice in the trumpet sang 'That Old-fashioned Mother of Mine,' and sang it with great feeling and charm."

You mention also that a favourite dog of a gentleman sitting next to you "came from Heaven, but did not bark."

On reflection I will let that last item pass: it is flippant without being funny. Let us concentrate on the two previous cases, and ask whether they are to be accepted as literally true in your experience. Are they facts to the best of your knowledge and belief?

The point is that there is a special brand of fool, numerously represented amongst our critics, who thinks it is only necessary to show that something is unprecedented, improbable or personally distasteful to him in order to dispose of it as a fact. Instead of which (as the magistrate said) the sensible man in these matters does not ask whether a reported fact is unseemly, unwelcome or unlovely, but whether it is true.

I want to ask you if you will not tell your readers whether the things you saw and heard are facts or not. Hit out straight from the shoulder, and say, "These things are facts." And then (if you like) hit out again and explain how utterly detestable, unreasonable and abhorrent they are to every properly-constituted mind. Call the facts as many names as you like. Only, say whether they are facts or not. That is what the intelligent part of the public wants to know. It is about "fed up" with vain views and windy opinions, evasions and asides, dodgings and dippings and dark hints. I know the difficulties. The journalist has to deal with great hosts of people, some of whom are, let us say, not very bright, and others very bigoted and disposed to be angry with anything likely to disturb their minds.

To espouse the idea of Spiritualism is said to be very dangerous and to breed unpopularity. I think something depends on the way it is done. The man who speaks his honest mind, frankly and boldly, like Conan Doyle, may seem to stir up a host of enemies, but he wins respect from all the honest men even when they utterly disagree with him. The Briton loves pluck, he always "respects stoutness" (as Emerson discovered). He admires resolute, uncompromising manhood. When his own private opinions force him into companionship with quibblers and shufflers

(Continued from previous column.)

explanation it would be necessary for you to be translated to our plane before you could understand. When you come over in your spirit-body during sleep, everything seems natural to you, and you have no difficulty in falling in with the idea of time as understood here, but to try to explain the transition from the material to the spiritual is almost impossible; and I would therefore rather ask you to figure to yourself a condition where neither time nor space seems so all-important as upon the earth, and where, as a consequence, the sense of hurry is entirely absent."

(To be continued.)

and weak men, he knows the difference, and secretly wishes that the strong man were on his side.

Is it true? is it a fact? That is the question. If it is a fact, it cannot be abolished by the thunders of the Church and the fiat of Science, to all of which Nature is royally indifferent. The Church and Science found it that way in the past. All their bulls and rescripts, persecutions and boycottings were futile. The earth went gaily round the sun, and mesmerism (that "odious fraud") was adopted (under another name) as a valuable branch of medical science.

If Spiritualism is a fraud; if it is the work of devils; if it is the outcome of delusion—let us kill it, by all means, and get on with our business. But if it is a fact, let us face it frankly, and find out what it means, and whether it is going to be of benefit to us or not. It is no good blinking facts or trying to draw the "veil of decent obscurity" over them. They will out in some form or another, and like everything else in the world, can be turned to a good use or a bad one.

You have done well in looking into the matter. That at least showed an open and hospitable mind. And now the verdict—True or Not True? So the answer be honest and unambiguous, we are content. Strength goes straight. And this is a question of fact not of opinion. Do these things happen or do they not happen? We will consider their meaning and causes afterwards.

Yours very truly,

DAVID GOW.

## THE SPIRITUAL WAY IN INDUSTRIALISM.

By H. A. DALLAS.

A series of articles on "Makers of History" is appearing in "Headway," the organ of the League of Nations Union. The current issue gives a sketch of Herr Rathenau, a man known in business circles as the head of an immense German electrical supply company (the A.E.G.). It is not in this capacity that he will interest readers of LIGHT, but because he combines his leadership in industry with a spiritual outlook of a lofty idealistic quality.

A few lines may be appropriately quoted from the journal in question, for the benefit of readers of LIGHT: "Such matters as the origin of life, the existence of God, the nature of man are by very few people thought about, least of all by rich and prominent men of affairs. Herr Rathenau has thought a great deal about these matters and has put his conclusions into several books. He believes that the history of mankind is a series of steps towards a great spirituality and the overcoming of materialism."

He sees plainly the evils of the age of machinery. In a very interesting passage ("The New Age") he draws a picture of the worker who has been all day engaged in mechanical toil. With nerves all jarred . . . he must have some stimulant to his jaded nerves, such as the cinema or gambling or drink." Although he advocates the suppression of all luxury and would "allow no one to inherit great wealth," he is not a Socialist; he believes "Socialism to be unscientific." "Nationalising the means of production would have, in his opinion, no valuable results. It is not the production of wealth but the consuming of it that he considers the process most necessary to control." In fact he is an ally of true Spiritualism because he believes in principles rather than in methods. "For the basis of all his aims is that Love shall be the supreme force in the world."

The article ends with the question, Will he become Germany's master-man, rather than Herr Stinnes, who is a business man of the "getting on" type?

Happily we have successful business men in our country also who cherish the same ideals as Herr Rathenau and strive to carry them into effect. Those who have read Mr. Walter Jones' recent book, "Capital and Labour: Their Duties and Responsibilities" will recognise that it is the product of a business man of a similar idealistic type. One who is thoroughly practical and has a just sense of the relative values of spiritual and material matters. Those who know the author personally know, also, that the ideals he admires and presents in his book are kept constantly in view in the work in which he is engaged as an employer of labour. His book concludes with the following paragraph:—

"Nature's urge is ever upward and onward. . . Necessity demands a higher and nobler life. So long as human nature is dominated by a sordid materialism those baser passions will prevail. To ensure real progress we need to cultivate the intellect, develop the spiritual faculties that have become dormant, and animated by lofty ideals, substitute reason for force, confidence for jealousy, right for might, love for hate, service for selfishness, and this done we may realise in this world a foretaste of paradise."

\* Author of the pamphlet, "Is Spiritualism a Religion?"





## THE WORK OF DR. GELEY.

ADDRESS BY STANLEY DE BRATH, M.Inst.C.E.

The high scientific value of the researches of Dr. Gustave Geley, Director of the Paris Metapsychical Institute, coupled with the application of his work to the problem of ectoplasm, evidently appealed to public interest, for there was a large gathering at No. 6, Queen-square, on Thursday evening, February 9th, when Mr. Stanley De Brath delivered an address to the members of the London Spiritualist Alliance and their friends on "The Work of Dr. Geley."

MR. GEORGE E. WRIGHT, Organising Secretary of the L. S. A., who occupied the chair, in introducing the lecturer, said that Mr. De Brath was an engineer, and he (the speaker) was an engineer. It was a rather remarkable thing that the engineering profession was represented so strongly in the ranks of Spiritualists. Why was that? According to Mr. James Douglas, Spiritualists were pathetic examples of human credulity. Mr. De Brath had had some twenty years' service in the Public Works Department of India. There was no doubt that this long and successful experience in dealing with native contractors would have removed from him any leaning towards credulity. Mr. De Brath was the deepest English student of the work of Dr. Geley, whose book, "From the Unconscious to the Conscious," he had so ably translated, and his address to them would thus be of the greatest interest.

MR. DE BRATH began by saying that he had the pleasure and honour of being a personal friend of Dr. Geley, and had spent a considerable time with him in Paris at his laboratory. After describing the circumstances relating to the foundation and endowment of the Metapsychical Institute by M. Jean Meyer, he said that from the first Dr. Geley and his colleagues determined that the investigations should be conducted from the scientific point of view. The earliest phenomena which were studied were those relating to the materialisations obtained through the French medium, Eva C. Passing to the conclusions arrived at by Dr. Geley, he said that the results of his work were twofold, first the demonstration that the individual embodied a formative energy that obeyed a directive idea, and that these were separable from the body; and second, the proof that in the general evolution of species the primary factor was a psychic energy, adaptation and selection being secondary factors. Dr. Geley did not aim at giving a complete theory of ectoplasm nor of Spiritualism. In fact his book, "From the Unconscious to the Conscious," had very little to do with Spiritualism, but rather with psychic research. With reference to the second part of his conclusions, Mr. De Brath read the following opinion of Dr. Alfred Russel Wallace regarding evolution:

Darwin always admitted, and even urged, that "Natural Selection has been the most important but not the exclusive means of modification." He always adduced the "laws of growth with reproduction" and of "inheritance with variability" as being fundamental facts of nature, without which Natural Selection would be powerless or even non-existent. . . . He elaborated his theory of pan-genesis for the purpose of rendering the many strange facts of inheritance more intelligible, but even if it were proved to be an exact representation of the facts it would not be an explanation, because as Weismann, Kerner, and others admit, it would not account for the forces, the directive agency, and the organising power which are the essential features of growth.

This was the problem that Dr. Geley had undertaken by the aid of those psychic phenomena that did not fall within Darwin's plan. He first showed that the classical factors did not explain the origin of species because a variation, to have any survival-value, must be sufficiently pronounced to be usable. The lecturer referred to the abrupt mutations in animal life which were discovered in geological strata, and mentioned that Dr. Geley had pointed out that the spontaneous appearance of new forms was impossible, for every effect must have an antecedent cause, and only by a psychic cause could the complex be developed from the simple. This psychic cause was manifest in the transformations of the insect. He showed that it was discovered long ago by a German physiologist that in the chrysalis the



MR. STANLEY DE BRATH.  
Author of "Psychic  
Philosophy."

larva is reduced to a white amorphous emulsion in which there was scarcely any trace of organisation, only the central nerve and some traces of the digestive tract remaining. In this pulp an entirely new set of organs, adapted to aerial life, took form, with a wonderful complexity of beauty and structure. There was, therefore, a directive energy which moulded the emulsion into a new form.

The experiments Dr. Geley had seen carried out by Madame Bisson with Eva C. had led him to think that the materialisation was an abnormal phenomenon proceeding along the same lines as the evolving of the butterfly from the chrysalis. In a laboratory equipped with every possible scientific apparatus that could be useful for the purpose, these séances took place. The medium was taken to an adjoining room by Madame Bisson, completely undressed, and clothed in a tightly-fitting black garment, sewn up at the wrists and back. She was then brought back and her hair and mouth carefully examined by Dr. Geley, after which she was conducted to the little cabinet placed in

the middle of the room, with quite sufficient light to give visibility. The cabinet was just large enough to hold an arm-chair. Two observers sat, one on each side, holding her hands. It was then found that there proceeded from her a substance which Professor Richet called "Ectoplasm." Over a hundred men of science, generally doctors, were admitted to witness the experiments which extended over a year. No one had questioned the validity of these facts. The ectoplasm, after being extruded from the medium, grew under the eyes of the observers into heads and faces and hands, and it was certified that these forms were indistinguishable from normal flesh and bones. They were generally united to the medium by a thin band of ectoplasm.

Dr. Geley reasoned from these facts that there was a formative energy inherent in the substance, and that the purpose of the materialisation was a pre-determined thing, not affected by the will of the medium or the sitters. When completely formed, the eyes moved, and the hands could grasp just like those of a living person. After experiments at Warsaw, a small portion of ectoplasm was detached and sent to Dr. Schrenck Notzing and also to the Government laboratory at Warsaw. On analysis it was found to consist of fifty per cent. water and a substance which looked like white albumen. Thus it was found to be a material, not an ethereal substance, at least in this particular form. The portion detached was very small, and therefore, the analysis must be considered a tentative one. The lecturer added that Dr. Crawford's psychic rods, by which he explained the phenomena of Telekinesis (action at a distance) consisted of ectoplasm which was visible in some cases and invisible in others. Dr. Crawford himself had told him that the amazing thing to him was that the ends of the protruding arms were solid, almost metallic, while the body of the rod was invisible. So it would appear that ectoplasm could exist in the invisible state, the organic state, and in an amorphous albuminoid form.

Returning to the work of Dr. Geley, Mr. De Brath pointed out that in the experiments of Eva C. he drew a parallel between the phenomena and normal physiology, especially the physiology of the insect. He deduced (1) The unity of organic substance. There was a primary kind of substance from which flesh, bone and nerve took their rise. (2) The organising, centralising, and directing energy (dynamism) that formed the body and took charge of all the subconscious processes of life. (3) This energy obeyed a directing idea. This directing idea was found in all biological creations, whether in the normal constitution of an organism or in the abnormal, and more or less complex materialisation. It revealed a well-defined goal. This goal was not always reached.

He then went on to consider the subconscious mind, and said that the formative energy had also a mental objectification. Besides building and maintaining the body, it gave the innate capacities. The preferences that decided action, genius, character were all subconscious. He illustrated the working of the subconscious mind by instances of cryptopsychism, cryptomnesia, and duplex personality, and drew the inference that the greater part of all our faculties was subconscious. The supernormal faculties—thought-transference, telepathy, precognition (lucidity), were all inde-



pendent of time and space. This was the mental objectification of the dynamic energy immanent in the universe.

Dr. Geley put aside as outside his system everything that pertained to pure metaphysics: the question of God, of the Infinite, of the Absolute, of beginning and end, and of the essential nature of things. He aimed at being purely experimental. He called the power immanent in the universe its dynamo-psychism—a working psychic energy. This was individualised in the Self, and was in contact with the immanent Directing Mind. His object was to show that “the body, the organic complex, has neither definite and absolute qualities, nor a specificity proper to itself. Its origin, its development, its embryonic and post-embryonic metamorphoses, its normal functions and supernormal potentialities, the maintenance of its normal form, and the possibilities of metapsychic de-materialisations and re-materialisations all show that this organism is separable from a superior dynamism that conditions it.”

The Conscious and the Subconscious interpenetrated each other. All conscious acquisitions were assimilated and transmuted into faculties. But the conscious and the unconscious constituted one and the same individuality in which the interplay was correlative and unceasing. During terrestrial life, however, cerebral conditions allowed only a restricted and truncated manifestation of the total psychism. All this was in keeping with Plato's idea of Soma, Psuchē, and Nous, the last in contact with the Logos; and with St. Paul's Body, Soul, and Spirit; the last in contact with God. How did the new concept differ from these? Only in this—that those ideas considered each of the tripartite divisions as distinct in essence and even sometimes opposed. The new concept was that they were graded representations of the Directive Idea. Body and Soul were distinct just as Matter and Energy were distinct here and now; but modern experimental science tended to show that matter and energy were fundamentally the same. He did not claim to solve the problem, only to take the first step towards solution. Applied to general evolution, it was a process of increasing consciousness rather than of the machinery whereby that consciousness was manifest. Huxley and John Hunter stated that “Life is the cause and not the consequence of organisation.” “Therefore Life must be antecedent to organisation, and could only be conceived as indissolubly connected with spirit and with thought, and with the cause of the directive energy everywhere manifested in the growth of living things” (Wallace). In conclusion, the lecturer affirmed that in his view there was nothing in this that was discordant with Christianity. (Applause.)

THE CHAIRMAN, in proposing a vote of thanks to the lecturer, said that there were some two hundred people present that evening listening to a talk about Ectoplasm just as if it were any ordinary thing like electricity, or steam, or bacon, or beer; while outside there were many millions, nay, the majority of their fellow countrymen, who knew nothing of its existence, and to some of whom the whole subject of psychic science was rubbish, while to others, like Mr. Filson Young, it was so obnoxious that the mere mention of it made them foam at the mouth. The non-acceptance of ectoplasm as a fact was due to pure prejudice. It arose from that old idea expressed in Hume's essay on Miracles, namely, that supernormal happenings were so improbable that no evidence could establish their reality. This futile view was torn to pieces by that great Spiritualist, C. C. Massey. His words should be remembered: “The antecedent improbability of a fact is simply the improbability that sufficient evidence will be forthcoming for the fact, and, therefore, vanishes on the production of the evidence.” The whole trouble was want of logic. Now, Spiritualists were the only logical people. (Laughter.) Our opponents made much of the fact that ectoplasm often looked like paper, muslin, voile, or crêpe de chine, but, surely, it must look like something on earth! The whole question turned on the point whether the experimental conditions were such as positively to prevent the medium from bringing in any substance by which fraudulent appearances could be presented. If the appallingly stringent conditions applied to Eva C. by Dr. Schrenck Notzing were not sufficient to give assurance on this point, then the whole business had better be abandoned. It might be remarked that Dr. Schrenck Notzing had made many attempts to duplicate the phenomena by artificial means, but as anyone could see by referring to his book, the fake could always be distinguished from the genuine article. There was often an insular prejudice against accepting the results of Continental experiments, however well vouched for. It was, therefore, a good policy of the S. P. R. to carry out for itself a series of experiments with Eva C. The report of these was given in the S. P. R. Proceedings, Vol. XXXII. (January, 1922). He considered that the S. P. R. investigators had builded better than they knew, and although their conclusions were studiously non-committal, the records spoke for themselves. As the lecturer was a civil engineer, and he (the speaker) was an electrical engineer, he proposed to call on Colonel Hardwick, a mechanical engineer, to second the vote of thanks to the lecturer. (Applause.)

Colonel Hardwick, in the course of his remarks, said that they might be sure that Mr. De Brath, as an engineer, would be most careful to verify all his data. His address was of the utmost scientific value.

## WAYS AND REFLECTIONS.

“If you want to start a conversation in any social gathering,” said a literary lady, “begin talking about cats. It leads on to all sorts of other topics, including the ‘occult.’” I cordially endorsed her suggestion, for the harmless necessary grimalkin touches life at many points from the domestic to the supernatural, companion alike of the ordinary man and of the wizard and the witch.

There is always a brooding mystery about the cat, when she has grown out of the innocent gambols of kittenhood. She has a perfect grace and a quite aristocratic aloofness. Observe the contempt with which she treats those sentimental attachments which move the vulgar dog to all kinds of undignified antics. Of course, there are exceptions—friendly and affectionate cats. But, as a general rule, I suppose, the average cat would watch its owner drowning with complete indifference, while the dog, if it could not save its human friend, would almost burst its loving heart in distress at the spectacle. Anyway, I know some people who would like to see the well-known Bible text rendered “Without are cats and murderers.”

Perhaps it was one of the friendly cats that “came back” after its decease to its old home. I heard the story at a well-known Women's Club some time ago. A lady described how a favourite cat had died, been buried, and afterwards re-appeared. It was always invisible to herself and her daughter (who, being present, corroborated the account). But visitors occasionally saw the cat and remarked upon it, their descriptions of the animal tallying with the peculiarities of the original. I gathered also that it had been seen by the tradesmen who called at the house. In more than one instance it was not only seen but picked up and stroked! On the face of it, the narrative seemed as incredible as the proverbial fish story or traveller's tale. But one has always other stories and experiences to compare with, which makes for openness of mind. The sceptic has no such advantages. His very attitude shuts him off from hearing or seeing a multitude of things which would make him less self-confident and open a new world of facts to his eyes.

Colonel Johnson sends me the following amusing little parable bearing on the fourth dimension question: “A short time ago I was going down in the lift to the Queen's-road Tube Station. Standing near me was a girl, who had evidently never travelled by tube before. When we reached the bottom, she said to me, ‘What station is this?’ I said, ‘Queen's-road.’ She looked at me with astonishment and said, ‘Why, that is the station I got in at!’ In her experience, railways of all kinds were constructed on two-dimensional principles. Some day we may all get the same kind of shock when we find ourselves in four-dimensional space.”

Under the queer heading, “Mysticism in a Local Café,” the “Bradford Telegraph” tells a story of a man who entered a Bradford restaurant and, having ordered coffee and a bun, crumbled the bun and made the currants move across the table to him by simply gazing fixedly at them. His next performance was to drop a halfpenny into an empty cup, and then, by gazing at it, cause it to leave the cup and travel towards him. Great interest, it seems, was excited amongst the waitresses and the other customers by these strange happenings, and the journal asks, “How was it done?”

I cannot answer the question in any serious fashion. Perhaps the halfpenny in the cup carried some electricity in it, and the currants may have been magnetic currants! But the story is an old acquaintance. It has cropped up several times, each time with different details. It sounds very like a hoax, but there may be some truth at the bottom of it. Anyway, to call the performance “Mysticism” is calculated to give a mystic cold chills.

In allusion to the epitaph in Westminster Abbey (“Jane Lister, Dear Childe”) which I quoted recently (p. 71), Mr. John H. Burgess kindly writes to tell me that it refers to the daughter of Dr. Martin Lister, one of Queen Anne's physicians, whose own tomb and that of his wife is in the old parish church at Clapham.

D. G.

THE SUNDAY PRESS.—The “Weekly Dispatch” announces that a new series of articles by “A London Clairvoyante” will begin in that journal on Sunday next. The “Sunday Express” appears to have closed the discussion on Spiritualism, and Mr. James Douglas remains triumphantly “unconverted.” With Mr. G. R. Sims' investigations as revealed in the “Referee,” we deal in another place.



## WHEN SAUL CONSULTED THE SEER.

### THE LOST ASSES AND A PROMISED KINGDOM.

By I. TOYE WARNER-STAPLES, F.R.A.S.

I. Samuel, ix., 6-9: "All that he saith cometh surely to pass . . . peradventure he can tell us concerning our journey whereto we go. . . . I have in my hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way." V. 15: "Now the Lord had revealed unto Samuel a day before Saul came . . ." V. 19: "I will tell thee all that is in thy heart. And as for thine asses that were lost three days ago, set not thy mind on them: for they are found."

What a startlingly modern story! Almost one fancies that one has just been reading an account in *LIGHT* of the powers of some of our well-known psychics! Yet this narrative was written thousands of years ago, and has come down through the Ages to us in all its charming simplicity and directness of detail—its truth to psychic facts so often repeated since those early days. It is not told as anything extraordinary, but just as a true though unusual incident in the early life of the first king of Israel and his introduction to a great prophet and clairvoyant who was to have such vast influence on Saul's life. The narrator, in an explanatory note, particularly points out the antiquity of the practice of consulting a psychic—an old custom even in his days—and like us he would tell his readers that the phenomena were nothing new but just a continuation, under a slightly different name, of the earlier class, for "Before-time in Israel when a man went to inquire of God, thus he said, 'Let us go to the Seer: for he that is now called a Prophet was beforetime called a Seer.'"

The story has so many points of interest that we will consider it briefly.

Kish, the father of Saul, had lost some valuable asses, so he sent his son and a servant in search of them. They went through many districts of the land, until they were weary of the fruitless quest, and Saul decided to return lest his father should be anxious for his safety. When they came to the land of Zuph, the servant bethought him of a "man of God" who was held in great honour in the city, it being widely reputed that all this man said "cometh to pass." The servant wisely, leaving no possible means untried, advises that they should visit him, "Peradventure he can tell us concerning our journey whereto we go." It is a good idea, thinks Saul, but what present can they give him for his trouble, and how approach him without one? Again the servant, evidently a far-seeing man, gets over the difficulty: "I have in my hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way."

[If he had done such a thing to-day he would have been accused of "running to a fortune-teller," a paid medium, to "learn the future," and the said Seer would have found himself before a magistrate for receiving money for "pretending to tell fortunes." Yet the same people profess to follow the teaching of the Bible!]

Then Saul and the servant proceed to the city, and, meeting some maidens, ask to be directed to the Seer. They are told that he would be found in the town where he was about to bless a sacrifice which would take place and then he and his guests would partake of a feast.

So far Saul.

We now are told Samuel's part in these affairs. It had been revealed by a high spirit (whom the narrator calls "the Lord") through Samuel's psychic faculties *the day before* Saul came, that "To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people of Israel." Surely a very startling message to receive and act on! And when Saul actually came on the day following, again the inner voice (clairaudiently) told Samuel that this was the right man. Then the stranger, Saul, spoke to the vastly interested prophet in entire innocence of his identity and received a proof of his wonderful clairvoyant gift. "I am the Seer . . . I will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found!" We can imagine Saul's start of surprise—here was a man, an entire stranger, not only answering his question before he asked it, but also telling him that the asses had been found; an event which must have taken place many miles away, and beyond the Seer's normal knowledge.

And then came the remarkable question: "On whom is all the desire of Israel? Is it not on thee and on all thy

father's house?" Saul wonders what the prophet can possibly mean, but as he had told him about the lost property he would doubtless enlighten him further. "Wherefore then speakest thou to me after this manner?" For reply Samuel took Saul and the servant and set them at the best place at the feast and gave Saul the portion reserved for the chief guest! Still wondering, Saul obeyed Samuel and later, after the feast was over, the prophet "communed with Saul upon the housetop," evidently fulfilling his promise to tell him "all that was in his heart." In the marginal reading of the R.V., this sentence is: "They spread a couch for Saul on the housetop and he lay down," which might mean that he was here entranced or made ready to receive psychic information.

Being for the first time in the presence of the great psychic—Samuel—there would probably be a sudden, though partial, unfoldment of the psychic faculties of the young Saul, for we know such power is often conveyed from one to another in this manner, and later events seem to show that Saul's first gleam of psychic power came when with Samuel "on the housetop." [It is hardly necessary to state that the houses had flat roofs, where it was usual to sleep or rest amid the shrubs and flowers thereon.]

I believe that Saul there had what we should call a séance with Samuel, and that much of his future course was foretold.

Ere they parted early in the following day, for Saul to return home, the servant was bidden to proceed a little in advance that Saul and the prophet might be alone. Then Samuel gave him his instructions and anointed him as future king. As a proof of this, he also told him all that would happen on the return journey.

"When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, and they will say: 'The asses which thou wentest to seek are found: and lo, thy father hath left the care of the asses and taketh thought for you.' He was then to proceed to the oak of Tabor, and there he would meet three men, one carrying three kids, another three loaves of bread, and yet another a bottle of wine. They would salute Saul and offer him two loaves which he was to take. After that he would go to Tibeah and there meet a band of prophets returning from worship on the "high place." They would be "prophesying"—probably in a state of semi-trance control or ecstasy—and then upon Saul also would come "the spirit of the Lord," and he should prophesy also and be "turned into another man."

When all these "signs" were fulfilled, Saul was to do as he felt impelled, for he would then be under spiritual guidance and his psychic faculties would be awakened. Critics to-day of such a case would have said that Samuel found out all about Saul's quest beforehand, or if they believed the clairvoyance would have said the incidents were "trivial"! Trivial or not they convinced Saul and his influence on the nation was anything but trivial!

A Spiritualist finds both truth and sense in the whole narrative as it stands.

In Chapter x., verse 9, we read that all these "signs" were fulfilled that day.

Saul met the band of prophets as foretold, and was controlled by spirit power. I think the reason, probably being to draw popular attention in his direction and so prepare the way for Samuel to make him king. One wishes that his words had been recorded for the phenomenon was remarkable enough to make the listeners exclaim: "Is Saul also among the prophets?" and to comment on his family's humble position!

His uncle then met him and was told of the journey and Samuel's help, but the prophecy of Saul's future greatness he kept to himself—perhaps even then he did not believe such a thing possible. Then Samuel called the people together and told them that their request for a king had been heard, and he apparently resorted to some method of divination, or cast lots, for in the end Saul was chosen.

We are told that when he was wanted he could not be found, and when asked: The Lord answered, Behold he hath hid himself among the stuff." Very few people stop to consider *how* or by what means the Lord "answered"! How could it have been except by the direct voice of a spirit being, or clairaudience on the part of Samuel? This interesting narrative ends with the proclaiming of Saul as



## A CASE OF PSYCHOMETRY?

DELINEATION OF A JEWEL.

I was at the W. T. Stead Bureau recently, and during lunch thought I would try to obtain some psychometric test in connection with a small Rosicrucian jewel I possess. Accordingly I gave the jewel to a lady sitting at the same table, and asked her to obtain something for me. She replied that she was only possessed of the psychometric gift when under control, but would see what she could get for me. After holding the jewel for a few minutes she said, "I don't like this. I get blood—blood in connection with it, and hear people shouting." I then passed the jewel to another lady, who said, "Has this anything to do with a rebellion? I see a large number of people flourishing weapons, and hear them shouting."

These two descriptions are very correct. The jewel was made to my order whilst in Cawnpore, India, and it was "blessed" by the Anglican Bishop of Lucknow in the church which was erected as a memorial to the victims of the Massacre of Cawnpore during the Mutiny. In this church there hangs a sketch made by an officer who was one of the first of the relieving force to enter the house of massacre, and in this picture is shown the enormous pool of blood which was found on the floor.

The points of interest in this psychometric test are:—

(a) No one in England knew where the jewel had been made.

(b) I was expecting to obtain details of the religious ceremonies through which it had passed, and never for a moment expected to receive anything about Cawnpore! It was not in my thoughts at all.

(c) The two ladies who conducted this little experiment (Mrs. Dean, the photographic medium, and Miss Sanders) had no warning about the jewel, as the test was entirely unpremeditated.

(d) That although an article may be magnetised for high spiritual purposes, it still retains the power to bring a sensitive into rapport with the records of the past, or rather with the part of the Akashic records with which it is associated. With reference to this last point, could any experienced occultist among your readers tell me if the same possibility would present itself if the jewel had been carefully de-magnetised, before being "blessed," by one who occultism?

was instructed in  
W. E. BUTLER  
(Royal Engineers).

Union Jack Club.

Will the clergyman who spoke to Mr. De Brath on the evening of February 9th please write to him under cover to Editor of LIGHT?

(Continued from previous column.)

king. "And all the people shouted and said, God save the king!"

What a remarkable finale to Saul's adventures in search of his father's asses! From start to finish it was all due to a display of the ordinary psychic power of Samuel—otherwise Saul would never have had the presumption to aspire to kingship, nor would the people have considered him for that post.

How these old stories live again when read in the light of modern Spiritualism! Truly we are only just beginning to properly understand and appreciate the Bible.

## THE BUILDING OF THE AQUEDUCT.

A FABLE.

A certain city once suffered much from an insufficiency of water, its wells yielding scarce enough for the prime needs of the citizens. Thereupon one Maximus, a skilled engineer, and some of his friends undertook to convey a supply from the fair waters of a distant lake by aqueduct. It was known that it would be a long and arduous work, and necessitate the rebuilding of a part of the city, which led to some of the older inhabitants setting up a great outcry. Amongst these was Clodius, an ancient scribe, who, with Scabius and others like-minded, did their utmost to oppose the enterprise. Clodius, indeed, was especially active in the matter. He denied the possibility of obtaining any water by the

idea of disturbing the settled condition of the city; and ended by spreading scandals about the promoters of the plan. Thus, he pointed out, that one of them in his youth had been a prodigal, another had been a great drunkard, a third had been charged with making base coin, and the grandfather of a fourth man had been hanged for highway robbery. Of this method of attack he was never tired, and finding fellows of the baser sort much captivated by these tales, he drew around him a considerable following.

But as year after year the work on the aqueduct progressed and his followers began to fall away, Clodius grew more venturesome and his attacks on the characters of the innovators passed all bounds. One day as he harangued the crowd in the market-place, telling them slanderous tales, one of the bystanders observed that report had it that the aqueduct was likely to be completed within a few years. "What reliance can be placed on reports?" quoth Clodius. "Report, rumour, hearsay—of what value are these? It was told me but yesterday that some of the labourers hired for the work were formerly malefactors, and that one had run off with his neighbour's wife."

"Ho, ho!" laughed the man, who was a shrewd fellow, "and pray what is that story also but report and rumour and hearsay? And how do you talk of the 'work' who were but the other day telling us that no work was being done, and that it was all a crafty scheme to delude the citizens?"

Upon this Clodius became very wroth, and began with great heat to denounce the citizens as fools who were misled by their passions instead of being guided by calm reason (as he was) to see through the snares and wiles of unscrupulous adventurers. And he called upon Scabius to support him, but Scabius, who was a younger man, and saw how things were

going, remained aloof and contented himself by contemptuously prophesying the downfall of the enterprise in the end, whatever might be the characters of those who had it in hand.

But as time went on and the aqueduct neared the city, Clodius, Scabius and the few remaining malcontents worked privily in it at night to erect a dam that might prevent the waters reaching the citizens. This base design they were, by the secret instructions of Maximus, permitted to continue unmolested, and, as they fondly supposed, unobserved, until in the dusk of morning the water from the lake was set free and came with so mighty a rush that the plotters, with their dam, were all washed away together. Only for the generosity of Maximus they might have been drowned outright, but he thought it a sufficient vengeance that they should be fished out, soured and shamed and shivering, to seek their homes amid the jeers of the populace whom they had vainly sought to delude.

MORAL: This is for the Materialist to digest at his leisure.

G.

MR. A. VOUT PETERS addressed a large and enthusiastic meeting at Glasgow on Sunday evening, the 5th inst., and added some very successful clairvoyant descriptions. Sir Conan Doyle presided.



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HUMBUG, FANTASY, DELUSION—  
AND REALITY.

## THE STANDPOINT OF "LIGHT."

We have on several occasions dealt with the "fringe of nonsense" which seems inseparable from certain forms of Spiritualism, referring especially to the question of "great names," i.e., the supposed appearance at séances of the spirits of those who bore famous names on earth, and who are believed to honour with their presence and patronage all sorts of unlikely persons.

Some years ago a well-known author, who was then engaged in journalism, narrated in a weekly newspaper his experience at a séance held, we believe, in Peckham. He told of a sitting in a stuffy little back room, at which the spirit of the great Duke of Wellington was supposed to hold forth through an entranced medium for the edification of some idiotic people who took it all for "gospel." This was our literary friend's first introduction to Spiritualism, and a very sorry one it was! His remarks upon it were naturally pungent. He asked in particular why the Iron Duke should "come back" to talk to a gathering of fools in a little back parlour in, let us say, Tinker's Row. He said, "Why in Tinker's Row?" We did not admit that argument to be quite valid, because in the changes and chances of life it might have happened that some person who was quite important enough to warrant the Duke's attention was present in the little back-parlour. The important point to us lay in the general incongruity and improbability of the whole business even accepting (as our friend did not) the idea of spirit communication; and especially in the fact that the "Duke" talked arrant nonsense. It seemed possible, however, that the persons concerned were not quite such idiots as the journalist supposed; they might at first have had some genuine experiences after which they took everything at its face-value. It sometimes happens that way.

It is not easy, this question of great names, because there are spiritual as well as worldly values to be considered. An angel may visit a cobbler at his stall; a saint return to earth to bless and encourage some poor sempstress in a garret. But these things belong to the higher ranges of Spiritualism—they have not much in common with the purely psychic side, although the difference is rather of degree than of kind.

## SUBSTANCE AND SHADOW.

Nevertheless invading the lower levels of Spiritualism there is a great amount of arrant humbug known and recognised as such by all intelligent Spiritualists, however much it may delude the credulous whose delusion is doubtless assisted by a very human vanity and those infirmities known as snobbishness and "swelled head."

It is all quite intelligible to the impartial observer who sees that whatever the facts may be, the mere idea of spirit communication lends itself to a great deal of abuse and self-delusion in the hands of foolish and gullible people. It is quite a common experience

that a small body of facts shall be played upon to an unlimited extent by the fancy and imagination. We have only to look at the sciences to see how great a part in their early history was played by myth and legend. It is a question of substance and shadow.

But this question of "great names" brings in not only examples of folly and vanity but of self-interest. Hence we may have some man or woman with more money than wit whose superstitions are exploited by sham mediums who bring on the scene (in imagination) troops of titled and celebrated persons as "spirits." It is quite easy in these circumstances to ensure the presence of any "spirit" desired, from Alexander the Great to Tom Sayers, from Helen of Troy to Nell Gwynn. The "medium" has only to say they are present, and it is of course impossible to prove they are not. With a fool for his client the impostor's task is easy.

## THE REAL AND THE BOGUS.

Such absurdities may be called Spiritualism, just as optical illusions might be called clairvoyant visions. The difference is obvious to any person of common-sense, although it is rather depressing when the poisonous nonsense gets in the Press and is seized upon under the name of Spiritualism to make a newspaper sensation. In such a case the reflection is not on Spiritualism, but only on "poor humanity" with its parasitic growth of frailties, fallacies and follies. All that it tells us of Spiritualism is, first, that it is a very human matter, and, second, that the psychic side of things having for ages been overlaid, ignored or forcibly driven out of human affairs is returning and having its revenges. It comes into a world where it is largely misunderstood and liable to produce some confusion of mind amongst those who have not learned to distinguish between the real and the spurious. Humbug, fantasy and delusion will dog its steps for a long time to come, and their victims will be not only the credulous but also the incredulous who are deceived into accepting these things as actual representations of the facts. But not for always. Already the intelligent outsider is beginning to question very seriously the proposition that these are really the things in which so many thousands of sensible people believe and to suspect that there is an authentic fire behind all the smoke and smother. That is why Spiritualism is growing, by a process that tends to keep away the shallow and indifferent and to bring in those of penetrating minds and keen wits, who will not be frightened away by specious tales or judge a matter before they have heard it.

## THE VOYAGERS: AN INTERLUDE.

We dreamed of a time when the hissing gales  
And the driving clouds were passed;  
Of singing weather and resting sails  
And halcyon calms at last.

But the storm has lulled for an hour to-day;  
There are purple patches of sky;  
The sun to the sea drops a golden ray,  
And a whispering wind goes by.

It is but the ghost of the great Event,  
But it comes as a token bright,  
For before the Angel the Ghost is sent,  
And the Gleam leads on to the Light.

So we brace our courage and bide our time  
To hear as we end our quest  
A wind like a harp and the sea a-chime  
With music out of the West.

For we steer our course by a chart that brings  
The viewless at last to view—  
The Isle of Voices and Longed-for Things,  
The Haven of Dreams Come True.

—D. G.

Visions and apparitions were, it may be said without irreverence, almost commonplaces of the religious experience of the early days of Christianity, to be accepted at their face value and, most certainly, not to be explained as illusions of diseased mentality, or the works of evil intelligences.—From "The Church and Psychological Research," by G. E. WRIGHT.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Mr. George R. Sims, writing in last Sunday's "Referee," puts at its true value a recent and much discussed happening at a séance. He states: "The great and absorbing question of the survival of individuality after death is one of intimate and personal concern to the whole human race, and it is deplorable that it should be side-tracked into an angry newspaper discussion on 'What Happened to a Trumpet?' The snatching and hiding of a direct voice medium's trumpet does not carry us a step forward towards the solution of a problem which has engaged the attention of expert investigators for years past."

In the column of last Sunday's "Observer" entitled "At Random," "Observer," commenting on the recent notorious will case, writes: "No week passes without its spook case, and the only comment that need be made on the latest one is a word of complaint that the lesser religious sects are so given to the maltreatment of language. Surely any decently educated angel among the friends of Mr. Francis Davies could have told him that in choosing the title, 'The Kosmon Church of Faithists' he was doing unpardonable violence to two tongues. The combination rouses several of the emotions so admirably expressed by that Oxford don in his famous remark to an undergraduate named Littler: 'Your Latin prose is execrable; your manners are atrocious; and your name is ungrammatical.'"

The Archbishop of York evidently does not hold any longer to the belief that the dead are asleep until the judgment day. At the unveiling of the war memorial at St. Oswald's Church, Lythe, recently, in the course of his address, he said: "To those who mourned he offered his deep and respectful sympathy. It was surprising how often really Christian people fell back into what was really an old and pagan view of death. That was a hopeless view, and he would have them look upon the departed as something more than a memory. What he would have them to do was to look upon them as living spirits."

The "Glasgow Herald" of February 6th, referring to the service held by the Glasgow Spiritualist Association in the McLellan Galleries the previous night, reports that Sir Arthur Conan Doyle, who presided, said: "Spiritualism was a movement that was sweeping the country. When they thought of its humble beginnings and when they thought of London last week when hardly a newspaper in the whole of London was not alluding to incidents arising out of the movement or to the forces behind it, it was impossible to perceive when it was going to stop until it had conquered the world. He thought that Scotland held pre-eminence in all the countries in proportion to its population, in regard to taking an intelligent interest in this matter. He did not think there was any town in this country, and he had spoken in nearly every town of any importance, where the average psychic level of knowledge was so high as it was in Glasgow. He wanted to see that turn more and more on the religious and less and less in the phenomenal direction. He pointed out that they had got more and more to understand that phenomena were only a sign, and that it was not moving tables or objects that were going to elevate them, but the study of the great mysteries which came from the beyond."

The Spiritualists of Nuneaton have purchased land at the junction of Norman-avenue and Princess-street, on which a church is to be erected to hold 600 people. The main building is to be completed by the end of March.

The "Weekly Dispatch" last Sunday published the following cable from Los Angeles: "The occult sciences have now been resorted to by the police in their effort to solve the mystery of the murder of the film director, William Taylor, which after a ten days' investigation appears more baffling than ever. Two leaders of psychical research in California, the Rev. George Francis and the Rev. Inez Wagner, have arrived at Los Angeles for the purpose of attempting to get into touch with the spirit of the murdered man to discover what happened in Mr. Taylor's rooms in the tragic quarter of an hour following the departure of the film actress Miss Mabel Normand on the fatal evening. Psychical research bodies throughout the United States are invited to co-operate in the attempt to get into touch with Mr. Taylor's spirit form."

Dr. Frank Ballard, to whom reference was made in last week's "Observatory," has created a good deal of discussion on the subject of Spiritualism in Hull and the surrounding districts. In an editorial reference to Dr. Ballard's lecture, the "Eastern Morning News" scores in favour of

the lecturer as follows: "One of the hostile ones imagines that he has cornered Dr. Ballard as a Wesleyan by wondering what John Wesley would have said about a Wesleyan minister dealing with such a subject. The lecturer need have no fear that Wesley would have overwhelmed him with reproof. As a matter of fact, Wesley, the Wesleys generally, had more to do with spirits, and spiritism, than most people. Probably no family has ever been in closer touch with a haunted house, with spirits, than the Wesleys. It is not good argument to bring in John Wesley."

"Hospes," writing in the "Democrat" of February 4th, gives the following excellent advice to those who desire to enquire into Spiritualism: "The best book which I have found is 'Spirit Teachings,' by W. Stainton Moses, the founder of the London Spiritualist Alliance. He was a clergyman of the Church of England, a man of the highest character and of remarkable ability. He was a medium for automatic writing, and his book gives the controversy which he carried on with the intelligences which controlled the writings. Stainton Moses was extremely stubborn and very difficult to convince. Anyone who is seriously interested in the subject, especially those who hold orthodox religious views, should read 'Spirit Teachings.' The subject is one which any decent-minded person who believes in a Supreme Being will approach in a reverent frame of mind. And it would be well for an inquirer to begin his investigation by studying the researches of the men of standing, ability, and of unimpeachable integrity, who have concentrated all their powers on the subject."

The "Edinburgh Evening News" reports that considerable discussion took place recently in the Edinburgh Episcopal Diocesan Synod arising out of a motion by the Rev. Claud O'Flaherty, M.B., for the restoration of the Ministry of Healing as part of the ordinary work of the Church. In the course of the discussion the Rev. A. C. Buchanan, St. Mark's, Portobello, referred to a case in his parish of a haunted house which had been sprinkled with holy water with the sanction of the tenants who had complained of having heard sounds that could not be explained away by natural causes. The woman tenant had not slept for weeks, but following the sprinkling the house was never more troubled. At the close of the meeting, Dr. O'Flaherty's motion was passed in the following form: "That this Synod, while recognising God's hand in the devoted services of the medical profession in the relief and cure of the sick, is of opinion that the restoration of the Ministry of Spiritual Healing is greatly to be desired, and that therefore steps be taken to supply such ministrations to the faithful in this diocese."

Referring to the many scientific instruments and devices that are now being used by psychical researchers in their investigations, the "Cambridge Daily News" recently, when inquiring into laboratory methods, was told by an authority of the following devices that have been and are used to eliminate the possibility of fraud. The authority stated: "For example, there is a delicate electrical apparatus which will at once indicate the approach of a physical body. If no physical body is in the immediate vicinity and it emits a characteristic sound we may presume that some invisible body is approaching it. We have a dictaphone, to which we have attached an amplifying apparatus, so that sounds which occur in a 'haunted house' may be recorded and magnified. Then there are galvanometers, which test the psychic and record psychic-galvanic reflexes; luminous screens, which are said to glow with increased brilliancy in the presence of an astral body. The test method of duplicating phenomena by artificial means and comparing the two experiments is often resorted to. There are forged banknotes, for example; but there are also real ones."

A writer in the "Millgate Monthly" quotes the following comparisons in an article on "Superstition": "There is an easy way to test the truth of superstition. As you know, Friday is usually regarded as the most unlucky day of the week. Can it be proved? Well, cast your eye over this little list of happenings:—

Moscow was burned on Friday.  
The Bastille was destroyed on Friday.  
King Charles was beheaded on Friday.  
Julius Caesar was assassinated on Friday.  
Joan of Arc was burned at the stake on Friday.  
Napoleon Bonaparte was born on Friday.

And so I might go on. But look at this other list:—

Washington was born on Friday.  
Shakespeare was born on Friday.  
The "Mayflower" landed on Friday.  
America was discovered on Friday.  
Queen Victoria was married on Friday.  
The Battle of Waterloo was won on Friday.

And so, again, I might go on. Six of one and half-a-dozen of the other. One-seventh of the world's happenings, good, bad, and neither, are bound to happen on a Friday."



# THE VALE OWEN SCRIPT AND THE PHILOSOPHY OF SPIRIT-WORLD ALTITUDE.

THE HILLS OF VISION.

By A. J. WOOD.

In one of the many and instructive messages received by Mr. Vale Owen from his mother, we are introduced to an interesting principle of spiritual philosophy; first, by a statement of fact relating to a certain procedure; and, secondly, by a little story which illustrates the working of the principle contained in the statement of fact. This story also does more, for it makes us acquainted with a further principle, and it is these two principles we purpose to elucidate in this paper; for, as "Zabdiel" truly observes in one of his communications, "A man must look ahead as he journeys, and the more he is able to understand of that land for which he is set out upon the road, the more sure will be his stepping onward, and less strange will appear that land on his arrival." All this is very true. It is no doubt of great interest to read all we can of the conditions of life and work in, as well as the nature of, the land we are all bound for; but as intelligent beings we like, as far as possible, to understand something of the reasons or causes of the many strange phenomena we shall meet there; and it is this object I have kept prominently before me in all these papers on the Vale Owen Script.

## FROM A HIGH PLACE.

The statement of fact referred to above is contained in the following words:—

"Whenever we are perplexed about anything—and I speak just of my own immediate circle—we go up to the top of some building, or hill, or some high place where the surrounding country may be viewed from a distance. Then we state our difficulties, and when we have made the tale complete, we preserve silence for a time, and endeavour to retreat into ourselves as it were. After a time we begin to see and hear on a higher plane than ours, and those things which matter, we find, are those which are shown to us by sight and hearing as persisting on that higher plane, in those higher spheres. But the things which do not matter so greatly, we do not see or hear; and thus we are able to separate the one class from the other."

This is especially interesting, for it shows that, even in the other life, problems and perplexities are by no means unknown; indeed, this fact is made abundantly clear from many other incidents recorded in the Script. And further, that they have to be solved, as in this world, in the first instance by individual effort. Such efforts, as we know from experience, usually require an elevation or abstraction of mind from its more immediate occupations and surroundings, so that it may rise above them, as it were, in order to obtain a clearer and less obstructed vision. Hence, in the other life, the retirement to the top of a hill or other high place is in strict accordance with the laws of order and harmony, or correspondence, which prevail there; for the external change would naturally agree with, and be perfectly representative of, the internal one.

I wonder how many saw the significance of the apparently simple statement in the above extract which reads, "where the surrounding country may be viewed from a distance"? Its very simplicity is disarming, and yet it is closely and deeply associated with the mental state expressed in the women's "endeavour to retreat, as it were, into themselves." The reason is this. Distance, as we learn, in the other life is not spatial in the same way that it is here; there is the appearance of space, but it depends, not upon the fixity of objects as it does in a material world, but upon states of the spirit. For similarity of state means nearness both of persons and things in agreement with it; while dissimilarity means distance or separation; so that, when we read that the surrounding country was "viewed from a distance" it indicates a change of state on the part of the "viewers"; just as the elevation of mind necessary to solve their perplexities was accompanied by a corresponding change in their more immediate surroundings, referred to in the extract as their retirement to some high place, in this case, the top of a hill. In other words, their "retreat into themselves" was phenomenally represented to them by a reverse process in their environment, which would seem to recede as they withdrew themselves interiorly from it. To use the language of mathematics, it was a sort of spiritual "equation," each side of which was the "co-

efficient" of the other. This is the whole philosophy of the particular facts recorded.

## AN ILLUSTRATION FROM SWEDENBORG.

Swedenborg, in one of his *memorabilia*, describes an incident which illustrates this same principle as it affects elevation merely. He relates the experiences of a certain novitiate spirit, a young man who had meditated much in his earth life on the subject of heaven and hell; and who, on passing over into the world of spirits, was seized with a desire to know where these places were, and what was their nature and quality. He fell on his knees and prayed earnestly to be instructed concerning them, when an angel appeared at his side, and, raising him up, told him to make enquiries as to wherein delight consisted, and he would then know. Immediately afterwards the angel re-ascended to his own sphere.

The young man is sorely perplexed at the instructions received, and wanders about making enquiries of various people he meets as to what, in their opinion, heavenly delight consists in; but their replies are so gross and absurd, according to his conceptions, that, in despair, he cries out aloud his desire to meet with some wiser persons. An angelic spirit then makes his appearance, and informs him that he is aware of his difficulties, and will conduct him to the top of a hill where his perplexities will be solved for him. This he eventually does, to the young man's great satisfaction, enlightenment and reward.

In a later message from Mrs. Vale Owen, given in the Script, we again get a glimpse of this "hill top" principle working itself out in an interesting story, in which we are also introduced at the same time to another strange principle of spiritual philosophy. Mrs. Vale Owen is recounting the adventures of a certain woman who had been in the other world for some little time, but for some reason had not been able to progress much. Mrs. Owen explains what the woman's difficulty was, but she and her friends could not see why it should trouble her so much as it appeared to do. She then goes on to say:—

"When we got at her real trouble, we talked it over among ourselves, and then—as is our custom when we are perplexed about anything—we went to the top of a hill, and stated our wish to help her, and asked to be shown the best way by those on a higher plane than ours. A rather remarkable thing happened. As we knelt there with bowed heads the whole summit of the hill seemed to become transparent, and we saw right through it, and a part of the region below was brought out with distinctness."

She then describes what it was they saw, and the reason of the vision—a story too long to repeat here; and is, moreover, immaterial to our main purpose, which is to explain the philosophy underlying the transparency phenomenon recorded in the above extract. We want to understand the reason of the transparent aspect of the hill top on which the women stood, i.e., to what mental or spiritual change in the women this transparency corresponded to; for every effect, as we know, has its cause, if we can only get at it. This strange phenomenon must not be regarded as some wonderful miracle wrought by the higher powers to whom their prayers for enlightenment were conveyed, but as the natural result and concomitant of a change of state within themselves; though this would undoubtedly be helped forward by those higher powers acting together with the women's desires.

## THE VISION TRANSLUCENT.

Now when a thing from being opaque becomes clear, we say it is transparent, because it allows light to pass through it; and this is true either of substances, or mental subjects, i.e., thoughts or ideas, for these are either obscure or transparent, according to their admixture with extraneous matters, or freedom from them. Hence we may see the reason why Swedenborg, in speaking of those who dwell in heavenly light, says that this renders everything before their eyes transparent. And further, that, wherever any phenomenon of transparency occurs it is because this "corresponds to an understanding enlightened by the Lord." And so this transparent appearance of the hill top mentioned in the Script was the outward visible sign and correspondent of the women's enlightenment with regard to the problem which had taken them there. No doubt it would



be an unusual occurrence in the lower spheres, though common enough in the higher, where the very dwellings of the angels are as of crystal and all manner of precious stones of brilliant transparency. So far as the women themselves were concerned who witnessed the phenomena it would be prophetic also of coming changes in their own status. It is of interest to remember, as having some kinship with this phenomenon, the vision which St. John records in the Revelation, of the Holy City, and which he describes as being "pure gold, like unto clear glass," and again, that "the street of the city was pure gold, as it were transparent glass." (Rev. xxi., 21.) As the vision was, from its description, symbolical, this mention of transparency undoubtedly indicated or was representative of the enlightened and pure or holy state of those who dwell therein.

With regard to what I have called the philosophy of spirit-world altitude, it may not be without interest and advantage to enlarge on this matter further, and illustrate its working from the Script. There are many passages therein which illustrate the principle involved, and which, in substance, is this: that changes of locality are indications of changes of state. Indeed, this is explicitly stated in the following words:—

"These spheres are not so much what would correspond to localities on earth, but rather estates of life and power, according to the development of the individual."

And that particular phase of it exemplified in external elevation in agreement with internal rise of state is well illustrated in the passages I am about to adduce.

#### THE EVER-BRIGHTENING BRIDGE.

Progress, we may point out, may be made in two directions—in latitude, as well as altitude, *i.e.*, on the same plane, and from a lower to a higher plane; and it is this latter kind we are now concerned with. Take, for instance, the account in the early part of the Script of the "Bridge" over the Chasm in the world of spirits, where we read that, as "it gradually emerges into or towards the region of light it assumes an ever brighter hue, and where it lands on the heights . . . it glistens in the light like some rare kind of silver."

It will be noticed that the "Bridge" is not level like most bridges here (nor is it a bridge at all actually, except in name) but rises from a gloomy region into a region of light, and those only can pass over it whose internal state shows some degree of advancement in good, or progress in an upward direction spiritually considered. Intellectual attainments or knowledge alone may be compared to progress in one direction only, *i.e.*, of latitude, or an extension of boundaries, and does not necessarily mean increase in goodness; and it is progress in this that brings about change in altitude and increase of light. This close dependence or correspondence between spirit-world elevation or altitude, and one's own internal state is illustrated by "Zabdiel" in these words:—

"It is so accurate, and perpetual, and sustained, as to constitute a permanent state of life," so much so, that, "as we go higher in the spheres, this responsive action between the spirits and their environment is maintained; and that which we call the external light becomes more and more perfect and intense the higher we go"—and height or altitude, as we have pointed out, depends, not upon access of knowledge merely, but upon increase of goodness. Is not God Himself, who is good, called the "Most High"; and also the "High and Lofty One who inhabiteth eternity"?

The same communicator ("Zabdiel") also relates his own experiences, and illustrates this "hill-top" principle for us in the following account:—

"I left that place (a high mountain range) uplifted, and from that time my own environment was the more plain to me. I had viewed it from on high afar to see the outstanding matters in their true proportion. From time to time, I do this now, when some problem more vexed than others perplexes my understanding of it . . . and things resolve themselves more orderlywise, and become more plain."

The above is an interesting pendant to Mrs. Vale Owen's account of a somewhat similar procedure recorded earlier on. In both cases an aspiration after some good is indicated, with its implied elevation of mind, and consequent corresponding effect on environment.

#### FROM COBBLER TO PRINCE.

One more illustration and we have done. Readers of the Script will remember "Leader's" interesting story of the cobbler who became a Prince. The story is valuable because it quite unconsciously illustrates the principle we are dealing with. The "cobbler" is resident in a sphere not far removed from earth, but it is evident from the account that he had much progressed inwardly, and was of excellent character; and the time had come for his translation to a higher sphere. An angel, accommodated to his state, appears before him, and, after some conversation, informs him of his coming change of environment. The story then proceeds as follows:—

"He (the angel) led him forth of the house, and up the mountain pass beyond. As they went his dress became

## A MESSAGE THAT BROUGHT HELP.

THE WAY OF SOCIAL SERVICE.

By MARY E. MONTEITH

(Author of "The Fringe of Immortality").

"There are people in distress at 3, Smith-street, in this town. Tell Miss M. to go and see what she can do for them." So ran a communication purporting to come from a discarnate spirit through the hand of a friend who had recently developed automatic writing.

It was the first communication we had received which called for definite action, the first desire for co-operation in service, which should be the main object of all who seek communion with those who have passed on. We had been taught that unless psychic powers were used for the benefit of humanity, justified by practical results in fact, communications would cease. But in spite of a reciprocation of this sentiment I must confess to a feeling of nervousness in connection with a task which might prove to be a difficult one. It is not an easy matter to walk into the house of a complete stranger and offer help, however badly it may be needed.

Zeal for investigation, however, got the better of my compunction, and I sallied forth the following morning to the General Post Office to inquire the vicinity of Smith-street, and I found that it was hidden away in a poor district which, hitherto, I had never had occasion to visit.

Incidentally, I had received a message myself with regard to the people in question to say that in all probability I should find that they had removed from that address and begging me to discover their whereabouts; also, that I might trace them through the fact that death had visited their family twice within the last three months. And so, when I found myself standing in front of No. 3, Smith-street, gazing at an empty house with "To Let" in every window, readers will agree that to some extent the message was satisfactory. It became still more so when a neighbour, in giving me the new address of the people who had lived there, volunteered the information: "Poor things, two deaths in the family at once, as you might say."

I proceeded to the new address and in response to my knock came a sad-faced young woman clad in poor but decent mourning. I said that I had heard that she was in want of work and that I had called for particulars. She took my visit as a matter of course and, to cut a long story short—for there were difficulties in the way—I obtained suitable openings for earning a living which enabled her to support an invalid sister.

When this case was published in my book, "The Fringe of Immortality," it drew forth criticism on many points. Sceptics saw in it an indication of telepathy, and as I had come that morning to 3, Smith-street, as, seemingly, a direct answer to prayer (so this girl told me afterwards), telepathy may have had something to do with it. It is not easy to explain that faculty; we know often where it begins but the transition part remains a mystery still. After all, what does it matter?

If we can be guided to help suffering humanity, let us make this our object in the psychic life over and above the comforting but only personal messages of well-being and survival. Co-operate with the other world in the service of man—sooner or later the rest will follow.

SOULS belong to God. He created them and to Him they must surely return; only, like a Father of earthly habitation, He lets His children out to play or work, and when they are damaged in either soul or physical body, He gathers them in with words of comfort and healing, and starts them out again to fight their battles and conquer.—"From Heaven to Earth." Messages automatically written by McLaren Post Macfie.

(Continued from previous column.)

lighter and brighter of texture, and his body gained in stature and lustre; and, as they went ascending, so the cobbler was gradually left behind, and the Prince and Leader emerged."

Thus does reward keep pace with true merit in the other and more perfect life, and this merit consists, not in the abundance of intellectual possessions, valuable though these may be, but in sweetness and purity of character.

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## PSYCHIC PHOTOGRAPHY.

### THE SHADOWLESS PHOTOGRAPH.

#### FURTHER OPINIONS FROM OUR READERS.

From "An Optician":—

Having read the account given by the Rev. J. W. Potter, the following may be the reason.

A photograph taken by means of ultra-violet light would be without a shadow; this is a fact.

In the case stated we must find the reason of the ultra-violet rays; for this may we look to the spirits seen by the two boys, for we may deduce again that spirits manifest themselves in ultra-violet, and clairvoyants are gifted by having their eyes attuned to these rays.

It is perhaps not generally understood that the impression on sensitised photographic plates, etc., is mainly due to ultra-violet rays, for by means of a screen of quartz all visible rays infra-red can be cut off, and photograph can be taken as usual, although peculiarities owing to neutralisation would be noticed; in above case, the chair back, etc.

The study of ultra-violet would doubtless clear most of the queries surrounding psychic photography; for instance, most "extras" appear in bright patches of light, proving that sensitised surface of photographic plate received an extra strong impression such as ultra-violet rays would give. Photographic mediums may have the power of transmitting and projecting these rays in ectoplasma of a pictorial nature.

The case of a man being able to see the internal organs of a person walking along the street in front of him, which account appeared in a recent journal (writer does not remember date or name) might also be due to ultra-violet, for the most popular use of the chemical rays at present is the X-ray, which, as everyone knows, enables us to make solids practically transparent, and what other properties may we yet discover in this wonderful invisible light?

From P. H.:—

A better plan of lighting the sitter in the chair will be with the magnesium lamp.

This has a spool of ribbon mechanically projected through a slot at an even rate.

When the chair and sitter are in position with camera and lamp, a projection of the shadow could be thrown on the wallpaper and reference marks made of edges of shadow on the paper. Thus unintentional displacement of the chair could be detected. Reference marks (strips of white paper) should also be placed at feet of camera tripod, and at base of lamp, and be inspected after exposure for shadowless picture—should "Quinlafab" see fit to repeat the experiment for Mr. Potter, who seems to be on as good terms with "Quinlafab" as Dr. Crawford was with his unseen operators at the Goligher Circle. I enclose my card.

From Major R. E. E. Spencer (Member of the Society for the Study of Supernormal Pictures):—

May I draw attention to a point that so far does not appear to have been brought out, with regard to the shadow under the chin in the case of the alleged supernormal photograph.

Mr. H. Dennis Taylor mentions the existence of the shadow of the boy's chin, but I do not think he has gone into the question of the position of the burning magnesium ribbon (if the chin shadow was cast by the light from that ribbon) with sufficient care.

I have laid down, to a scale of half an inch to the foot, a side elevational diagram [see reproduction of diagram below] taking all my dimensions from those given by Mr. Potter, with the view of showing where the magnesium light must have been, as far as its vertical position is concerned, in order to cast the shadow of the boy's chin down to his collar, as seen in the photograph published in *LIGHT*. I have obtained the measurements of the chin and neck from actual dimensions taken from a living person, and, of course, these may vary in the case of Mr. Potter's son.

It will be noticed in the alleged supernormal picture there is no shadow upon the boy's collar; if, therefore, the profile of the face and neck, down to the collar, is laid down to scale, and a line is drawn from the top of the collar at a tangent to the outline of the chin (assuming the latter to be in a horizontal position), and this line continued, it would seem that it must pass through the centre of the

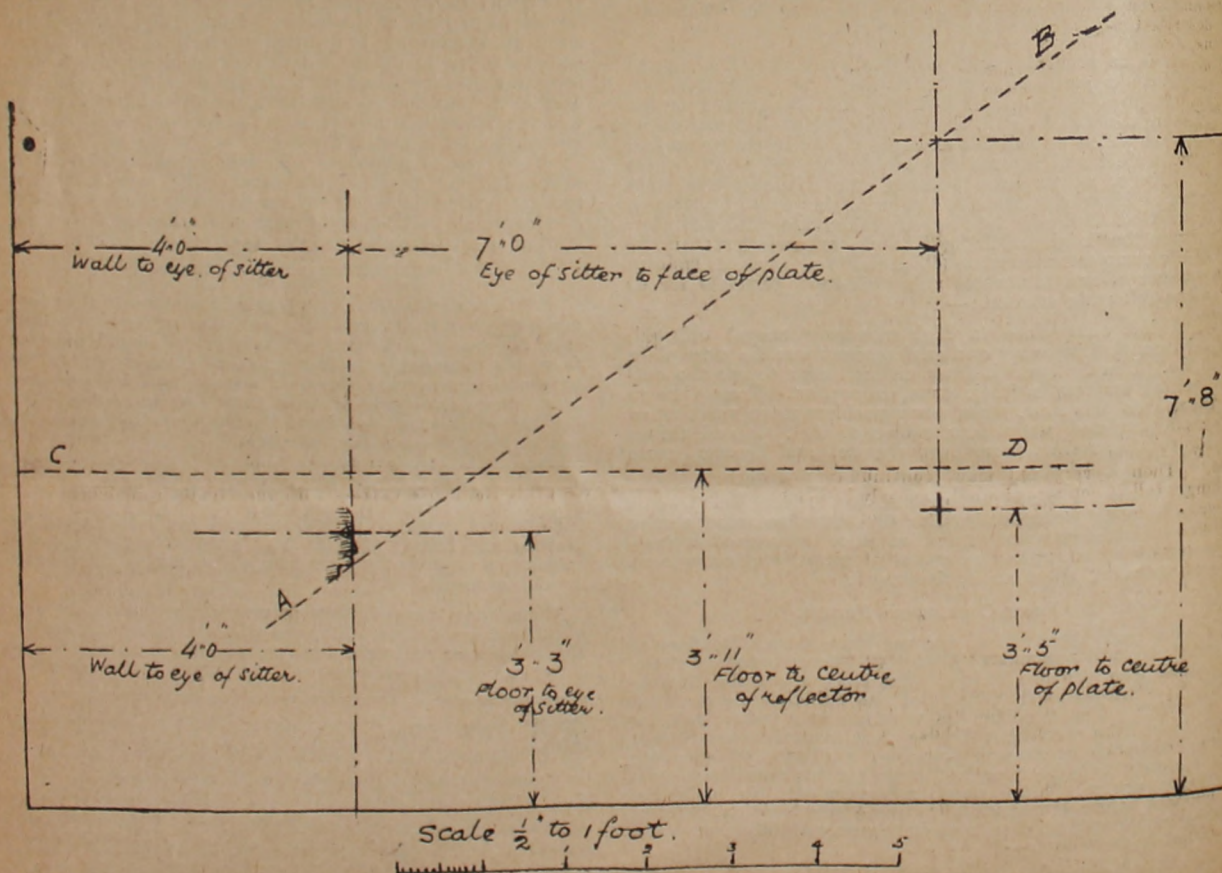


DIAGRAM REFERRED TO BY MAJOR SPENCER IN HIS LETTER ABOVE.



luminant. I have shown this line on the diagram I enclose, and the height of the luminant in the plane of the plate in the camera, scales seven feet eight inches from the floor level. This line is marked A.B. The horizontal line, C.D., in my diagram is that of the centre line drawn through the reflector, when the latter is laid down at the height from the floor given by Mr. Potter, namely, three feet eleven inches, and if the magnesium ribbon had been the cause of the chin shadow, the point of intersection of A.B. and C.D. will give the distance (approximately) that the burning ribbon must have occupied from the boy's chin. Such a position must, of course, have entirely spoiled the plate. It is, of course, difficult to discuss the points that one notices in these pictures, when the reproductions in a newspaper only are available, but I think there is fairly clear proof that at any rate the camera has not been moved, if the images of the chair are considered carefully with relation to their positions relative to the vertical lines of the wallpaper. The boy's head has certainly moved slightly, but if the image of the right (actual) hand knob of the chair is looked at closely, it will be seen to just touch the left (actual) hand side of the white vertical strip in the wallpaper between it and the boy's head. These are two more or less fixed points of inanimate objects, and had the camera been moved there should be seen a variation in their relative positions.

The height of seven feet eight inches is, as stated, taken in the plane of the sensitive plate, but even if the light is brought well to the front of the camera it would still have to be burnt at a height of about seven feet from the floor to produce the chin shadow as seen.

It would seem also, that if the magnesium ribbon caused the chin shadow, it should have also produced some shadow of the bunch of flowers in the boy's right (actual) hand. This shadow should fall upon the floor of the room in the four feet between the sitter's face and the skirting board, assuming it to be the floor seen in the photographs in LIGHT.

In several of my own experiments at home, when attempting to get information as to the controlling power of operators from the other side, over light as the human eye knows it, I have had results that show clearly the stopping of the action of actinic light upon the silver salts in our sensitive films, and also the use of vibrations that occur in a part of the spectrum beyond that visible to our normal eyes.

### PSYCHOMETRY IN HOLLAND.

Two interesting cases of psychometry are given by Dr. J. Valkenier Suringar, of Wageningen, in which confirmation was obtained at a subsequent séance.

The medium was a Mrs. Akkeringa, from The Hague, when a correct description was given of the Doctor's son, by means of a watch, originally belonging to him, but he was described as appearing in gold stripes and a row of ribbons, for no apparent reason.

The next day, at another sitting, another article which also belonged to the son was given to the medium, though she could have had no knowledge of the fact, and precisely the same description was given.

In the evening a sitting was arranged with another medium, and a message was received from the son explaining that he had shown the uniform to express pleasure at being able to communicate.

All these sittings took place in the presence of Doctor Suringar and two ladies.

In June, 1921, Doctor Suringar obtained an apport at a sitting, which was stated to have been arranged by his son, with the assistance of other spirits; the apport had been taken from the Doctor's garden. This garden is gravelled with stone taken from a glacier moraine. In January, 1922, Mrs. Akkeringa was asked to give a sitting at the Doctor's house, and the stone was given to her to describe, she knowing nothing of the episode.

The medium described a very cold place, "like Greenland," with great slippery heights, and a continual rumbling sound. Then a very old man, continually praying, and watching tall, copper-coloured, nearly naked savages, fighting. Then something falling from the air like an aerolite.

The description appears to be a condensed history of the stone, from the Ice Age to its apport at the séance.

Dr. Suringar has given a detailed account of both occasions, with the names of the witnesses who were present.

MR. W. MILLARD.—OBITUARY.—Mr. W. Millard, of Ashford, Middlesex, passed to the higher life on February 3rd, the eve of his eighty-eighth birthday. Our friend was one of the pioneers of the movement, and he worthily upheld the cause of Spiritualism in Reading and other places. In this he was greatly assisted by his wife, who survives him, she being clairvoyant and a healing medium of great power. The sympathy of all will doubtless be extended to Mrs. Millard, the widow.—M. E. R.

### MR. JAMES DOUGLAS AND SPIRIT FACES.

#### THE BESSINET SEANCES.

Miss S. M. Bowley (Highgate-road, N.W.) writes:—

Mr. James Douglas as an investigator is amusing.

I was present at one of the Bessinet séances at the British College of Psychic Science last summer. As the lovely semi-materialisations are not always recognised the following may be of interest.

After the singing, etc., the first person who appeared was an old man. He was recognised by a sitter on my right as his father. The next figure following, with only a few seconds interval, was a girl. She was not so white, but more natural in colour, with dark hair. My sister and I simultaneously whispered to each other, "Maggie Hyde." This girl died in 1916. She was my servant's niece. She smiled at us and disappeared. We were certainly not expecting to see her.

Our mother appeared straight in front of us, not more than eighteen inches away. Her eyes were shut. At our request she opened them, and she looked at us with an expression of vivid interest and keen anxiety to be recognised.

A point of great importance, which I have not seen referred to with regard to these séances, is that although the faces are illuminated, and consequently very conspicuous, the figures are nearly half-length and come straight over the large mahogany table round which the visitors stand, with their hands on the table all the time. (So it is not miraculously "spirited" away.) Where do the figures stand if they are the impersonating medium, or confederates?

They end at the level of the table in misty, steam-like drapery, hanging rather below the waist length.

If the medium or confederates have legs these must go right through the table.\*

How comes it that an American lately arrived in England, a total stranger of course to us, could perfectly represent our servant's niece, who died five years before, or our mother who died in 1908?

If she were personating anyone would Miss Bessinet hold a brilliant light against her face?

### OCCULT POWERS IN BATTLE.

It was a Colonel of the North Staffordshires who revealed to me the astounding belief that he was immune from shell fire; and I met there men afterwards with the same conviction. He had just come out of a desperate fight in the neighbourhood of Thiépval. . . . "I have a mystical power," he said, "nothing will ever hit me so long as I keep that power which comes from faith. It is a question of absolute belief in the dominion of mind over matter. I go through any barrage unscathed because my will is strong enough to turn aside the explosive shells and machine-gun bullets. As matter they must obey my intelligence. They are powerless to resist the mind of a man in touch with the Universal Spirit as I am." He spoke quietly and soberly, in a matter of fact way. I decided that he was mad. This was not surprising. We were all mad in one way or another at one time or another, it was the unusual form of madness that astonished me. I envied him his particular "kink." I wished I could cultivate his idea as an aid to courage.

He claimed another peculiar form of knowledge. He knew before each action, he told me, what officers and men of his would be killed in battle. He looked at the man's eyes and knew, and he claimed that he had never made a mistake. . . . He was sorry to possess that second sight and it worried him. There were many men who had the conviction that they would not be killed, although they did not state it in the terms expressed by the Colonel of the North Staffordshires, and it is curious in some cases, I know, they were not mistaken and are still alive. It was indeed a general belief that if a man funk'd being hit he was sure to fall, that being the reverse side of the argument.—From "Realities of War," by Sir Philip Gibbs.

[We print the above extract with the greater confidence, having met officers during the great war who related somewhat similar stories. In one case it was a personal friend—a subaltern of the Kensingtons—who was an eye-witness when a soldier, who had the "second sight," foretold (correctly) a coming engagement and the fate of those to whom he spoke—some to escape, others to be killed or wounded.—Ed.]

MRS. M. E. CADWALLADER, Editor of "The Progressive Thinker," in the course of a letter referring to the coming International Congress in London, writes sending her greetings to the friends in this country. She hopes to visit London again, and refers with pleasure to the last International Congress held in London at which she was present.

\* The reflected light on the surface of the polished table obviates any suggestion that it may be covered with trapdoors.



## JEWISH SPIRITUALISM.

We have been asked to print a copy of the letter which was addressed by the Secretary of the Jewish Spiritualists' Society to "The Jewish Chronicle," but which, at the time of writing, had not appeared.

## THE JEWISH SPIRITUALISTS' SOCIETY.

Honorary Organiser:  
M. BARBANELL.

Honorary Secretary:  
H. SANDERS,  
75, Mark-lane,  
London, E.C.3.  
13th January, 1922.

The Editor,  
"THE JEWISH CHRONICLE,"  
2, Finsbury-square, E.C.2.

DEAR SIR,—At the invitation of the above Society, Sir Arthur Conan Doyle addressed a large gathering at the People's Palace, on Tuesday, the 10th inst., the subject of his lecture being "The New Revelation," which was followed by remarkable illustrated photographs.

The result of this lecture is indeed good, and enquiries have already been received from Jewish people, who wish to investigate this most important subject.

Through our own knowledge we know there are numerous Jewish people who have interested themselves in this subject, so that Sir Arthur has not really sowed the seed by his very impressive address, but has given us more food for thought and thus the fruit has ripened.

We venture to suggest that the time has arrived when the Jewish authorities should make their earnest declaration upon the truth of Spiritualism, for the thirst of this knowledge will very surely burst upon them, and what will they then do? Remember we are in an age where intellect progresses rapidly, and modern Jews desire a better teaching of Judaism.

In his speech Sir Arthur Conan Doyle stated that the followers of Christianity had no excuse to throw aside Spiritualism, but he realised the prejudice of the Jews because of certain quotations in the Old Testament. He said the subject of Spiritualism was not for one particular sect, but for all; and he wisely remarked that he was not asking anyone to give up his religion for Spiritualism. Whilst a man or woman led a good life, whatever his religion, he was or she was doing right by sticking to it. Be that as it may, we honestly believe that no religion is complete without the addition of the teaching of Spiritualism.

It is interesting to comment upon the quotation of the Old Testament, where it is stated, that thou shalt not call up the dead. Firstly, to our minds and many others, it is obvious that communication must have existed in those days, otherwise this law would not have been made.

Secondly, with our own logic reasoning, we fail to conceive the feasibility of that law applying, in a material sense, eternally, and for this reason. It must be obvious to the intellect of to-day, that there is that possibility of the undeveloped man in the biblical period, not being a people who would know how to deal with Spiritualism, and so we suggest it was abused. To-day man is developed. He is intellectually advanced to know how to respect the most wonderful consolation God has given unto man. Judaism teaches us there is life after death. Are we expected to swallow this without facts?

A few weeks back we invited a prominent leader of the Judaic teaching to occupy the platform of the Sir Arthur Conan Doyle lecture. He directed a letter to be sent to us, in which was stated, that he will not attend, that such a Society as ours surprised him, and concluded by reminding us of the following quotation in the Torah: "The secret things belong to the Lord, Our God." Admitted! What we do not know is a secret and what we do know is not a secret. We do know the truth of Spiritualism, therefore it is not a secret. We have had the facts, and we are better off for it.

Perhaps it would be interesting to hear the views of the Jewish Ministers who were present at the lecture as aforesaid.

We strongly appeal to the Jewish Ministers to open the eyes of the blind and lead them into the land of glory, where await them many dear ones who have departed from this life and anxious to convey to them the truth of this message, whilst waiting to help them in their daily progress.

I am, dear Sir,

Yours faithfully,

(Signed) H. SANDERS,  
Hon. Sec.

January 13th, 1922.

Mrs. HERBERT LUNN—OBITUARY.—We regret to learn of the passing over, after a short illness, of Mrs. Herbert Lunn, a subscriber to LIGHT, and one who took a deep interest in the Spiritualist movement. A daughter of a Canon of Durham, and the widow of a clergyman of the Church of England, holding evangelistic views, she was yet able to accept the truths of Spiritualism and to enjoy the wider outlook they afforded her. Mrs. Lunn possessed psychic power, and, when sitting with a friend, received many successful "book-tests." Accounts of some of these have appeared in LIGHT under the heading, "Amateur Book-Tests."

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### "THE AURA AND THE KILNER SCREEN."

Dr. Barker Smith writes:—Mr. Snow (p. 95), does not seem to have read my remarks on the Kilner aura. The late Dr. Kilner gave Dr. E. Martin, of "The Urologist," and myself, about twelve years ago, a demonstration of the aura, a nude woman being the subject. I looked through the blue screen for a minute previously to entering the room where the subject stood with just sufficient light to reveal the contour of the body. I saw at once a parallel band of luminosity about an inch deep along the extended arm, and fainter luminosity extending four inches at right angles to the parallel luminosity. At the will of subject I saw sent out from the finger tips a *panache* of luminosity like fine steam from a kettle, six or seven inches, coloured at will with a nuance of blue or red. Again I took another medical friend to Bury St. Edmunds to see the aura demonstrated by Dr. Kilner, a year before his death. The copper or blue spectrum described in *LIGHT*, produced apparently by using a bottle of Fehling's solution in place of a Kilner's screen of Dicyanin, has become faint after nearly five months, and appears as a blue haze around a candle flame, sometimes; indeed it seems to have become a sort of faculty produced at will. I can still see the scintillating particles, etc., also described in *LIGHT*, although I should like younger eyes to see them, and others, to add to their importance. These are in the eye itself and not where they seem to be, at the approximated thumbs, and I think they were produced by the strong alkaline test solution known as Fehling's Solution, and that the whole phenomenon contains much that will be valuable in our physiological and psychological progress.

### MAGNETISM AND ELECTRICITY.

H. J.—This is altogether too large and complex a question to enter fully into here, especially as in psychic investigation the term "magnetism" is rather loosely used to denote something which Science does not recognise. But the two things—magnetism and electricity—are not quite the same. It was a Danish scientist, one Oersted, who a great many years ago showed that magnetism could be produced by electricity—the two had previously been looked upon as wholly distinct, each independent of the other. He found that "electricity would produce a magnetic current running at right angles to the electric current and not in straight lines as do almost all other forces." The Dane's experiment showed that electricity and magnetism were intimately related, although not identical, and led on to experiments with magnets. A revolving magnet was found to be capable of producing a continuous current of electricity. The result was the "magneto-electric machine." Since those days many new discoveries have

been made, and in time no doubt the connection will be recognised between the forces at work in psychic phenomena and those known to Science. This will bring in the question of the aura, "human radiations," and other matters which are at present rather outside of the province of the electrician, although some electricians have followed these clues with profit.

### PROFESSOR DE MORGAN AND SPIRITUALISM.

"MATHEMATICS."—Yes, Professor Augustus De Morgan was a great logician and mathematician. He was Professor of Mathematics at University College, London. He was associated with his wife in the writing of the book, "From Matter to Spirit." It is understood to be in the main the work of Mrs. De Morgan, and although she wrote under initials, the authorship of the book is now well-known. The Professor was not prominently associated with Spiritualism, but he made certain statements concerning it, one of which we may quote here:—

"The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress . . . I say the deluded spirit-rappers are on the right track."

Professor De Morgan, who died in 1871, lived in days when Spiritualism was an object of general derision and contempt. Were he living to-day we doubt not the general advance of the subject would have brought him to stand amongst its foremost exponents.

### APPARITIONS AND HALLUCINATIONS.

A. DALGLEISH.—A genuine apparition is by no means disposed of by being called a "hallucination," because hallucination may have some real basis. It may be described as the seeing of an object as present when it is not present. To take an instance. A man is dying in a distant country and at the moment of his death a dear friend of his in London has a vision of him accompanied by the feeling that he is either dying or dead. There you have a case of "hallucination," because plainly it was not the dying man who was seen but some image of him impressed in some mysterious way on the brain of the friend. There was clearly a connection between the two events—the death and the vision, putting the vision outside the range of un-mixed illusion. There are thousands of such cases, and the term "hallucination" is often used to cover a vision or apparition of the kind. Only it is customary to call it a "veridical" (i.e., truth-telling) hallucination to distinguish it from those cases in which the vision is due to a disordered mind or to brain disease.

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## ANSWERS TO CORRESPONDENTS.

D. B. SPENCER.—Thank you, but the matter is a little out of date now, and it would have been better to address the inquiry to Mr. Douglas direct.

MARGUERITE DU PONT LEE (Washington, D.C.).—We have your letter, but you do not state the case clearly. You give a copy of a letter with signature suppressed, and then messages from "K." without indicating whether "K." was the writer of the original letter. If you will put the case more fully we may be able to deal with it.

W. B. PAYNE.—We are obliged for the interesting account of experiences in the Roberts-Johnson sitting.

G. G. HARRISON.—We are in favour of education in the sense of drawing out the latent powers of each individual child. A great deal that passes as "education" to-day consists in stuffing the infant minds with facts of little use or value, as they are rarely digested. In this way an immense amount of energy and money is wasted.

HENRY HAMMOND.—Thank you for the copy of the Rev. Mark Guy Pearse's letter concerning your poem, "The Mad World's Dream." We note with interest that he agrees with Mr. James Douglas that it is a marvellous production and sees the Shelley influence in the inspiration which produced it.

GUY HEATON.—Mr. Potter's statements are above suspicion, and your suggestion has been disproved in later articles in LIGHT. We are sorry to learn that any Spiritualists have lent themselves to any tricks in connection with this subject.

V. O. FILMER.—We welcome your appreciation of LIGHT, and quite concur in your detestation of Mormon methods, but suggest that the daily Press is a more suitable medium for exposing them, as the subject can be considered neither psychical nor spiritual.

D. GORING (Turamurra, New South Wales).—Our thanks for your letter. We fully appreciate all you say, and thank you for your kind references to LIGHT.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mrs. Worthington. Concert, Wednesday, March 8th, 8.30 p.m., arranged by the South Eastern Hospital Dramatic Society in aid of church funds.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Arthur Lamsley.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. T. W. Ella.

Holloway.—Grove Dale Hall, Grove Dale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, Lyceum fairy play, "The Enchanted Forest"; tickets, 1/- each. Sunday, 11, Mr. T. W. Ella; 7, Mrs. E. A. Cannock, address and clairvoyance; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Alice Jamrach, address and clairvoyance. Saturday, February 25th, whist drive in aid of Building Fund. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Lyceum Anniversary. Thursday, 8.15, Mrs. M. E. Orlowski.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, at 8, Mrs. Annie Brittain, address and clairvoyance.

Worthing.—Tarring Crossing.—6.30, service.

Shepherd's Bush.—73, Becklow Road.—11, public circle; 7, Mrs. Golden. Thursday, 8, public meeting.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. Ronald Brailey; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. S. W. Roe.

THE BERMONDSEY SPIRITUALIST TEMPLE is situated in a very poor neighbourhood, but Mr. John W. T. Mullender, of 172, St. James's-road, S.E.1, the Secretary, is hopeful of the future if friends can be found to support the mission. He reports that on Sunday last, the second occasion of the Society occupying the Fort-road Institute, the hall was full, the speaker being Mr. Alexander Orlowski and the clairvoyant Mrs. Orlowski.

DR. POWELL AT THE SESAME CLUB.—Speaking after dinner at the Sesame Club on Monday evening, the 13th inst., and having for his subject "Where We Stand in Psychic Research," Dr. Ellis Powell sketched the bearing of psychic research upon scientific discovery, Christian apologetics, the re-interpretation of Christianity, and the consolation of the bereaved. In all these departments, and in others, he said psychic research had a mission to fulfil, and in spite of the vapourings of ignorant critics whose knowledge was in an inverse ratio to their complacent assurance, its mission would go on expanding in every direction. Dr. Powell illustrated his points by instances from contemporary scientific discovery, from early Christian documents, and from his own experience.

IN "GHOSTS AND LEGENDS OF SOUTH SOMERSET" (Somerset Folk Press, London, W.C., 1/6 net) Mr. G. F. Munford presents in dramatic form some half-dozen vivid sketches, mostly based on legends which have come to his notice from time to time, and all having, as the title indicates, the county of Somerset as their scene of action. The author tells his stories in a readable and interesting way, and the nature of these can be gathered by their titles: "The Witch of Hamdon Hill," "The Miser and his Daughter," "The Smugglers' Cave," etc. There is little or no attempt to present corroborative evidence of their authenticity, or to explain the nature of the mysterious happenings described, but the book will interest the lover of "ghost stories."

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## TO ALL READERS OF "LIGHT."

It may fairly be assumed that all readers of "Light" are either Spiritualists or are interested in Psychical Science.

I wish to put forward the claims of the London Spiritualist Alliance to the support of both classes of readers.

I would remind all Spiritualists that the L.S.A. is the oldest representative Spiritualist organisation in the Empire, and by its age and position has unique opportunities for furthering the objects of our great movement.

The advantages which membership of the L.S.A. confers are known to all Spiritualists. For the small sum of one guinea members have the free use of our magnificent library and the advantage of all kinds of meetings, social, instructional and spiritual, which are detailed week by week in this paper.

But—to Spiritualists—I do not base this appeal on the advantages offered, though these are very considerable, but rather on the higher ground that it is their duty to uphold an organisation which—if properly supported—can be the greatest spiritual force in the Empire.

"Light" has, however, many subscribers who are not Spiritualists, and it is well that it should be so. To these—however sceptical they may be—I submit that membership of this Alliance is well worth the small subscription involved.

For the sum of one guinea—1s. 9d. per month—members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.

Inquirers are necessarily and properly unwilling to identify themselves as Spiritualists until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the power and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,  
Organising Secretary.

## MEETINGS FOR THE WEEK.

### SPECIAL MEETING:

THURSDAY, FEB. 23RD, at 7.30 P.M., MISS SCATCHERD on "New Light on Spirit Photography" (illustrated by lantern slides).

LECTURE CLASSES.—MONDAY, FEB. 20TH, at 7 P.M., MR. G. E. WRIGHT; TUESDAY, FEB. 21ST, at 7.30 P.M., MR. H. ERNEST HUNT; FRIDAY, FEB. 24TH, at 7 P.M., MRS. F. E. LEANING.

CLAIRVOYANCE.—TUESDAY, FEB. 21ST, at 3.15 P.M., MRS. ANNIE BRITTAIN; WEDNESDAY, FEB. 22ND, at 8 P.M., MR. HARVEY METCALFE.

TALKS with MRS. M. H. WALLIS'S Spirit Control, FRIDAY, FEB. 24TH, at 4 P.M., preceded at 3 P.M. by Conversational Gathering.

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# CHRISTIANITY AND SPIRITUALISM.

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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## What "Light" Stands For.

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## NOTES BY THE WAY.

Soon night's portcullis, forced by dawn, gives way  
To love's sweet heralds, radiant with light  
Fore whom dismayed the storm-clad spirits flee.

—H. H. MARTYN ("Visions.")

### PROFESSOR RICHEL AND PSYCHIC SCIENCE.

The declaration of Professor Richet before the French Academy of Science on the 14th inst., in which he affirmed the truth of psychic phenomena, is a notable event in our history as protagonists of the facts of Spiritualism. The logical French mind, where it investigated the question, found out the truth long ago and for many years we have known of the work of the group of Paris Scientists who had to face not only the Sadduceism of French thinkers but the bitter hostility of the Church. "Poverty makes us acquainted with strange bedfellows," and in this case the cause which brought materialism and ecclesiasticism into such ill-assorted companionship was poverty of thought. However, Professor Richet has said his word, following (at some distance) the English professors, Crookes, Lodge and Barrett. It detracts nothing from the dignity of those three names that they represent a very large body of contemporary men of science, philosophy and letters of smaller degree who have also given their public testimony. No doubt we shall still have our critics, but that is not a bad thing. They will keep us up to the mark, when, which is not always, they are worth a hearing.

### A "Wonder Girl."

The "Morning World-Herald," a United States newspaper, a cutting from which has been sent us by an American correspondent, gives in excited language an account of Miss Eugenie Dennis, a seventeen year old girl residing in Atchison, who "does uncanny things." And the journal narrates that to a Mrs. Hayes who visited the "wonder girl" she told of a certain "Frank" about whom her visitor was worried. He had disappeared, but the girl in trance gave the name correctly and told where he was to be found. Mrs. Hayes was the only person in the town who knew

that the man was missing, and she gave no clue to the girl. A gentleman who sought information about a robbery was gratified with certain particulars which he knew to be correct. Other persons also who consulted the "wonder girl" received some convincing evidences that she had sources of knowledge beyond the normal. To Spiritualists these are old, familiar things in connection with mediums, and they might also be well-known to the general public if it showed any intelligent interest in having the truth instead of being put-off with garbled stories and the nonsensical opinions of writers whose ignorance is only equalled by their self-assurance. But it is fair to mention, in the case under notice, that Mr. David P. Abbott, who is testing the girl's powers "from the standpoint of a sceptic for the American Society for Psychical Research," says that although impressed he is highly sceptical. That also is a familiar phenomenon, and not at all an unwelcome one. It is well to have such wholesale credulity as we meet with sometimes balanced by the presence of people who require an almost impossible amount of evidence to convince them.

\* \* \* \*

### THE TWO QUESTIONS TO BE SOLVED.

It may be as well, at this point, to try once more to clear away a misunderstanding which prevails in some quarters on this matter of evidence. There are really two questions to be answered: (1) Do psychic powers exist? (2) Do those powers prove the existence of intelligent beings in an unseen world? We have never met any psychical researcher of experience who denies the first, although he may dispute the second question. If he does not make his position clear, it is often taken to mean that he is a complete sceptic. Of course to-day this state of things is rapidly passing away. So widespread is the knowledge that there are unknown powers in man that only a very hardy person will oppose all the accumulated testimony of centuries and the vast body of evidence built up to-day. Indeed, it is our observation that some will often accept the evidences for psychic power as a method of evading the question of human survival. And certainly the latter question is too vast to be settled off-hand. It is usually a matter needing long study and experiment, unless the inquirer is fortunate enough (as some are) to get something absolutely clinching at the outset of his investigations. Even then it is usually a matter of personal experience which, however convincing to the recipient, never appeals with the same force to some other person to whom it is narrated.

THERE are all degrees of Proficiency in Knowledge of the World. It is sufficient to our present purpose to indicate three. One class live to the utility of the symbol, esteeming Health and Wealth a final good. Another class live above this mark to the beauty of the symbol, as the Poet, and the Artist, and the Naturalist, and the Man of Science. A third class live above the beauty of the symbol, to the beauty of the thing signified—these are Wise men. The first-class have common-sense; the second taste; and the third, Spiritual perception.—EMERSON.

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## THE PROGRESSION OF MARMADUKE

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(Continued from page 99.)

January 21st, 1917.

### SCIENCE: THE LOGICAL OUTCOME OF SPIRITUALISM.

"Let me try to prove to you that without spirit communication there could be no true science. I am going to ask you and others to bring before your mind the picture of an earth life totally devoid of all absolute knowledge of a future existence; where men had never felt an impression that those gone before were with them still, but had to be content with the vague assertion of the churches of the reality of another world. Hold on to this: that belief in a spirit-world, when it comes from personal knowledge, is an immense factor, stronger and more powerful than you imagine, for I confidently assert that out of a dozen people fully half will have had personal experiences of some psychic nature. But suppose there was no communication between the two worlds, then I claim that real science would be impossible, for, as it is, the minds of both worlds are in constant contact, and are forming a battery which allows the mentality of the one state of existence to act upon the other. Does this imply that true inventive faculty is not found in the earth-world, or the necessary mind to grasp and bring to their perfection new theories which belong to the world of science? Not entirely so. The human mind in abstruse matters does require assistance; and there are those who, from their higher plane, can grapple with difficulties which mankind is incapable of overcoming. Suppose a chemist is trying to discover some new combination of gases or liquids. He knows that such a blending should be possible, but the right proportions elude him. He retires to rest and 'dreams' (as he thinks) of an experiment which will overcome the difficulty. He awakens and records on paper the solution. In the morning the experiment is tried and success results. So with a new invention: some hitch hinders its working. The inventor tries again and again, but always to be baffled. Suddenly a voice seems to say (and really does say) to him: 'You want an extra cogwheel in such and such a place,' or some equivalent explanation, and the error is rectified and the machine works. It is not necessary that those who receive the help should be conscious of doing so from a psychic standpoint. They would probably laugh at the idea of assistance given from the spirit-world, and yet they would admit that they 'got an impression' to do this or that differently. This is why I say that the logical outcome of Spiritualism is true science, and that real progress would be stopped on earth were there no psychics, whether accepted as such or not. I contend that the earth would be a sorry place were the communion between our plane and yours to become impossible; nay, I further believe that not only would it very soon lead to the practical extinction of improvement in art, science, and real religion, but finally to the extinction of the race: but the idea is inconceivable."

January 28th, 1917.

### THE IMPERFECTION OF THE EARTH TRAINING UNLESS SUPPLEMENTED BY SPIRITUAL KNOWLEDGE.

"A man may be religious according to the world's standard, and lead a good and pure life, and yet not be spiritually-minded. He is probably one who *thinks* he believes certain dogmas, which are, however, entirely unconnected with his real life, which is controlled by his own moral nature, and if he had no professed creed he would still lead the same pure life, for he believes in doing as he would be done by; in succouring the weak and oppressed; and in minimising suffering both in mankind and the animal creation. Yet if you could get into his real mind you would find that he has no strong belief in a future life: he *hopes* there is one, but to say that it is a living reality to him would not be true. But you may argue that if he is living an almost perfect life, his belief in a future one, or not, cannot much matter. It *does* in a two-fold sense. First of all when he passes over, much time will be wasted before he can adjust himself to the new conditions of existence, and so he will be less useful to others than he might have been. Then secondly, though on earth he may have given material help to save the *bodies* of the suffering, yet he was powerless to give comfort to the mourners; those who had loved and lost, and sought to know whither their beloved ones had passed, and whether they could meet

again. If he is challenged he is only able to repeat perfunctorily what he thinks he believes, but which is a belief of the lips only, and not of the heart or the mind. On the contrary, such a man, having also gained the true spiritual knowledge, has his whole outlook changed. He can give the same material benefits as before, but he can add to them the spiritual consolation which his knowledge enables him to give. To the mourning mother he can say: 'Your son is not dead, but alive. He has cast off his physical body, but he has a body and is his real old self. He is near you and can see you and speak to you, only as yet you cannot hear him.' Think you, that mother would exchange this comfort for any material benefit he could give her? No, the spiritual is higher than the material, and those who have spiritual knowledge can do grander work than the materialist, however pure and unselfish his life may be. Then, when his own time comes for passing over—what a difference. Think of my passing over, dark, hopeless, despairing; not even realising I had passed over, and dependent on the help of others. To be sure, I was not a good man, but even the good man, if ignorant, would be just as hopelessly befogged amidst the conditions in which he would find himself on his first re-awakening. It seems to me that until we can make mankind realise the higher life to which they pass, it will be impossible to prepare them for the life and work here. Do you remember my philosophising letters when I first came over, and how I could see neither law, order, nor justice in what I had passed through? If I had had my present knowledge, all would have been clearer to me, and at any rate I should have seen no *injustice*, but only a great retributive, automatic effect; the product of the lives of my ancestors appearing in my own nature also. How much we lose when we do not comprehend! When we do, it makes us very gentle to the weaker brethren, and we remember our own struggles, and failures, and falls, and can feel for others in like case."

February 11th, 1917.

### THE INFLUENCES THAT COMPEL FOR PROGRESS IN THE FUTURE LIFE.

"In earth life the influences which help to mould our character may be for good or its opposite. Here it is not so. True that a man having a sin to expiate, at first consorts automatically with those of a similar character, but these have not the power to make him worse than he is. It may be a long time before he begins to progress, it is true, but all the time there is something pushing and urging him towards the better life, and this irresistible force becomes at last so strong that he is impelled to ask for help to leave his present conditions. We might compare this seeming purgatory to a large hospital. One by one the patients recover and pass out to different surroundings, and so our patients (for all are morally sick) pass, reformed, from the darkness of vice to the light of virtue. There are constantly good influences at work to benefit these poor sinners. I have told you that only the highest guides are allowed in these darkest spheres, because the atmosphere of temptation might have an evil effect on those whose characters were not yet firmly established. In fact there are places where it is only possible for the celestials to visit, and they seldom come away without bringing with them some penitent souls who have been touched by their ministrations and sympathy; for we do not look upon these poor brothers and sisters as hopeless criminals, but merely as travellers who have strayed in the darkness and were lost in the forest of sin. We find they soon get a horror of sin when once they have come to the higher atmosphere, and are then eager to be helped. The earth-bound spirits are not necessarily sinners but may simply be those who are unable to cast off the earth conditions. They may have been inordinately attached to some place, which they will haunt; or it may be that they did not want to leave their physical bodies, and when they get here they cling to borderland, from whence they can more easily get back to earth, and watch the doings of those they have formerly known. The disappointment is great to find they are not recognised, and that when they speak they are not heard. And so even these poor earth-bound spirits in time give up in despair, and ask for help to progress in our spiritual world. Special bands of helpers assist this class of newcomers and



see that there is no falling back into the same undesirable conditions in which they were formerly. But here no man can be dragged down by others. The germs of the evil must be in himself, and until his character changes he can only feel at home with those of like nature, but the moment he recognises his sin he can throw it off; and though all in this special reformatory sphere should try to prevent him leaving it, they become powerless the moment his own nature revolts from association with them. In the earth-life had companions can wreck a man's character, but not so here; we are as we left the earth, good or bad, and a fresh start has to come from ourselves. The guides can stand by us in a way, by bringing influences to bear which may soften and make us more willing to listen to the voice of conscience, but they can do nothing while we are stubbornly enclosed in our self-bound sin. Though you may think it very dreadful that sinners should seemingly herd together, yet this is not so in the same sense as where evil influences can be brought to bear on others. A drunkard can come back to earth and tempt a fellow mortal to excesses, but he could not tempt those in the spirit-world, and when he finds that his visits to earth bring no satisfaction he ceases to haunt it. Years may pass before such a man obtains a fresh start, for his realisation of sin is very slow, but it comes at last, however long the period may be, and then the upward path is trodden."

(To be continued.)

### ANCIENT MAGNETIC HEALING.

By A. L. BECHIE.

Spiritualists know that the physical body is occupied by a spirit, which is the "vital spark," and that when this "spark" leaves the physical body the body is said to be "dead." The ancient healers also taught that man's spiritual nature was the vital force that ruled the physical body, as well as the "Ka" body, and that many human ailments were due to an insufficient supply of magnetic or nerve force, which affected certain organs, and prevented them from carrying on their natural functions, thus causing ill health. The obvious remedy was to supply magnetic force, yet most modern doctors claim that their science is limited to the physical treatment of the material body.

The Egyptians respected the powers of their priestly healers, and in order to increase their individual magnetic power the priests arranged a system of magnets in their "sick-beds," where they treated such patients, and were apparently very successful in such treatment.

Considering the wonderful progress of modern electricity as applied to mechanics, it is very disappointing that more progress has not been made in using electric-magnetism as a therapeutic agent. Diagnosis in nervous diseases is often extremely difficult, and for this electricity is of especial value, as the patient is unable to deceive himself or his healer. There are many capable spirit healers who give very efficient aid in defining diagnosis and treatment (as I have often experienced). Most of these controls purport to be either old Egyptian priests or American Indian healers. The Egyptians rely on restoring vitality by certain methods of breathing, "will-force," and passes in a downward direction, whilst the Indians prefer an energetic system of massage; but all agree that very much ill-health comes from lack of magnetic life force, which can be restored by inducing the patient to have confidence in the healer, so as to co-operate with him in restoring the healthy action of the afflicted part.

As old age creeps on, the physical body loses much of its vitality, but this may be maintained by proper diet, various exercises and magnetic treatment, until the body is absolutely worn out, when the spirit leaves its worn-out garment.

### NOT TWO WORLDS, BUT ONE.

The human mind, in its attempts to understand its world, has invented strange dualisms; it invented a world of doubles, a ghost world, which seemed to dominate the seen world. Whatever its origin the ghost conception has haunted man for ages and haunts us still. It has led to a strange separation between this world and the fairyland of imagination.

In fervent mystical moods it has led to a derealising of this world as at best a veil or sign of some other reality. By our abstraction we have thus made two worlds, and separated them the whole distance of earth and heaven. But while our imagination has created another world for the values which we seek, we have degraded the earth more and more, little realising that all the while we have our roots in the soil and that the values which we have falsely abstracted and transposed to an imaginary world of their own are the florescence of our own humble earth.

In its creative process we must find God and heaven, if we find them anywhere. Both the materialists and the theologians talk as though soul and intelligence blew in somehow by accident into this world. They do not realise that human nature is the expression of nature; and that whatever is noble and beautiful in us is nature's recasting itself in us.

—The Hibbert Journal.

### SPIRITUALISM AND THE SUNDAY PRESS.

THE "REFEREE"—A ROUGH AND READY METHOD.

Mr. G. R. Sims, in last Sunday's issue of the "Referee," returns to the charge and delivers his judgment under the following eloquent headings: "Put Mediums on Their Trial," "Let the Truth of Spiritualism be Thrashed Out at the Old Bailey." It would be impossible to pack more utter misunderstandings of the subject into two sentences. They need no comment from us. To the experienced Spiritualist or Psychical Researcher, they carry their own condemnation.

Mr. Sims commences his discourse by praising the "high ideal of Spiritualism" when it is "freed from the ghoulish gallimaufry and the frivolous and often farcical elements which prevail at so many modern séances." We ourselves deplore many of these things; but we are practical enough to recognise that no amount of "high ideals" (or high-faluting words) will dispose of the fact that Spiritualism, like everything else in this world, has its human side.

Mr. Sims tells us that in the matter of mediums he joins issue with Sir Arthur Conan Doyle, "one of the most earnest, most high-minded, and most popular of the evangelists of the New Revelation." A very well-deserved tribute—but then Sir Arthur is a humanist, and we used to be under the impression that Mr. Sims was the same. Sir Arthur wishes the law under which the professional medium is liable to prosecution should be abolished. Mr. Sims would have the law enforced so that the mediums should be able to prove their claims "in one of the criminal courts, the Old Bailey, for choice (!)"

We don't say that it might not be possible. Mr. Bert Reese, the American clairvoyant, who convinced Edison of the reality of clairvoyance, was acquitted in a New York Court after giving some astonishing examples of his powers. But a criminal court is hardly a suitable place for testing the reality of a human faculty that is not under perfect control, cannot be commanded, and is infinitely delicate in its nature. Mr. Sims has still something to learn. He writes:—

"The world will go on doubting until it gets that proof. The evidence of hypersensitives investigating under deep emotional stress and eager to believe cannot be accepted."

Here again we have two sentences packed with errors. Note the misleading reference to people "eager to believe."

Why should the world go on doubting until it gets proof? It accepts thousands of things of which it has had no direct personal proof. It accepts all kinds of discoveries—astronomical, chemical, biological, etc.—on the word of the discoverers. It comes down to a matter of general human experience, not to a personal test in every case. Mr. Sims is confusing proof by testimony with proof by personal experience. The testimony is abundant enough. Professor Richet is one of the latest witnesses. But we have not arrived at the time when personal demonstrations are possible for everyone in all circumstances. How many of us have seen liquefied air—to give a single instance out of myriads? The demand for phenomenal evidences of the existence of a soul in man when the normal and natural evidences of it are abundant in daily life to every person of clear consciousness and sound reasoning powers, is an excessive demand. But it is being met in the good providence of things, slowly and painfully, it is true, but surely. Hence the advance of Spiritualism. But until it is understood that the next life is natural and human, and shows an unbroken line of continuity in the evolution of man, we must look for just that confusion of thought and obstinate resistance of ancient prejudices shown by Mr. G. R. Sims and Mr. James Douglas. Mr. Sims finishes his remarks by saying: "The future of Spiritualism rests with the spirits." We quite agree—if it is understood that we take the term "spirits" to mean spirits still in the flesh as well as the "spirits" who have passed out of it.

THE "WEEKLY DISPATCH": "A MORE EXCELLENT WAY."

"A London Clairvoyante" resumes her series with a paper on "Spirit Observers," on which we can compliment both A. V. E., the writer of the articles, and the "Dispatch" itself. A. V. E. writes clearly, with an engaging simplicity and directness and with a full knowledge of what she is writing about. The Northcliffe Press has risen to the situation admirably by engaging the services of those who know their subject, being doubtless aware that the intelligent portion of the public has become sick and tired of the incompetence and asininity of "instructors" who quite obviously have not mastered the rudiments of the question. The public is asking for facts and not theories, assumptions, and off-hand opinions.

DURING his recent visit to Edinburgh, Sir Arthur Conan Doyle met Mrs. Falconer, a clairvoyante whose powers he regards as remarkable, and her descriptions evidential in a high degree. We believe that she is one of the mediums whose powers were tested by the Scottish Church Committee.



## SPIRITUALISM AND THE RHODESIAN SKULL.

ADDRESS BY DR. ELLIS T. POWELL, D.Sc., LL.B.

A large gathering of members and friends of the London Spiritualist Alliance listened with keen appreciation to an address delivered by Dr. Powell on Thursday, February 16th, on "Spiritualism and the Rhodesian Skull."

Mr. GEORGE E. WRIGHT, who presided, in introducing the speaker, said they all appreciated what a very valuable weapon he was in controversies in regard to Spiritualism. It was not always easy to remember the great names associated with their subject, and so it was immensely convenient to have one man who combined in himself a large number of departments of human knowledge. Dr. Powell was, if he might be pardoned the analogy, somewhat like one of those extremely useful pocket knives, which contained a tin-opener, a wire-cutter, a screwdriver, a gimblet, a corkscrew (laughter), and many useful things. With such a knife in our pocket, we could do many things, and so if we had Dr. Powell in our pockets, we could meet many arguments. The critic said, "Scientists do not believe in your phenomena." We simply replied: "Dr. Ellis Powell, D.Sc., does." The critic said: "Lawyers laugh at your evidence." We replied: "Dr. Powell, LL.B., does not, indeed he believes in it." The critic said: "The business man and financier considers your phenomena tosh." We replied: "We have the support of one of the greatest financial authorities of our time, Dr. Ellis Powell." Again the critic said: "Your evidence is condemned by all journalists" (and journalists, of course, know everything). Our answer was that one of the greatest journalists, the late editor of the "Financial News," was firmly convinced of the truth of Spiritualism. Finally, perhaps, the critic would say: "Well, at any rate, you have not the support of any historians." But here again the indispensable Dr. Powell came in. Those who studied the daily papers would have seen that Dr. Powell was not merely a historian, but a very useful historian, for he had discovered that owing to some discontinuity in the succession of English monarchs, we were none of us really liable to pay Poor Rate. (Laughter.)

DR. POWELL said: As I anticipated, the title of the lecture has brought me a number of enquiries from people who want to know what possible connection there could be between psychic research and all that was left of the cranium of a prehistoric man. Well, we shall soon see.

Perhaps I had better begin by indicating what the Rhodesian Skull is. From time to time there have been discovered skulls of remotely prehistoric men embedded in the strata of the earth's crust in such a way as to prove their immense antiquity. Among these are parts of a skull discovered near Heidelberg, another found at Neanderthal, and another at Piltdown in Sussex in 1910. A still older one is a fossil of a creature known as Pithecanthropus Erectus (that is, the upstanding ape-man), discovered in Java in 1894. The respective ages of these remains are, of course, not known with precision, but the earliest of them are quite likely to date back half a million years. If that is correct, they prove that man has been on the earth at least for that period, and of course, they also put out of court the old view based upon a mistaken interpretation of the Old Testament that the Creation took place in the year 4004 B.C. I think one ingenious investigator was able to deduce that during the six days of creation, the Creator commenced his labours at nine o'clock every morning. Such knowledge is too wonderful for the modern scientist. He cannot attain unto it.

I suppose we may say that the primary object of the early Spiritualists and the later Psychic Researchers has been to demonstrate human survival of bodily death. We must use the term "survival" rather than "immortality." I believe survival can be, and has been, demonstrated. But immortality—that is to say, life for ever and ever, life throughout time and eternity—cannot, in the nature of things, be demonstrably proved by any means within our limited capacity and experience. As the years go on we should be able to demonstrate survival from one plane to another of the spirit world. Every such survival would strengthen the presumption of a further survival. That presumption would arise in just the same way as every successive rising of the sun strengthens and emphasises the presumption that it will continue to rise. Where it has gone on rising for millions of years, the presumption in favour of to-morrow's sunrise becomes overwhelming. However, as I said, every survival from one plane to another (assuming it to come within our cognisance) would strengthen the case for a continuance of the process.

But above and beyond survival there are an innumerable multitude of interesting problems arising out of our investigation of life on other planes of existence. I want to link up *our* science with *every* science. We should certainly be making a great mistake if we allowed psychic research to rest content with the mere demonstration of survival, however pregnant for humanity that demonstration may be.

It is for that reason that I have endeavoured for some years to lay stress on certain higher aspects of psychic research. Among these are questions relating, for instance, to time and space in other spheres of life. Does time, as we understand it, exist for the denizens of the spirit world? To that query I think we may emphatically offer a negative answer. The intelligences whom we encounter say that they do not experience time in our sense of a sequence of astronomical phenomena—for our time is in all respects reckoned astronomically, by the movements of the heavenly bodies. Nor, again, is space the same thing to discarnate intelligences as it is to us. These are only two instances of problems which are of tremendous interest to the enquiring mind because our comprehension of the universe is broadened and deepened by every item of knowledge which we can acquire with regard to categories or conditions of existence differing from our own. It is for that reason that I thought we might this evening devote a little attention to another of these higher aspects of psychic research, one suggested by the recent discovery of the so-called Rhodesian Skull. The skull—now said to be more recent than was at first supposed—is anyhow a contribution to our knowledge of the very early evolution of creatures who came very near being our ancestors. Now is there anything in our growing knowledge of the history of prehistoric man which arms us with another argument for survival? Does it tend to indicate that the present uprush of psychic forces is not an accident? Does it suggest that this uprush has been deliberately brought about because the fulness of time has arrived for the initiation of another stage in the tremendous experiment which man himself represents? That, then, is our subject this evening, the relation of prehistoric man to the problems of psychic research. The topic is by no means a simple one, so that I shall have to ask for your close and sustained attention. That, however, is a request which never has to be addressed in vain to an audience of psychic researchers. The very fact that they are psychic researchers proves them hard thinkers as well. They don't claim to be high authorities after a few weeks' study, like some of the comical critics of Spiritualism who have been displaying their ignorance just lately. (Laughter.)

Now I think it is a fair statement that the process of evolution, as we can now see it across the millions of years which make up the past history of the earth, has been one of steady Augmentation of Values. Life has developed from the organism with a single cell to the organism with myriads. There has been a simultaneous expansion of consciousness at every point of the process. The consciousness has become more and more powerful, so that while the primitive single-celled organism was probably not conscious of its own existence, man, at the other end of the line, can turn himself inside-out, study his own physical and intellectual make-up, weigh the stars, and contemplate the entire mechanism of the universe. You can see augmentation going on all the time. The bird was of higher value than the fish, the mammal has an Augmented Value as compared with the bird, and man is the noblest of all the mammal class. That is to say, there has been a steady Augmentation of Values all through the geological ages, extending over anything up to a thousand million years. We are very far from perfection yet, but the earth with its present intelligent population, is an infinitely more valuable entity than the earth just emerging from a state of chaos, or as a whirling aggregate of cosmic dust.

But if this principle of the Augmentation of Values has been working for some millions of years, does not every millennium that passes strengthen the presumption that it is designed to continue? Does it not suggest that the unseen Operator of this tremendous process is wedded to this very principle of the Augmentation of Values? Does it not raise a very strong presumption that He will go on operating it on levels of existence which become continually higher and higher? At any rate, what is the inevitable conclusion if we refuse to adopt that view? Then we must infer that a progressive evolutionary process which has been maintained in unbroken operation for millions of years—we know not how many—and which evinces in



### RAYs AND REFLECTIONS.

The writer in the "Millgate Monthly" (quoted on our Observatory page last week) who gave a list of fortunate happenings on Friday, mentions that the battle of Waterloo was won on Friday. But if it was won on Friday it was also lost on Friday, so that the argument proves nothing! Besides, I am under the impression that the battle took place on Sunday. Tennyson refers to "That loud Sabbath" when Napoleon was brought down by the great Duke.

"Truth" has several times expressed its amusement over our title, LIGHT. It reminds me of the occasion when Mr. Edward Clodd, temporarily forgetting the temptation offered by his own patronymic, made merry over the name of the Fox sisters. I am rather curious over the comment (if any) which "Truth" will pass on Professor Richet's profession of faith. I don't expect that it will set our contemporary "murmuring paternosters" or sending out S. O. S. Signals. Perhaps it will discover that M. Richet is a member of the Kosmon Church, a body of which I know nothing, although the strange antics of some of its members have been conveniently (and venomously) classified as Spiritualism by an enemy who is much given to clutching at straws.

It will also be interesting to hear from Mr. Filson Young and Mr. James Douglas on the question of ectoplasm after the testimony borne to the reality of that mysterious substance by M. Richet and other authorities who have been at the pains to know precisely what they are talking about.

As announced in the "Daily Mail" of the 15th inst., in the message from its Paris correspondent, the "Matin" is undertaking an investigation of Spiritualism in association with the French Spiritualistic Union, which is under the presidency of M. Gabriel Delanne. It is more than twenty years since I met M. Delanne, who was then a young and ardent investigator who has continued his researches ever since. The "Matin" I imagine could hardly have a more capable guide, and we may all wish success to the enterprise. Doubtless there will be flaws and failures here and there, as at home, but the French mind is very thorough and very searching, if its stability (or should I say stolidity?) is less conspicuous than in the case of the British mind.

In the "Sunday Times" lately Mr. Ernest Newman, the distinguished musical critic, made some allusions to Spiritualism in his article on "The World of Music." He refers to a séance which he once attended when "Voltaire" spoke but "the stupid fellow had forgotten all his French." Mr. Newman has evidently no near acquaintance with the methods and complexities of spirit communication and its many absurd travesties.

He remarks that the Chairman of the gathering announced a lecture to be given under the title, "Does Plants Think?" Evidently an uneducated Chairman. These examples of illiteracy on the part of the humbler Spiritualists are a sore stumbling block to the educated inquirer who does not pause to reflect that the man who cannot spell properly or speak correct English may be able to do far more useful things. Moreover, he knows a fact when he sees it and grasps its meaning in a way that the intellectualist, full of superficial prejudices, may easily fail to do.

The "Sunday Chronicle" the other day printed a story of a bogus séance got up by two designing young men, with the aid of a broken-down medium, to make money out of a rich widow who had lost her son in the war. One of the young men who resembled the son arranged to personate his spirit. But when the séance was held a figure appeared and was recognised by the widow as her son. It came on the scene before the confederate who was to enact the part was ready to perform! Quite a little artistic thrill is the result of the story-teller's art. Such things are not unknown in actual psychic experience. I have known at least two cases of bogus psychic demonstrations (given as entertainments) at which the real thing suddenly and unaccountably came in to the discomfiture of the performers.

D. G.

Dr. ELLIS POWELL hopes shortly to make a short tour in Scotland for lecturing purposes. According to present arrangements (which are in the hands of Mr. McIndoe, of the Glasgow Association of Spiritualists) Dr. Powell will be in Edinburgh for Sunday, March 26th, and in Glasgow for the following Sunday.

every era the handiwork of a skilled Experimentalist, will at some point or another be abandoned, so that all the labour of these untold ages will be flung into the chaos of oblivion. Take spirit as the home of mind, and what do we see? We see that everything which is of value in the cognoscible universe is either a spirit itself or depends upon Spiritual cognition for the maintenance of its value. The body of the universe is of untold value, but it is only of value so long as there are spirits who will keep on appreciating it. A glorious universe without intelligent spectators capable of enjoying its beauty, is bereft of all value whatever. Humanity possesses an immense store of glorious literature and artistic triumph, the fruit of ages of effort. These possessions have given inestimable joy and satisfaction to generation after generation of the world's inhabitants. With every year that passes more of these possessions come into existence; and, at the present time, what with the continual enhancement of educational facilities, every year witnesses an increase in the number of people who can share the joy, the wonder, and the upliftment. So that these possessions are destined to go on with that beneficent bestowal as long as there are spirits capable of appreciating them. But with the extinction of the intelligence of the last spirit all the beauties of Homer, and Virgil, and Shakespeare, and Milton, and Tennyson, all the glory of colour and form would vanish into nothingness. All the labour which the great Contriver bestowed through countless aeons upon the evolution of transcendent intellects and gorgeous landscapes would have been absolutely thrown away. In such circumstances the supreme Artist of the universe will have brought His own loftiest ideals into effective existence and will then have been content to see them utterly annihilated. We cannot conceive a great artist, with his highest imagination realised at last in some supreme achievement, calmly allowing it to be smashed to atoms. We cannot imagine even a married couple heartlessly contemplating the physical death of a clever son or daughter. How much less, then, is our justification for supposing that the super-eminent Artist of the universe will be satisfied with the extinction of all the media of intelligence and appreciation which alone can confer any value upon His work, at least so far as any observers outside Himself are concerned?

But, you may say, what right have we to suggest that the great Contriver is an experimentalist? Is there, for instance, the smallest justification for saying that He has discarded various types of man who failed to satisfy Him because they did not possess the potentiality of persistent progress? I think that question can be answered in the affirmative with more than ordinary assurance. To begin with, life throughout the geological ages has been engaged, under the promptings of the evolutionary "urge," in a continued effort to conquer new territory. Creatures which were originally restricted to a marine life migrated into amphibiousness. Then they conquered the land. Part of them tried an arboreal existence, living in the trees. Some of them, the whole tribe of monkeys, still retain their ancient homes among the branches. The more advanced types ultimately returned to the ground, and have now evolved into man. Other efforts at quite an early stage were made to conquer the air. The insect solved the problem in one way and the birds in another. And now man, ever ambitious, is endeavouring to imitate these humbler experimentalists by creating means of flight for himself. Assuming that he masters the air—and the assumption is a very reasonable one—are we to suppose that his evolutionary career will come to a dead stand because there is no other world left for him to conquer? Or is it not more likely that new planes of existence will open to his eager gaze, and that he will begin to explore them and to subject them to his knowledge and administration? And is not the present glimpse into the life of those super-terrestrial spheres the first hint of the coming conquest, the earliest sight of the horizon of a new achievement?

There is authoritative opinion for the proposition that man, as he is to-day, represents the great Contriver's ultimate selection after discarding one type after another and throwing them out of the evolutionary stream. Man is not a freak, the lucky finish of a long chapter of accidents. The odds against his accidental attainment of his present position are countless millions to one. A single mal-adjustment, affecting the main human stem, might have annihilated the whole race in its early stages. Our earliest known type of man, or rather man-ape, is Pithecanthropus Erectus, who probably existed half a million years ago. Next to him comes the Heidelberg man, whose date is approximately three hundred thousand years ago. His immediate junior is the Neanderthal man, who was living in Europe, say, a quarter of a million years ago. In the last year another prehistoric skull was discovered in Northern Rhodesia, far away in the south of Africa. This Northern Rhodesian man is taken to be the African representative of the Neanderthal man already mentioned. At least, he is either this or else he represents a type of intermediate between Neanderthal man and modern man himself. Some critics think, however, that he is not so old as Neanderthal man. But anyhow, he also has become extinct, a tentative experiment which failed to satisfy the great Contriver and therefore was brought to an end.

(To be continued.)



## PROOF OF THE SOUL IN MAN.\*

BY STANLEY DE BRATH, M.Inst.C.E.

This is the first of a projected series of three volumes:—

- I.—Before Death: Proofs of the Existence of the Soul.
- II.—At the Moment of Death: The Manifestations and Apparitions of the Dying; Doubles; and the Phenomena of Occultism.
- III.—After Death: The Manifestations and Apparitions of the Dead; the Soul After Death.

This first volume "proves the existence of the human soul independently of the bodily organism." It deals almost exclusively with phenomena occurring without conscious mediumship, and is devoted to proofs that the soul has latent faculties which enable it, even in this life, to act independently of the bodily senses—to project thought to a distance, to "see" independently of the eyes, to influence others by a mere act of will, and to have pre-cognition of events. Those faculties are therefore independent of Space and Time as we know them.

M. Flammarion is a well-known astronomer of high repute in his special science, and he opens his work by showing that the materialistic theory of the universe is logically insufficient to explain normal facts. For instance:—

"They tell us that memories are accumulated in the brain under the form of a modification that has been impressed on such and such a group of anatomical elements . . . as on a sensitised plate. These comparisons are really most superficial. If the visual image of an object were an impression left by this object on the brain, there would not be the memory of one object, there would be thousands and millions of them; for the most simple and stable object changes its form, its dimensions, and its shade of colouring according to the spot from which it is perceived: unless I condemn myself to absolute stability while watching it . . . innumerable images which cannot be imposed upon one another will be traced on my retina and transmitted to my brain."

There is therefore a unifying and co-ordinating faculty which relates those sensory images to a general scheme of existence.

He then proceeds to give numerous examples of supernormal faculties of perception that cannot in the nature of things be referred to telepathy in the sense of transmission of thought from one brain to another; and he has accumulated through a long life many hundred such instances of premonitory, visual, auditive, and other impressions which, whatever their source, are quite obviously independent of the bodily senses and the cerebral functions.

He deduces that these faculties, of which the bodily senses are the pale reflections in and by Matter, are inherent in the soul, and are its proper senses.

The book is one that is likely to be more widely useful than scientific treatises which pre-suppose in their readers some knowledge of the physical and natural sciences. Owing to the neglect or mis-handling of science in our schools, very few "educated" persons have any real knowledge of

cause and effect or of the reactions in the universe in which we live, beyond the most obviously superficial instances. Few have any clear concept of the fundamental difference between Matter and Energy, or realise at all that the so-called "properties" of material things are really the modes of the energy connected with or inherent in them. This distinction, as Professor Soddy points out, lies at the root of economics, political and daily actions. Matter, in the quite ordinary sense, is moulded by energy, whether in making a fork, a ship, or a picture; an army, a church, or a nation; a plant, an animal, or a man. Energy is directed by Mind, whether human or super-human, conscious or subconscious. Huxley and all thinkers who go below surface phenomena agree that "mind is antecedent to organisation."

But reasoning of this character does not appeal to the many, as we may see by the constant endeavours to explain away supernormal occurrences by "causes" more or less vaguely understood—cerebral action, ether-waves, telepathy, subconscious mental action, etc., etc. Therefore examples that cannot be accounted for along such lines produce far more effect than any amount of reasoning.

This book takes the great number of instances adduced as the grounds for its thesis. Most interesting chapters deal with pre-vision, sometimes of important events, sometimes of mere trivialities, and the author gives a very clear exposition of the fundamental difference between Fatalism and Determinism—the one stating that what is to be is fixed by destiny, the other that the event is pre-determined by the mental and other causes that will bring it about. He shows that anyway *something* must happen, and that the faculty of foreseeing the event is analogous to the prediction of an eclipse. This latter is simple because we know the causes in operation, the former seems marvellous because we do not; and moreover, the event is pictured subjectively without its causes. Further, we are hampered by our notions of Time. He shows, as I have often had occasion to insist, that Time has no real existence, but is a notion bound up with our concepts of matter and energy in the forms under which we know these; and that a change in these would radically modify our ideas of Time, so that "past" and "future" lose the distinctive meaning which links them to phenomena and transfers the meaning to noumena, i.e., to permanent causation. The whole book is written strictly scientifically, but from a popular standpoint, and illustrates admirably not only the occult faculties of the soul which show that man is a spirit here and now that exhibits some of its perceptions, but also the clarity of expression which is so distinctive of French thinking. This clarity of thought which sees the far-reaching importance of the whole subject accounts for the greater progress of metapsychic science in France, and the much wider interest that it commands there. That this is so is proved by the fact that in that country alone has there been found a wealthy Spiritualist to endow the scientific study of metapsychic phenomena, a recognition by the Government of its public utility, and that it supports no less than twenty-three periodicals devoted to this and kindred matters.

### A PLEA FOR HUMANITY IN ANIMAL SLAUGHTER.

Although it is not directly concerned with the subjects of which *LIGHT* treats, we cordially comply with the request of Miss Lind-af-Hageby that we shall print the following humane appeal:—

May we appeal to your readers to help in the campaign of this Society for the humane slaughter of animals? Many thousands of animals are killed for food every day in this country by methods which involve needless suffering and anguish. The poleaxe—the cause of terrible cruelty in the hands of the inexperienced, the heartless and the careless—is still used for large animals. Sometimes many blows are given before the animal is brought down. The knife is used for smaller animals. Calves are stuck and left to bleed to death or have their heads cut off, pigs in large factories are hung up by one leg on a revolving wheel, stuck

and left to bleed to death. By using a Humane Killer the animals can be killed painlessly and quickly. All who eat meat can assist in bringing about this reform by obtaining a guarantee from their butchers or purveyors that the home-killed meat they buy is derived from animals stunned by a humane and mechanically-operated instrument. They can help by inducing Town, Urban and Rural District Councils to adopt the Ministry of Health Model Bye-Laws for slaughter-houses, and especially Clause 9a, enforcing humane slaughter. The adoption of such Bye-Laws does not involve any addition to the rates. Several towns have adopted the Bye-Laws, notably Portsmouth, Southampton, Plymouth, Brighton, Eastbourne, Weston-super-Mare, Winchester, Romsey and Torquay, and it is surely time that their example should be followed throughout the country.

\* \* \* The appeal, which is issued by the Animal Defence and Anti-Vivisection Society, 35, Old Bond-street, is signed by the Duchess of Hamilton and Brandon, the Countess of Plymouth, Mrs. Reginald McKenna, Miss Alice Adam, Madame Sarah Grand, Mrs. Mona Caird, Mrs. Emmeline Pethick Lawrence, Miss Anne St. John Partridge, G. Colmore, and Miss L. Lind-af-Hageby.

\* "Death and its Mystery." By Camille Flammarion. Translated by E. S. Brooks. (Fisher Unwin, 10/6.)



## THE PASSING OF MISS KATHARINE BATES.

By DR. ELLIS POWELL.

When I first heard of the death of Miss E. Katharine Bates I said I was sorry, but this was a mistaken expression. For many years Miss Bates lived in the closest and most intimate contact with the spirit world. Her transition thither is a matter for rejoicing rather than for sorrow. Her terrestrial work was done, and well done, and the time had come when she was entitled to the promotion and enfranchisement which she has now gained.

Many of the experiences of Miss Bates were too sacred for public recital. They made her a convinced exponent of psychic research in many forms. Backed as they were by a strong personality and a very wide social influence, they were a very fine contribution to the cause. Probably Miss Bates is destined to be best remembered by her exposition (at present almost unknown to the great mass of psychic researchers) of what she called the "next step in evolution." She partly worked out the idea of a novel called "The Living Wheel," which was published in 1901 under the pseudonym of "T. I. Uniacke."

Miss Bates was persuaded that the "next step in evolution" would take the form of beings whose parents were on different sides of death. She believed that the etheric body would be the instrument of this advance. In fact, she was convinced that the great experiment was already in progress and that there were many cases where supposedly childless couples were really the parents of etheric offspring. She was persuaded that in other instances where insurmountable barriers had prevented marriage in the ordinary physical sense, there was nevertheless a psychic marriage and an etheric offspring. Of course this is an immense question, never likely to be completely opened up in our day. But he would be a rash student of the higher biology who would put the theory aside as a dream impossible of realisation. Certainly Miss Bates had been in correspondence with her friends among the leading scientists of the day about it, and she assured me that in some instances, at all events, they had discussed it with cordial and genuine interest.

Advancing years and health which was none too robust had told rapidly on Miss Bates, and I think we may be sure that the call was welcome when it came. Certainly she would go with absolute confidence into that world of which she had learned so much and where she knew so many. To her it would be a change into the condition which the early Christians beautifully called "sleep," because of its complete emancipation from the harassing cares of incarnate life. I do not know if she was acquainted with the lines below, but I am quite certain that the ideas they express would be among the last thoughts that flickered through her brain when the beacons of the Eternal Land were rising fast upon her spirit's horizon, and the long ramble of her earthly life was done:—

"When my sun of life is low,  
When the dewy shadows creep,  
Say for me before I go,  
'Now I lay me down to sleep.'

I am at the journey's end,  
I have sown and I must reap,  
There are no more ways to mend,  
'Now I lay me down to sleep.'

Nothing more to doubt or dare,  
Nothing more to give or keep,  
Say for me the children's prayer,  
'Now I lay me down to sleep.'

Who has learned along the way,  
Primrose path or stony steep,  
More of wisdom than to say  
'Now I lay me down to sleep?'

What have you more wise to tell  
When the shadows round me creep,  
All is over, all is well,  
'Now I lay me down to sleep.' "

## EXHIBITION OF PSYCHIC DRAWINGS.

Under the auspices of the Duke of Portland (President) and the Committee of the Rheims Cathedral Restoration Fund, an Exhibition of Psychic Drawings is being held at No. 8, Lower Regent-street. Students of this form of art will find much to interest them in this exhibition, especially in comparing the examples shown with others that are well known. The artist's name is not given, but we are told that the first drawings were the outcome of automatic writing, and were used to illustrate the script. They are all symbolical, as is usually the case, and the motif of the majority of the pictures is "The reiteration that the attainment of the great goal in the soul's evolution is not by isolation, but by self-mastery and the spiritual love of one's fellow men."

A STONE that is fit for the wall is not left in the way.—  
PERSIAN PROVERB.

SIR A. CONAN DOYLE AND  
PROFESSOR RICHEL'S RESEARCHES.

Under the headline "Spirit Life and Personality" the "Westminster Gazette" of February 16th publishes a letter (given below) sent to that journal in reference to their Paris correspondent's report on the recent statement made by M. Charles Richet before the French Academy of Science, and which we have dealt with in our leader this week. The "Westminster Gazette" published the following remarks from their Paris correspondent on February 15th:—

"A substantial ghost, with hands that are warm to the touch, eyes that see and turn in their orbits, a voice that can be heard, breath that throws off carbonic acid, feet that move, fingers that clutch—such is the modern ghost, according to a deliberate statement made by M. Charles Richet, member of the Institute of France, before the French Academy of Science yesterday (i.e., Monday).

"Thus the old idea of a cold and clammy ghost with clanking chains must be abandoned, along with so many other picturesque notions, killed by modern science."

Sir Arthur Conan Doyle replied to the above remarks in the following letter addressed to the Editor:—

"Sir,—Many of us who have worked upon psychic subjects will welcome your report from Paris in to-day's issue in which you give Professor Charles Richet's plain statement, delivered before the French Academy of Science, to the effect that the much-derided figures of the séance-room are as a matter of fact solid, though evanescent manifestations of life. The strange substance from which they are constructed has been named 'ectoplasm' by Professor Richet himself, and has been investigated very thoroughly for a number of years by Madame Bisson, Dr. Schrenck-Notzing, Dr. Crawford, Dr. Geley, and others, who have illustrated their remarks by hundreds of photographs. I may add that I have myself both touched and seen the substance. Yet we have been treated during the last few weeks to the humiliating spectacle of certain publicists, who should be instructing their readers, pouring ridicule upon this most important modern development in psychic investigation.

Charles Richet is the most famous physiologist in the world, and as such his words should be final. But he has told us nothing which was not known fifty years ago to Professor Crookes, whose long and careful experiments, with just such a form as Professor Richet postulates, were convincing to anyone who possesses the sense of evidence and is not bemused by the idea that there is something clever in incredulity.

"Having received this high confirmation as to the existence of the actual forms, it will not be difficult for the reasoning man to go one step further and to accept—or at least to treat with respect—the assurance that we give when we say that these shapes can assume outlines which are familiar to us, and that they can show such signs of personality as to convince us of their identity. When I entered Madame Bisson's drawing-room I at once recognised the picture of her husband from having seen this ectoplasmic image in the photographs of her book. I am glad that the 'Westminster Gazette' has had the courage to give prominence to this all-important matter, but I would respectfully suggest that it has a solemn and religious bearing, and that all levity about clammy ghosts, chains, and the like is very distasteful to those who see the full human significance of these developments."

COMING VISIT TO BRIGHTON  
OF SIR ARTHUR CONAN DOYLE.

The Spiritualists of Sussex are to entertain Sir Arthur Conan Doyle and Lady Doyle at a luncheon in the Banqueting Hall, Royal Pavilion, Brighton, on March 15th. The chair will be occupied by Mr. H. W. Engholm. In the evening, at 8 p.m., Sir Arthur Conan Doyle will deliver a public lecture at the Hove Town Hall. Mr. J. J. Goodwin, who is the organising secretary of both functions, informs us that the number of tickets to be issued, at the price of 7/6 each for the luncheon, is strictly limited to one hundred and sixty. The following ladies and gentlemen compose the Complimentary Luncheon Committee: Chairman: G. Lloyd Williams, Esq., Dowager Lady Oakeley, Mrs. Cripps, Mrs. Whitfield, Alderman Isgar, A. Deeprose, Esq., J. Millott Severn, Esq., F. Grayson Clarke, Esq., Mrs. Severn, Mrs. F. G. Clarke, R. Brailey, Esq., Shoreham, H. Altoun, Esq., Hastings, A. G. Langridge, Esq., Lewes, Mrs. Shed, Seaford, H. W. Engholm, Esq., John Lewis, Esq., Mrs. Neville, Mr. Mervyn, Mrs. Barnes. As this will be practically the last public gathering Sir Arthur Conan Doyle will address prior to his sailing to the United States in April, it is expected that the demand for tickets for the luncheon will exceed the supply, so those desiring to be present on this occasion should book their tickets at once by writing to Mr. J. J. Goodwin, Old Steine Hall, 52a, Old Steine, Brighton, Sussex.



## LIGHT,

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### PROFESSOR RICHEL AND PSYCHICAL SCIENCE.

#### A DECLARATION BEFORE THE FRENCH ACADEMY OF SCIENCE.

It is not many weeks ago that at a public gathering at which Spiritualism was being discussed the name of Professor Richet was mentioned. This led to a medical man present inquiring with some contempt, "And who is Professor Richet?" It seems he had never heard of Richet! We were not at all surprised, for the medical man was very hot in his opposition to Spiritualism, and his question was highly characteristic of the intellectual equipment of some of our critics.

On the 14th February, Professor Richet "gave the world a valentine." We take the phrase from the letter of another Science Professor amongst our correspondents. Let us quote from the report of the Paris correspondent of the "Daily News" in its issue of the 15th inst.:—

Professor Charles Richet, the famous physiologist, has definitely placed himself on the side of Sir Oliver Lodge and the late Sir William Crookes, and yesterday, before the Academy of Science, declared his conviction of the reality of occult phenomena and the need for investigation. It is the first time that body has had its attention drawn to such problems, and his statement produced among his hearers a considerable sensation.

We note that Professor Richet quoted Themistocles: "Strike, but hear!" We are glad to think there is not much striking power left to materialism.

In the course of his observations Professor Richet is reported to have said that he had made lengthy studies and observations; he was content to set forth the facts. It had seemed to him that facts observed and recorded by men such as William Crookes and Frederic Myers were worth consideration and should not be killed by sarcasm or silence. True; but it is to be remembered that facts cannot be killed. They have a "high survival value"—a more than feline tenacity of life. "Murdered truth," as the poet remarked, always "returns"; its life never being quite extinguished. Referring to his forthcoming book M. Richet said:—

"I ask that I shall be judged only when what I have written has been read. However daring it may be deemed, this thing had to be studied, and I have had the courage to do it. The scientist's courage lies in boldly declaring what he believes to be the truth."

That is a declaration which we commend to the attention of some men of science who have yet to "speak out." But if it requires so much courage to stand on the right side of facts, it ought to need much more courage to stand up against them. It calls for some quality of hardiness, certainly, only we should not call it "courage." It is a quality which the man concerned shares with the mule.

Professor Richet declares that the reality of the materialisations produced by mediums cannot be con-

tested. "Materialised forms are intelligent," he says, "The hand is warm with life, the voice speaks, and their respiration gives off carbonic acid."

Of course all this has been known to scientific Spiritualists for ages. That the progress of official Science in the matter has been very slow we do not complain, because it is also sure, and the "fatal facility" of the untrained minds in the subject has lost us a lot of ground in the past.

"M. Richet has made a life study of so-called spiritism and psychic phenomena." That also should be seriously noted by some of those who are ready to pass judgments and give their verdicts on Spiritualism after a few weeks' dabbling in it. We "name no names," although there is a strong temptation. Richet's declaration is sufficient to administer to these rash persons "the Retort Courteous," "the Reproof Valiant," "the Lie Circumstantial" and "the Lie Direct." We may content ourselves here with the "Quip Modest." We go again to Shakespeare for a phrase and say to these persons, in the words of Prince Henry to Falstaff:—

"Mark now, how plain a tale shall put you down!"

#### PRIESTHOOD AND POETRY.

That the cassock may do duty as a "singing robe" we have examples enough to prove. We may think of the saintly George Herbert, of Robert Herrick, and of John Keble, to say nothing of a long line of minor bards of the priestly order. This company of poets may now include our friend and contributor, the Rev. F. Fielding-Ould, M.A., the Vicar of Christ Church, Albany-street, whose first volume of collected verse\* has just reached us.

Mr. Fielding-Ould is one of those devoted priests whose life and work do honour to the priesthood, and it is further to his credit that having attained utter certainty as to the reality of spirit communication—that external side of the deeper reality of spirit communion—he has not flinched from the duty of bearing testimony to the fact in a world where the subject is still misunderstood and vilely misrepresented.

The little volume contains a foreword by the Bishop of London, who says of the poems that they "breathe a refined atmosphere of Spiritual faith and hope," a judgment which we sincerely endorse. We venture to add to it that the verses show the hand of a skilled craftsman. The technique is excellent, and the lays everywhere reveal both sensitiveness to beauty and that "mastery over mood" which is so essential in art. Two or three of the poems made their first appearance long since in these columns, but these were not the best production of Mr. Fielding-Ould's muse, which has made a distinct advance in some of his later work. We select for quotation the closing stanzas of the opening poem, "Westminster Abbey":—

In many humble hearts the threads are spun  
Of reverent love, which floating forth shall find  
The holy souls passed on, and one by one  
With those on earth in fast communion bind.

How happy they who, set the fold to guard,  
Go daily in and out and pasture find,  
Adorn the shrine while climbing heavenward,  
Like ivy in the cloisters intertwined.

Leaving at last, the pleasant journey trod,  
A benediction hov'ring o'er the stalls,  
A haunting fragrance rising up to God  
From love and goodness built into the walls.

THE CALL TO SERVICE.—The public spirit which causes men and women to leave their own comforts and sacrifice themselves for their fellows is always inspired by the influence of the Deity. We may be living in comparative ease and security, but we cannot escape that consciousness of suffering and misery. Our personalities may not be as separate as they appear. Deep down in the subconscious our souls may meet and mingle as in a sea. It has been affirmed that we are all waves in a human ocean—separate on the surface, yet made of the same substance, subject to the same laws, destined to sink back eventually into the All from which we emerged. Selfishness is always endeavouring to retain its isolation: the Divine principle within us bids us fling ourselves with complete abandonment into the work of serving and saving others.—"Bibby's Annual."

\* "Westminster Abbey and Other Poems," by the Rev. F. Fielding-Ould, M.A. (John M. Watkins, 4s. 6d.).



## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

Dean Inge, in a sermon recently preached before Oxford University, said: "If there were no absolute truth there would be no symbols; there can be no shadow without a substance. . . . But all truth is substance in its own place, though it be but a shadow in another place. And the shadow is a true shadow, as the substance is a true substance."

In an interview with Sir Oliver Lodge, the "Westminster Gazette" of February 18th publishes the following report: "Sir Oliver Lodge, in an interview with a 'Westminster Gazette' reporter last night, said that he wished to congratulate M. Charles Richet for bringing before the French Academy of Science his thesis that the figures of the séance-room are solid though evanescent manifestations of life. This was explained by our Paris correspondent on Wednesday, and amplified by Sir Arthur Conan Doyle in these columns on Thursday. 'Professor Richet,' said Sir Oliver, 'a most accomplished physiologist, has the advantage of disbelieving the spiritistic hypothesis, or at least of regarding it as premature. He seeks to explain the phenomena (which he has for many years observed) in terms of matter and human faculty alone. He does not succeed in explaining them but he hopes by further pertinacious inquiry to attain an explanation on purely physiological lines. Some of us, especially Sir Arthur Conan Doyle, feel convinced that he will fail, and that some other hypothesis not at present recognised by orthodox science must be appealed to before even a partial explanation is possible. In view of Professor Richet's disclaiming any spiritistic view, and, on the whole, disbelieving our evidence for human survival, it is absurd to speak of these ectoplasmic appearances as 'ghosts,' and to contrast them with the legendary phenomena retailed in Christmas stories about haunted houses. My own view probably lies intermediate between that of Professor Richet and of Sir Arthur Conan Doyle, but nobody's theoretical view at the present stage is of much importance. The important thing is to study and make sure of the facts. A theory will, in good time, follow. The field is undoubtedly large, and a multitude of only, at present, half-understood and commonly-called occult things will be linked together and illuminated when the proper theory is forthcoming."

On February 20th the "Daily Mail" published a report from their Copenhagen correspondent to the effect that a Mrs. Pauline Kalmer Frisch, a native of Norway, has declared that she is getting messages by automatic writing from Henrik Ibsen, the Norwegian playwright. In the report the medium is stated to have said, "My hand suddenly began drawing. I had never been taught, and the result was a strange fantastic drawing. Some time after I was visited by a woman who is the wife of the director of a Norwegian museum. When she saw the drawing she said: 'This is one of the famous child's drawings by Henrik Ibsen which we are collecting for the museum.'" Questioned as to the book which Henrik Ibsen, according to her, is writing, she replied: "So far as I can see, it will be a series of communications with reference to the phases of development beyond the grave and to reincarnation."

In the course of a review of M. Camille Flammarion's latest work, "Death and its Mystery," in the current issue of "John o' London's Weekly," the following story of Alphonse Bué is selected from the savant's great work: "He was on horseback in Algeria, and following the edge of a very steep ravine. For some reason, which he was not given at the time to find out, his horse made a mis-step and fell with him into the ravine, from which he was picked up unconscious. During this fall, which could hardly have lasted two or three seconds, his entire life, from his childhood up to his career in the army, unrolled clearly and slowly in his mind, his games as a boy, his studies, his first communion, his vacations, his different classes, his examinations, his entry at Saint-Cyr in 1848, his life with the dragoons, in the war in Italy, with the lancers of the Imperial Guards, with the spahis, with the riflemen, at the Château de Fontainebleau, the balls of the Empress at the Tuileries, etc. All this slow panorama was unrolled before his eyes in less than four seconds, for he recovered consciousness immediately."

Widespread interest has been created by the following report which appeared in the "Daily Mail" a few days ago: "The 'Matin' has undertaken to probe the mysteries of Spiritualism. This new research is welcomed by the French Spiritualistic Union. The society's president, M. Gabriel Delanne, recommends that the committee of investigators should not number more than eight or ten persons at any one séance and should not display persistent hostility to the medium or to the spirit forms appearing. Reputable mediums alone should be selected and then given a fair trial. Another important factor is the light-

ing of the séance room, says M. Delanne. Complete darkness is unnecessary. Experience has shown that a white light is usually antagonistic to spirit influences but a subdued red light is not unfavourable. This new campaign of investigation of occult science will be followed with the keenest interest, especially as it is believed in some quarters that Spiritualistic phenomena obtained in France surpass anything achieved in either Britain or America."

The "Yorkshire Evening Post," reporting on the action taken by Dr. Ellis T. Powell to prove to the Courts that the Elizabethan Statute under which the poor rates are levied has been dead for 200 years, recently made the following observations: "Dr. Ellis Powell contends that the constitutional interregnum following the flight of James II. in 1688—when, for a period of six weeks there was neither King nor Parliament in the country—made invalid all previous enactments: not merely the Elizabethan Poor Law, but all laws which were not subsequently re-enacted. Therefore, if the Elizabethan Poor Law goes, the other old laws go with it—and my suggestion is that it is one of the 'others' that Dr. Ellis Powell is after. That other, I think, is the obsolete Act under which all psychical research work or experiments may be—and occasionally is—declared to be illegal. If it 'goes west' it will never be re-enacted—and that, I think, is what Dr. Powell desires. For he is deeply interested in psychical research. He is, indeed, probably the leading exponent of what may be called Christian Spiritualism—a lay reader of the Church and a fearless expositor. If it be asked why he does not take action against the old law to which he objects, the answer is fairly obvious. It is a simple matter to refuse to pay poor-rates, and so bring a summons which enables him to state his case. It would be a difficult matter to obtain an equally advantageous fighting ground under an Act dealing with witchcraft. Therefore he attacks the Elizabethan Poor Law. That is my conjecture and I think I am correct."

"The North Eastern Daily Gazette," Middlesbrough, referring to Sir Arthur Conan Doyle's recent address in the Town Hall, stated that his lecture should give a decided fillip to Spiritualism in Teeside. The report goes on to say: "In the past considerable abuse has been poured upon his head, but to-day he stands upon firmer ground, buoyed up as it were by the agreement of many distinguished men. His personality was undoubtedly the magnet which drew 1,800 people to the Middlesbrough Town Hall last night, but intense and ever-growing interest in psychic research was an important factor in the success of the gathering. The Town Hall has rarely accommodated a more mixed crowd. Artisans mingled with professional men (notably doctors), and the Christian and Jew sat side by side. In these days it is not generally remembered that Sir Arthur himself is a doctor."

A large audience assembled in the Lecture Room of the Victoria Hall, Sheffield, on February 13th, on the occasion of a lantern lecture on psychic photography by Mr. William Hope, of Crewe. "The Sheffield Daily Telegraph," in reporting the lecture, stated: "In four of the cases illustrated on the screen, the sitters were well-known people attending last night's lecture, and they all gave their accounts of the sittings and their identification of the 'extras,' and expressed themselves satisfied of the genuineness of the results. The lecturer was heartily thanked, on the motion of Mr. J. Higginbottom, seconded by Dr. Harwood Nutt."

Mr. and Mrs. Horace Leaf, who are now voyaging to Australia, mailed us a letter dated February 5th, written on board the liner "Euripides" and posted at Tenerife, in which they say how much they appreciated the farewell gathering held to wish them bon voyage last January. We gather that Spiritualism is now a popular topic on board and is much discussed at the Captain's table. As the passengers and crew are entirely at the mercy of Horace Leaf it will not be surprising to hear that the entire company are staunch Spiritualists before the Southern Cross is sighted.

The "Daily Mail" on Tuesday last published the following cable from their Montreal correspondent under the heading of "Spirits at a Farm": "Nova Scotia has the distinction of possessing the only officially haunted house in the world." A rambling farmhouse, belonging to Alexander MacDonald, of Caledonia Mills, is so described by the police, following a report by Detective Carroli, of Halifax, who, accompanied by a reporter, lived three nights there to investigate happenings which drove the MacDonald family away. During their stay, which they refused to prolong, the investigators report mysterious fires which burned themselves out without damage. They say that they also heard and felt the presence of spirits, which unfasted cattle barns. The detective is so confident that supernatural agencies are at work that he offers a reward for proof to the contrary which a Halifax newspaper doubles."



## DR. ELLIS POWELL CROSS-EXAMINED.

### HIS VIEWS AS TO THE RELATIONS BETWEEN CHRISTIANITY AND SPIRITUALISM.

We are asked to publish the following correspondence:—

To Dr. E. T. Powell, LL.B., D.Sc., Brondesbury Park.

DEAR FRIEND,—The Constitution, etc., of the Society of Communion has been placed before the Council of the above Union. We desire to say that while we have no antagonisms to any effort to make known the great truths of the Continuity of Life and Communion between the Two Worlds, we are also anxious that there should not arise any misunderstanding or quarrels by the misinterpretation of words or phrases. Hence, I am instructed to address to you, as Chairman of the Executive of the Society of Communion, and as writer of the prefatory note to the Constitution the following queries:—

1. You state "In the North of England the name of the Founder of Christianity was excluded from the Hymn Book."

Question.—What do you mean this statement to infer?

2. You state: "To-day, it is everywhere realised that Spiritualism is not a Religion."

Question.—Will you please give us a definition of Religion which warrants such a statement?

3. You state: "That many leaders of Spiritualism have turned definitely to the origins and principles of Christianity as offering Spiritual satisfaction and inspiration."

Question.—We should be pleased to learn your warrant for such statement.

4. We should also be pleased to know exactly what is meant by the "Divinity of the Lord Jesus Christ."

(a) Is it meant to infer that Jesus was Divine in any other sense than we are all Divine?

(b) Is it meant that in His case, Divinity and Deity mean one and the same thing?

(c) Does it mean that to accept His Divinity we must accept all the implications of theology; that is, the fall of man; the miraculous conception; the virgin Birth; the vicarious atonement?

You state: "About this Central Profession of faith, no doubt or dispute would be tolerated." Hence we must know what this Central profession or faith is.

I think you will see the reasonableness and urgency of our questions, seeing that we represent many, many thousands of real worshippers, to whom Spiritualism is a holy revelation and the sweetest and sanest religion that has come into their lives.

We want you to realise that these questions mean just as much for us as to the Established Church.

Your very early reply will be esteemed.

Yours faithfully,

R. H. YATES.

25, Thornton Lodge-road, Huddersfield.  
31st January, 1922.

Dr. Ellis Powell has replied in the following terms:—

DEAR MR. YATES,—I have had your letter of January 31st. The subject is, however, too large to be dealt with officially by the Executive of the Society of Communion, since it would necessitate several committee meetings for that purpose only. What follows, therefore, must be taken as my individual and unofficial reply to the questions you address to me.

(1) You ask what I mean to infer from the exclusion of the name of the Founder of Christianity from the Spiritualist Hymn Books in the North of England? You will note that when I wrote on the subject I went on to add that whenever the Founder of Christianity was mentioned by the North of England Spiritualists it was "with respect and admiration." Still, I think the fair inference from the exclusion would be that the compilers of the Hymn Book desired to dissociate themselves from Christianity, not in any hostile spirit, but simply to mark themselves off. As you know, a great many of the hymns in the S. N. U. Hymn Collection were the work of Christian writers and had a specifically Christian tendency. Where the compilers strove to neutralise this tendency by the withdrawal of the name of the Founder of Christianity, it was only fair to suppose that there was a desire for definite dissociation.

For instance, the well-known hymn, "Hark, hark, my Soul," has its refrain printed in the S. N. U. Hymn Book:—

"Angels of wisdom, angels of light,  
Singing to welcome the pilgrims of the night,"

but the composer, F. W. Faber, wrote:—

"Angels of Jesus, angels of light."

And this is only one instance out of many which might be easily cited. Another is: "Father, Lover of My Soul," in place of "Jesu, Lover of My Soul."

(2) You ask me for a definition of religion which warrants my statement that Spiritualism is not a religion. Religion is a system of doctrine and worship utilised by those who accept it as a means of developing man's spiritual faculties and collecting them into devotion to, and union with, God. Such a system must of necessity involve the acceptance of characteristic tenets. One of these, common to nearly all religions, is the survival of the consciousness after the change which is known as bodily death. This survival Spiritualists claim to be able to demonstrate, as a result of labour and research specially devoted to that end. I am quite sure their claim is justified. And as the doctrine of survival is of the very highest importance, the demonstration of its truth by spiritualistic science is a contribution of supreme value to the furtherance of religion. But it is not a religion in itself. In the same way the Spiritualist programme includes the exploration of the hidden forces of Nature and the development of man's latent faculties. These are most auspicious and pregnant pursuits. But they are not a religion.

(3) You ask for my warrant for stating that many of the leaders of Spiritualism have turned definitely towards the origins and principles of Christianity as offering that spiritual satisfaction and inspiration which their science (or itself) is unable to supply. Unfortunately, in framing your question you have omitted the very important qualifying words "of itself," which stand in my sentence where I have enclosed them in brackets. You ask my warrant for such a statement. The answer is all around you, in the greatly increased Spiritualist interest in the writings known as the New Testament. I suppose I do as much speaking as most of the exponents of Spiritualism, and I am now continually asked to lecture on Christian origins and their relation to Spiritualism, as well as on the deep Spiritualist significance of the New Testament, which has, in many cases, been missed by the translators of our Authorised and Revised Versions.

(4) You want to know exactly what is meant by the Divinity of the Lord Jesus Christ. Surely you must realise that to answer such a question would involve the writing of a great treatise. Briefly, however, in reply to your main question and its three divisions:—

When I speak of the Divinity of the Lord Jesus Christ I have in my mind that sublime description of His origin which is contained in the Prologue to St. John's Gospel. This sums up in Christian terms the faith of some of the earliest and loftiest of the world's Spiritualists (men like Socrates and Plato), embodying their Logos doctrine as further elucidated by the Neo-Platonists of Alexandria, both non-Christian (like Philo), and Christian, like Origen—although, of course, Origen's date is a century later than that of the Prologue itself. Modern Spiritualism in its highest intellectual development has adopted a very large proportion of the Neo-Platonist beliefs.

Undoubtedly in a sense we are all Divine. We are all parts of the Divine consciousness. But Jesus was further advanced upon the Path than we are, being an Adept of the highest rank, as a consequence of an individual pre-existence going back beyond the bounds of time. He was the first-born of a great brotherhood. After Him I should say that every man and woman is a potential Christ, only that in their case the potentiality has not yet been realised, while in His it had.

There is no suggestion on my part as to what anybody should accept as connotations of Divinity. That is surely a matter for each individual, who must stand or fall by the honesty of his own convictions, framed in accordance with the best that is in him. It must surely be evident that in the ever-increasing light of modern science the transaction known as the Atonement is assuming a much more



MR. JAMES DOUGLAS AND  
EXPERIMENTAL PROOF.

Mr. Frederick Stephens, of 27, Avenue Felix Faure (15c), Paris, referring to Mr. James Douglas' assertion that in Science the essence of verification is the reproducibility of experiment and his suggestion that Sir Oliver Lodge should devise a repeatable and reproducible experiment which will prove spirit communication, writes:—

Had Mr. Douglas said, "in some sciences," he would have been correct.

And these are the physical, mechanical, and chemical sciences. At one extreme we have astronomy in which experiment is practically impossible (unnecessary almost), yet notwithstanding the extremely limited field for "experiment," astronomy stands at the summit of human knowledge, being a body of knowledge based upon exact observation and mathematical analysis. If we take the sciences at the other "end," the biological and psychological sciences, the necessity for experiment is great, but the possibility of devising experiments to disentangle "laws" from the extremely complicated phenomena does not keep pace with the necessity. In between these extremes we have the mechanical, physical and chemical sciences, where the possibility of experiments is certainly greater than in the biological and psychological group, and it is of this group Mr. Douglas speaks. But why do all critics of supernormal psychology persist in this error of "undue simplification"? In most of the sciences we are dealing with relatively simple phenomena which we can "control" or limit in some particular way. These limits are our "conditions." But suppose we (for the sake of argument) make the hypothesis that in certain obscure phenomena we are en rapport with unseen intelligent beings, endowed with will and purpose, then we might quite reasonably expect that if this incalculable element is imported into the case, the criterion demanded by Mr. Douglas and his like, viz., the power of "reproducing the experiment" will not then depend upon ourselves alone, but surely upon the co-operation of beings who might well enjoy a wider knowledge of things than we ourselves. In this case our power of limiting and conditioning the circumstances in which the phenomenon takes place would not exist. We should have "over simplified" the problem.

Why cannot Mr. Douglas at least admit the bare possibility that if we are really in touch with the Spiritual World, then the demand that we should control and experiment as we choose is just about the last thing we should have the right to expect? It seems to me that this continual demand that supernormal phenomena shall in advance submit themselves to methods which give (approximately) good results when applied to physical and chemical science, under the threat that we won't accept them otherwise, is evidence of a complete misunderstanding of the problem. It is merely to judge the very complicated by the relatively simple. That there is room for much more accurate observation than has hitherto been the case is obvious, but from this admission to the contention that we ought to be able to reproduce when and how we choose, phenomena which may involve "human personalities" (in another mode of existence) with complete obstruction of the part that they may play, there is a long way to go. It is possible that we may be charged with "assuming the case to be proved," but all I contend for is the point that if these phenomena involve discarnate spirits, then the attempt to submit them to "repeatable experiments" may fail and the explanation may just as well be that the "method" is inadequate or inapplicable as that spirits do not exist.

(Continued from previous column.)

"It was very cloudy," he replied, "no air stirring; very still and sultry."

I asked if he at once believed there was an earthquake on Goethe's word.

"Yes," said he, "I believed it, for things always happened as he said they would. Next day he related his observations at Court, where a lady whispered to her neighbour, 'Only listen, Goethe is dreaming.' But the Duke, and all the men present, believed Goethe, and the correctness of his observations was soon confirmed; for in a few weeks the news came that a part of Messina, on that night, had been destroyed by an earthquake."—From "John o' London's Weekly."

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stupendous character than that in which it has presented itself for many centuries past. Yet until we know much more of the relationship between God and His creation, we are incompetent to pronounce final judgment upon it. Obviously, it is impossible for me to discuss in a brief letter an episode which may well have been the most pregnant and stupendous transaction in the history of this planet, or perhaps of the Solar System, or perhaps of the entire Sirian cosmos, down to the present time. To frame a phrase like "vicarious atonement," and proceed to reject the doctrine it purports to characterise, when both words may possess a significance far beyond the present reach of our incarnate intellects, would be very like presumption. The old huckstering theory goes; but the transaction only looms the more grandly for its disappearance.

When we say that about this central profession of faith (that is, a faith in the Divinity of Christ) "no doubt or dispute could be tolerated," we are referring obviously to the necessity of its honest acceptance by persons who desire to be members of the Society of Communion. We think that this particular profession affords the best test of genuine Christian faith, while at the same time we hold that view, as we say, "in no spirit of hostility to those psychic investigators who do not find themselves able to accept this article of Faith." If you apply for membership of a Liberal Club you will be asked if you are a Liberal. If you say you are not, you will be told that you cannot be admitted to the club. That intimation will be made in no hostility to your views, but simply as an expression of opinion that if you do not find yourself able to assent to the tenets of Liberalism a Liberal Club cannot be expected to accept you as a member.

As regards your last paragraph, nobody knows better than myself how profound is the devotion, and how real is the worship of many thousands and tens of thousands of Spiritualists who are not able to follow those of their fellow Spiritualists who, like myself, accept in their modern light the leading doctrines of Christianity. I quite realise that the great questions which you summarise may mean quite as much for non-Christian Spiritualists as for those of us who belong to some or other of the various Christian communities. I know of their combined eagerness and reverence where these colossal spiritual issues are before them. But I must speak my own mind, I must enunciate the opinions which have come to me as the fruit of prolonged study, reflection, and guidance from other spheres. I say it in no spirit of un-charity. My lectures and speeches on Spiritualist subjects are on printed record over the last ten years. I doubt if any critic could select from them a solitary passage which could be construed as offensive by brother Spiritualists who do not follow me in my views about Christianity. Holding these views, I have a perfect right to express them and to propagate them, just as brother Spiritualists who think differently have an equally absolute right to voice their own conclusions. Your dominant anxiety in this matter is exactly the same as mine, viz., that truth should prevail. For that reason let us rather welcome than discourage the frank expression of honest opinion, whether it is or is not consistent with our own beliefs. For, as a great protagonist of truth once said, "Let truth and error grapple. Whoever knew truth worsted in a fair and open encounter?"

I think perhaps this correspondence ought to be published in the Spiritualist papers.

Yours sincerely,  
ELLIS T. POWELL.

February 2nd, 1922.

\* \* We are informed that the correspondence is proceeding. It will, however, be observed that Dr. Powell is writing unofficially so far as the Society of Communion is concerned.

## GOETHE AS A "SENSITIVE."

The portraits of Goethe in Weimar scattered through the "Conversations" are many and impressive. One day Eckermann was walking towards Erfurt when he fell in with an old gentleman who astonished him by saying that he had been Goethe's valet for almost twenty years. The valet vied with the poet in praise of the great man, and related a story which admirably illustrates Goethe's sublime gift of intuition in matters of which science was then ignorant.

"One time he rang in the middle of the night, and when I entered his room I found he had rolled his iron bed to the window, and was lying there, looking out upon the heavens. 'Have you seen nothing in the sky?' said he; and when I answered in the negative, he bade me run to the guard-house and ask the man on duty if he had seen nothing. I went there; the guard said he had seen nothing, and I returned with this answer to my master, who was still in the same position, lying in his bed, and gazing upon the sky. 'Listen,' said he to me; 'this is an important moment; there is now an earthquake, or one is just going to take place'; then he made me sit down on the bed, and showed me by what signs he knew this."

I asked the good old man "what sort of weather it was."

(Continued at foot of next column.)



# THE NATURE OF THE "OTHER WORLD."

## THE REALITY OF THE SPIRIT BODY.

BY C. V. W. TARR.

The problems of the psychic world are perennial! But a new generation of thinkers has arisen who are determined to explore the kingdom of the invisible with the Lamp of Science to guide their feet. Already they have won a great victory; for a vast jungle-land of entangled and poisonous growths of superstition has been cut through; the great tracks of human thought and experience which had been regarded as the sole property of speculative philosophy and theology have been won over by the democratic and adventurous forces of modern Science.

But if Psychic Science, which is in the vanguard of modern knowledge, is still in the dark about the fundamental realities underlying the phenomena which it investigates, there is no need for apprehension. The rest of the sciences are very much in the same position. We do not fail to put to practical use the knowledge wrested from Nature by material science; nor can we fail to put to practical use in life itself the knowledge of human personality gained by Psychic Science.

Now, here we approach the most beautiful demonstrations and principles of Psychic Science. Here we find the confluence of historical ideas and testimony and contemporary scientific theory, resulting in a conception of human personality, which, though it still remains unrecognised by orthodox science, is destined to be the greatest contribution to modern knowledge. This conception is the duality of human organic constitution. Man is a true psycho-physical parallelism of organic expression animated by the inscrutable individualised spirit.

### THE DUAL NATURE OF MAN.

The recognition of the double in human personality is of extreme antiquity. The triune conception of the ancient Egyptians, or in other words, man conceived as an organic duality in unity, is almost identical with the remarkable conception of St. Paul. Spiritualists, from the earliest days of the movement, have almost unreservedly accepted this conception as explanatory of psychic experiences and observations. Andrew Jackson Davis definitely teaches that the psychic body develops co-terminously with the physical organism, but there is much that seems obscure in his statements on this subject. But it seems likely that sooner or later it will be demonstrated that this conception is fundamentally true. We conceive that the psychic organism develops from the moment the physical begins its development, that it is possessed of interior organs, that it is the seat and possibility of all sensation, growth, perception and thought, that it is far more plastic and responsive to the consciousness than the physical form of denser matter, and finally that it is animated by the truly immaterial spirit. We conceive that corresponding to the material bases of human biology, there are the psychic and invisible bases of an etherial organism. It may be well here to quote a writer who has brilliantly stated a similar theory from a strictly scientific point of view and following closely the most recent biological theory and investigations. Frank, in his work, "Modern Light on Immortality," page 366, writes as follows:—

"Once more let us call attention to the picture of the biological, interior organism, which exists within the outer, coarse physical body of a human being. . . . There is, then, science assures us, in each of us an in-dwelling, perfectly outlined, transparent, colourless, invisible body, of which we are at no time conscious, yet which exists as the exact counterpart and sublimated duplicate of our consciously visible and crude exterior."

And again on page 367: "Hence, it is palpably indisputable, that there exists within each of us an invisible, transparent body, being the precise facsimile and counterpart of our opaque bodies, which constitutes the only living body we possess, and from which the outer and really non-living body proceeds."

### THE "LATENT MAN."

If, then, the whole subject is to be placed upon a scientific footing, we must be prepared to form a definite scientific theory of the psychic personality of man on the lines quoted above, which may be tested by scientific methods. It must be admitted that no perfected methods have yet been devised by modern science to reveal the presence of the invisible body, much less to determine its true nature and genesis and its precise relationship to the

human physical body. But when the organic fact of the soul yields its secrets to modern science, there will be in very truth a new science of man and a new science of the universe.

Many new students of Psychical Science do not appear to have such clear conceptions of the personality of man as were held by the earlier Spiritualists especially. Hence we find such questions arising as to whether the psychic body is suddenly created at death or is evolved concomitantly with the physical organism. As Miss Dallas has stated in *LIGHT*, page 22, it is highly improbable "that the formative power which will produce the new body is at present operative only on the physical body and its environment; it may be even now forming the body of the future in the matrix of the physical." If, then, we hold to this latter view, psychic experience and phenomena are made intelligible as well as the vital phenomena of nature with which the biologist deals; whereas a sudden transmutation of living substance at death into a psychic organisation, though no one would declare it impossible, seems inconsistent with the marvellous and gradual unfoldment of Nature. We hold that psychic experience and phenomena, as everywhere manifested in all ages and climes, point indisputably to the existence of *intermediary* conditions of life and substance, or spirit and matter, which make possible and conceivable that interplay which has hitherto been the insoluble problem of both ancient and modern philosophers.

### ECTOPLASMA THE LINK.

The advanced biologist who has also examined psychic facts, has already discovered ectoplasma, which undoubtedly is the biological link between the physical and psychic bodies of man. Geley has already shown the influence of these marvellous ectoplasmic phenomena upon biological and evolutionary theory, and perhaps the day draws near when not only the biologist but the chemist shall reveal the invisible organisation of man. The work which in a way was begun by Reichenbach, carried on by Kilner with remarkable though little recognised results, is being pursued by other students, whose work sooner or later will bear the fruits of a higher knowledge of mankind. That knowledge, with the seal of modern science upon it, will reveal that greater man who is a truly spiritual being behind the work of the corporeal body. It will reveal life and matter shading off into those vaster realms of *organised* invisible life, which are the sublime fruits of the tree of universal development. It will reveal the planet, the solar system, the stellar universes as so many material islands appearing in the immense oceanic kingdoms of the psychic.

Now there are psychic evidences which seem to throw a more positive light on the question of the nature of the psychic body, but which appear to have been overlooked in the discussion of this subject. These evidences are concerned with the development of the child in the after life. What significance can we attach to the strong evidence for the continued organic development of children after death? There is evidence, and it is also a definite phase of Spiritualistic teaching, that the child after death continues its psychic organic unfoldment until it reaches what we call maturity. Many Spiritualists apply the same ideas of time-development to spirit-children as they are accustomed to use in the external world; and while many evidences, e.g., clairvoyance and materialisations, seem to support this attitude, the whole subject seems vague, confused and difficult of treatment. But if it is definitely accepted that the life of the child which has been turned back, so to speak, from physical manifestation, nevertheless, by the wonderful psychic laws of Nature, fulfils its organic development in the psychic body, then it would seem an almost inevitable conclusion that the organisation of man is dual from its conception. There is a natural body and there is a spiritual body. Man carries within him the shining body of his immortality.

### THE PROBLEM OF MATERIALISATION.

The progress of the science of this subject will necessarily mean the progress of an understanding of the laws and conditions of interaction between the psychic and material worlds. Calmet, who was born in the latter part of the seventeenth century, and wrote "The Phantom World," is much occupied with the same problems which C. E. B. (Colonel) has raised in *LIGHT*. In Vol. I., chapter



51, on the "Way of Explaining Apparitions," Calmet says:—

"The bodies which the angels assumed, and which we suppose to have been only apparent and aerial, present great difficulties, for either those bodies were their own, or they were assumed or borrowed.

"If those forms were their own, and we suppose, with several ancient and some new writers, that angels, demons, and even human souls have a kind of subtle, transparent, and aerial body, the difficulty lies in knowing how they can condense the transparent body, and render it visible when it was before invisible. . . . On whatever side we regard this object it seems equally miraculous whether to make evident to the senses that which is purely spiritual, or to render invisible that which by nature is palpable and corporeal."

This is a remarkably clear statement of the problem which still faces the modern world, though immense progress has been made since Calmet's time in scientific observation of materialisation and other physical supernatural phenomena especially; Time alone will bring about those great shifts in the spectrum of human thought which will cast "the rose-coloured radiance of eternity" upon the countenance of science and reveal the religious base of human knowledge and activity.

#### THE VIEWS OF "QUESTOR VITE" (AUTHOR OF "THE PROCESS OF MAN'S BECOMING.")

There is a natural tendency on the part of many minds to estimate the "other worlds" into which we all must pass at some future time, from the standards of experience acquired in this phenomenal world. I venture to suggest that this is putting the cart before the horse. It is looking at the position from the wrong end. It implies the ignoring of the fact that this is a world of effects and not of causes. The causes are set in action in the central state of our system, which is a transcendent state. So they cannot be estimated from their effects produced in a lower, subordinate plane. This, because the effects produced here only correspond to the causes and are not identical in their manifestation here, being conditioned by the substance of lower degree through which they are expressed here. Consequently, the inner worlds are not a replica of and cannot be controlled by the outer worlds. On the contrary, the latter are reflections or representations of the former, in subordinate and correspondential but not identical mode.

The same causes will produce vastly superior effects in inner states of being, where the substance acted upon is of higher degree.

As the causes act from the centre outwards and as we occupy the most external plane of being, we may expect as we ascend inwards, toward the centre and thus trace the causes a few stages nearer to their source, to find the same causes at work but producing much more perfect manifestations, in fields constituted of life substance in higher modes. "Lieut.-Colonel" has well expressed this on page 87 in stating: "It is rational to assume an ascending range of substance, ether refined beyond ether, and etheric bodies in conformity with each environment."

We must remember that entrance into these other worlds is the consequence of becoming endowed, in each instance, with forms constituted in substance in higher degrees, and is accompanied by an intensification of self-consciousness and perception. That in itself entails an alteration in the appearances presented by phenomena. Apparently we are brought into relation with an inner aspect of the noumenon. This possibly brings confirmation to the above writer's preference for the assumption of spheres of condition, rather than of space. But there are other aspects of this question which brevity precludes me from touching upon at present.

I also wish to applaud the above writer's remarks with regard to our bodies or forms in such future states: "That there is no reason why such bodies should be based on the plan of our present one." We must not make the mistake of transferring our conceptions based on the outer phenomenal world, to transcendent states and thus unconsciously bring the latter down to our own external level.

The first after-death state in the astral plane constitutes an exception, however, to the above indications, because the form in which we enter that state, is drawn from the physical body. So it is not a real Spiritual state and may best be termed psychic. It is a nexa condition, and is contiguous to the earth. It is from that state that most mediumistic communications come. Sooner or later, however, these psychic forms disintegrate and are replaced by forms in higher degree of substance, when the entities enter the real Spiritual world and cease to be related to this physical world.

SIR A. CONAN DOYLE IN EDINBURGH.—Two medical practitioners who attended Sir Arthur Conan Doyle's meeting in Edinburgh express themselves as deeply impressed by the lecture. One of them, Dr. Lang Stevenson, said: "I never before heard such a fluent and splendid discourse, or saw such a fine audience more appreciative or more in earnest."

## THE SPIRITUALIST'S IDEA OF HEAVEN.

A REPLY TO A CALUMNY.

BY AN OLD OBSERVER.

An old number of "Punch" has a picture—by Charles Keene, I think—of an ancient dame of severe aspect meeting a small boy who has been gathering sticks. "Don't you know, boy," she asks, "that the Catechism says you should keep your hands from picking and stealing?" "Yes, mum," responds the indignant urchin—"and your tongue from lying and slandering, too, mum!"

This brief colloquy is brought to my memory by some editorial notes to which a correspondent has called attention, in a religious journal entitled "The Life of Faith." I do not doubt that in this case, as in that of the aforementioned self-righteous dame, the accusation made is not wilfully untrue, but it amounts none the less to a cruel slander, and one to which a very slight knowledge of the subject the writer presumed to comment upon should have prevented him from giving currency.

He heads his article, "The Spiritist's Idea of Heaven," and commences with the reflection that "People's ideas of future happiness are a key to the character of their spiritual apprehension." Omitting the word "future" as an unnecessary limitation of what is equally true of the present, there is nothing to dispute in the statement. He goes on to tell us that "most people . . . look upon heaven as a convenient refuge from the consequences of sin and self-pleasing." I do not know "most people"; I do not believe that it is true of those I do know, and I strongly suspect that if I could see into the inner consciousness of the girls and youths who almost every day give up their seats in crowded conveyances to allow an old fellow like myself to sit down, I should find that, as healthy-minded young folk, they are quite content with the temporary heaven of doing a little deed of graceful kindness, and that their thoughts are less (if at all) concerned with the matter of future reward and punishment than with how they can best discharge their duty in this present world. There is sin and selfishness enough among us, but this sort of cheap summing-up of one's fellow-creatures is more suggestive of the censorious mind of "Punch's" old woman than of the true Christ spirit. However, the settling, to the editor's own satisfaction, of what are the spiritual aims of "most people," is only by way of clearing the ground for an attack on one particular class of people. Because Spiritualists believe that some of the conditions and occupations of the next world are very similar to those existing here—in other words, that the death of the earthly body does not mean a sudden and bewildering break in the continuity of life's experience—therefore, the essence of the Spiritist's "heaven" is worldly ("heaven" and "next world" would seem to be convertible terms), and his ideals frankly materialistic—he is simply out for "a good time." Apparently our critic is unable to see, what every Spiritualist recognises, that worldliness has nothing whatever to do with the presence or absence of any particular external surroundings or conditions, and that no occupations (not even playing harps and singing hymns) can in themselves ensure true and abiding happiness—that this depends entirely upon the spirit in which such surroundings are enjoyed and such occupations followed. It is no sign of spiritual degeneration, nor of flippancy, as he seems to think, that the old idea of future bliss as consisting in hymn-singing or harp-playing no longer appeals. It is seen that these are but symbolical expressions for spiritual attitudes of mind. God is surely more honoured in the reverent study of His works in Nature and in the inspired productions of human genius than in taking part in any external vocal and orchestral performance. "Drama, literature, science," are among the "next world" pursuits the critic enumerates. Surely, they are no whit more materialistic than the old.

Of course, he has the usual reference to "whisky and cigars." I have no use for these things now, so do not look forward to their enjoyment in the future, but good people who see no harm in gratifying one or both of these tastes on earth have no right to be shocked (as some of them profess to be) at the idea of the possibility of similar gratifications hereafter—nothing said about heaven! If they expect to be entirely deprived of anything of the kind in the next stage of their being, had they not better accustom themselves to the deprivation now?

Then the editor asks his readers to look at the Spiritist's future bliss from the point of view of a reported statement of Sir Arthur Conan Doyle that spirits know no more about God than those on earth do. Well, why should they? Knowledge of God (so far as the finite can comprehend the Infinite) depends on likeness to God, and that is a matter of spiritual growth and development. The mere laying aside of our earthly vesture can make no difference in that respect. The statement has nothing whatever to do with the Spiritist's ideal of future bliss, and gives the writer no warrant for the cool assumption that he is not running "much risk of harshness of judgment" (he is running a much graver risk than that—the risk of bearing false witness) when he takes Sir Arthur's statement "to imply that Spiritists expect to live in the future without knowing much about God—and to be perfectly happy without Him." Let me assure the author of this silly calumny that Spiritualists



are not so foolish as to expect to be happy (I again omit the qualifying adverb as unnecessary) outside the love and care of their Heavenly Father either here or hereafter.

Next we are reminded that St. Paul's idea of happiness was to be with Christ—with the gratuitous and quite untrue suggestion that no Spiritualist shares it. As all theological creeds are represented amongst us it follows that the beliefs of Spiritualists regarding the personality of Jesus vary, and that while some look forward to seeing Him hereafter others do not. But whatever the idea in the mind of St. Paul, the early disciples were never so truly with their Master, never so in sympathy with His spirit and aims, as when His bodily presence was no longer with them. St. John says, "We shall be like Him, for we shall see Him as He is," but no man ever yet, with his physical eyesight, saw his friend "as he is." The vision that produces likeness of character in the beholder is not an outward vision at all. But the editor who knows so much about "most people" knows that Spiritualists desire nothing of the kind. "They think they will be quite happy with their recreation grounds and their theatres and their drinks."

Has he then forgotten—it would be too much to suppose that he never knew—that besides the next world occupations he mentions (so material and worldly) there are others which Spiritualists associate with the higher stages of that life in the Unseen to which he and they are alike hastening—occupations not unknown to some of them here—such as teaching little children, raising the fallen, opening eyes blinded by ignorance and prejudice, bringing healing to the sick, and comfort to the sad and suffering? They may not satisfy his "test of a spiritual ideal." They have little to do with points of doctrine concerning which it is possible for there to be honest differences of opinion. But they made the joy of his Master's life ("I am among you as he that serves"). Would this disciple forbid us because we follow not with him?

He concludes with two questions. May a Spiritualist supply his own answers? First, "What really is our idea of heaven?" My idea is that it is primarily a condition of love to God and man—love to God measured by love to man—and secondarily a place or society where they are most manifest. Second, "And why do we want to go there?" I don't! I want to have heaven here. The establishment of the Kingdom of Heaven on earth is what we must work for, and it is quite enough to concern ourselves about. Heaven in some other stage of being may safely be left to look after itself. *That's the Spiritualist's idea!*

GERSON.

#### PSYCHIC PHOTOGRAPHY AND ITS WONDERS.

Those who have followed the development of Mrs. Deane's remarkable gift of Psychic Photography were present in a goodly crowd on Wednesday, February 15th, at the British College, to give her evidence of their appreciation. The lantern slides of a number of the results were thrown on the screen, and the beauty of many of the manifestations was the subject of frequent remarks and applause. These varied from the full robed "extras," whose voluminous array completely obscured the sitter, to drapery of shorter appearance. Many later results are enveloped in a kind of ectoplasmic cloud in the midst of which the face appears. A fine enlargement of one of these before me now, shows not only the central recognised face, but several others, fully or partially formed and ready to emerge.

A few results in colour photography obtained by Mrs. Deane were remarkably beautiful: these are almost unique in psychic photography; the only other results were obtained many years ago, by Mr. Wm. Walker, of Buxton, with the Crewe Circle, but were not followed up. Mrs. Deane states that the colour results are usually the outcome of a strong impression given her to experiment with colour plates. Without such an impression failure has followed. Mrs. Hewat McKenzie, who acted as Chairman, expressed hearty appreciation of all the excellent work Mrs. Deane had accomplished at the College and elsewhere, and the comfort brought to many by her gift.—B.

#### "LIGHT": MORE COMMENDATIONS.

May I express my great appreciation of your paper with its high tone and ennobling influence?—E. C. M.

I so much enjoy reading *LIGHT*, and am glad you are publishing those most helpful communications from Marmaduke.—P. B. BEDDOW.

Mrs. ST. CLAIR STOBART, whose name is written imperishably in the annals of the brave women of the nation, is a devoted student of the facts of Psychic Science. Mrs. Stobart is also a keen Churchwoman and realises how necessary it is that the facts of Spiritualism should be a buttress to the Scripture records, instead of being a hindrance by the antagonism often fostered between the two. As a contribution towards a better understanding, Mrs. Stobart has agreed to give a course of six lectures at the British College on Fridays, at 3 p.m., beginning March 3rd, taking as her subject "A Comparison of Psychic Manifestations Recorded in the Bible, with Modern Spiritualistic Phenomena." Free discussion will follow.—B.

## HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull. If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### TESTING PSYCHIC MESSAGES.

F. STEPHENS sends an interesting account of communications supposed to come from a departed friend through a clairvoyant. But he finds a stumbling block in the fact that most of the evidence consists of references to incidents of which he is aware; some were forgotten but conceivably buried in the subconscious memory. This implies thought-reading on the part of the clairvoyant, who is in the habit of touching two fingers of the inquirer's left hand lightly while she repeats what she hears (clairaudiently) his wife say. This light contact cannot account for the obviously good results, certainly not on the grounds of thought or muscle reading. But when evidence consists mainly of matter previously known to the inquirer, it is not wholly sufficient to prove the identity of the communicating spirit although it has a certain value. There are two sides to psychic investigation, the human and the purely scientific, and both are necessary. To take the first, we should put ourselves in the position of a discarnate soul and consider how we should set about proving our identity to a friend. The appeal to old memories would doubtless be the first step, by allusions to past incidents mutually recognisable and those alone, it must be remembered, will arrest the attention and immediately satisfy the inquirer. It is a natural method in life and if, as we believe, the personality remains unchanged after death, it is one that we may reasonably expect from a communicator. In a subject so important, however, as the survival of personality, we cannot afford to exclude the possibilities of thought-transference between the inquirer and the clairvoyant—indeed we cannot afford to throw away the least evidence of telepathy itself—and a serious investigator will feel it a duty to carry on systematic investigations until he receives some proofs of memory which call for verification from an outside source.—M. E. M.

### ARE THE OTHER PLANETS INHABITED?

W. H. C. writes: "I had a chat recently with an able astronomer in the course of which the question of the habitability of other planets came up, and the astronomer seemed to have no doubts on the point. He said he believed that thousands of planets were inhabited, and pointed out that although the natural basis of our planet was carbon, yet if the basis of another planet were, say, silica, it would not affect the argument, for in that case the life on the planet, whether of animals or vegetables, would harmonise with the basis whatever it might be." W. H. C. is, of course, referring to our remarks on the question of life on other planets, which appeared on this page a short time ago. We can only repeat that the question must be entirely speculative, for the "evidence of clairvoyance"—which

satisfies some—is not at present very dependable. Such clairvoyance as might apply to the question is very rare; but if we are to argue from analogy, the idea that other planets are subserving the same purpose as the earth in providing a nursery for souls is a very sound one, in spite of Dr. Alfred Russel Wallace's argument to the contrary.

### SPIRIT HELPERS.

"PRACTICAL."—We quite agree with your demand that spirit ministry should prove of practical service to humanity. But something turns on the meaning of practical service. Many people would limit it to the idea of personal benefit to themselves in the "practical" form of an increase of their worldly goods. But there is a view of the matter that is rather larger than this. If the inspirations of the spirit world help us to raise the general standard of life and promote human happiness, to abolish war and other evils, we should think these things exceedingly practical. And we believe that all the highest spirit ministry tends in these directions. In the field of invention we are assured that aid comes to the inventor from minds in the Unseen; that, indeed, in every department of life where efforts are put forth for world-uses and not merely for the personal ends, there is inspiration and help from higher realms. We believe, with Sir Thomas Browne, that "many mysteries ascribed to our own inventions have been the courteous revelations of spirits . . . [who] have a friendly regard unto their fellow-natures on earth." PARS.

### THE SIDERIC PENDULUM.

A. E. L., who appears to be engaged in poultry farming, enquires about the method of determining by the sideric pendulum the sex of eggs. We have heard that this can be done, but, as our correspondent points out, the instruments sold for this purpose are said to be not always reliable. This may quite easily be the case, for, as we have pointed out before, in the case of the divining rod, the power resides in the person and not in the instrument or apparatus used. We noticed, for instance, that a scientific paper sometime ago pooh-poohed the divining rod on the ground that it was found on experiment to be a failure. Our contemporary was apparently quite oblivious of the fact that there is a psychical factor at work, and that psychical factor is not to be contained in any mechanical device so far as we can discover. We can only suggest personal experiment as being the only method of determining the question. The instrument used, whatever it is, will act with some people and not with others, which is no reflection at all upon the instrument.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

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## ANSWERS TO CORRESPONDENTS.

C. MACB.—"If you refrain from doing anything you do not make any mistakes." True, but you do not make any successes either. The process of "muddling through" is deplorable enough, but it is better than not moving at all.

B. GOOLD (Nottingham).—We think your various questions have been covered many times in *LIGHT* in the past. We agree with you that the "unsought experience" is more convincing than that which is induced or cultivated. We do our best to make the facts known, but not everybody is eager to know them.

ISABELLE DE STEIGER.—Thank you for your letter and the copy letter enclosed. We are pleased to note the reference to Dr. Felkin whom we remember in association with our friend, Mr. A. E. Waite. We are glad to know of the discussion on the Kilner screens.

ANIMALS' WELFARE WEEK.—It is proposed to hold an "Animals' Welfare Week" throughout the country from the 21st to 27th May. During that week clergy and ministers will be asked to preach sermons on our duty to animals. A public meeting is to be held at Queen's Hall on Friday, May 26th, at 8 p.m., and on the following day a procession with banners will be formed, and a Mass Meeting held in Hyde Park. The Honorary Secretary for the Council which will carry out the arrangements, is Miss M. E. Ford, 47, Hamilton-road, London, N.5.

PSYCHIC PHOTOGRAPHY.—Mr. Leslie Curnow delivered an address on Psychic Photography to the members of the Basingstoke Society for Psychical Research on February 14th, illustrating his remarks by lantern views. Great interest was shown in the subject, and at the close the lecturer replied to many pertinent questions. On March 6th Mr. Curnow will address the L.C.C. Camera Club.

MR. A. J. STUART, of 19, Albert-road, Southport, will on Wednesday, March 8th, deliver a private illustrated lecture on psychic photography and kindred phenomena at the Temperance Institute, Southport. The chair will be taken by the Rev. G. Vale Owen. Admission will be by ticket only, to be obtained from Mr. Stuart. The lecture will be a private one.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Rev. J. M. Matthias. Concert, Wednesday, March 8th, 8.30 p.m., arranged by the South Eastern Hospital Dramatic Society in aid of church funds.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. George Prior.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. Lawrence; 6.30 Miss Violet Burton.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), whist drive in aid of Building Fund. Sunday, 11, Mr. and Mrs. E. T. Pulham, address and clairvoyance; 7, Mrs. E. Edey, address and clairvoyance; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Maunder, psychometry. Friday, 8, free healing centre. March 4th, 7.30 repeat performance, Lyceum fairy play, "The Enchanted Forest"; tickets, 1/- each. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mrs. C. O. Hadley, address and clairvoyance.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, service as usual. Thursday, at 8, Mrs. Barekel clairvoyance.

Shepherd's Bush.—73 Becklow-road.—11, public circle; 7, meeting as usual. Thursday, 8, public meeting.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Miss A. Scoggins.

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SPIRITUALISM AND ITS CRITICS.—In a recent lecture on "Scepticism, Ignorance and the Open Mind," delivered at the Athenæum Hall, Brighton, under the auspices of the Brighton Spiritualist Church, Mr. A. J. Howard Holmes pointed out that mere opinion is never admitted unless it is expert opinion, and even then only on that branch of science of which the expert has had special experience. He applied this principle to recent instances of Press contributors who, with experience in other things, but with little or no experience of psychic science, had jumped to conclusions which continued investigation would have proved as fallacies. They had, he said, criticised scientists whose arduous investigations had extended over as many years as the mushroom onlookers' had minutes or hours. Eminent scientists had travelled very far along a path, the very existence of which was denied by the five-minutes' student. He counselled that sceptical utterances should always be met by the question as to what length of experience the critic had, compared with that of the exponents criticised; and said that general experience had shown that the value of suspended judgment was very positive. In ninety per cent. of cases it showed that the seeming fraud was merely incorrect judgment, due to the elusive nature of the phenomena, and our ignorance of all its laws.

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## ARRANGEMENTS FOR THE REMAINDER OF THE PRESENT SESSION.

**SPECIAL MEETINGS.** Thursday Evenings 7.30 p.m. Large Hall, 6, Queen Square.

- March 9th. **The Rev. C. Drayton Thomas.** "Some Recent Evidence for Survival."  
Mr. THOMAS is very well known in connection with the remarkable newspaper tests obtained as the result of his sittings with Mrs. Leonard.
- March 16th. **Mr. E. L. Gardner.** "The Coming of the Fairies" (Lantern Lecture.)  
Mr. GARDNER is an expert on Psychic Photography, who was connected with the remarkable photographs of fairy-like beings, obtained during 1921.
- March 23rd. **The Rev. F. Fielding-Ould.** "Ste. Jeanne d'Arc."  
Mr. FIELDING-OULD is a well-known London Cleric and writer on Psychic subjects.
- March 30th. **A. V. E.** "How I see and talk with Spirits."  
The address will be given by the lady whose articles in the "Weekly Dispatch" have attracted so much attention.
- April 6th. **Miss H. A. Dallas.** "A Study of Hauntings."  
Miss DALLAS is one of the greatest living authorities on Spiritualism and Psychic Science.  
**N. B.—There will be no meeting on Thursday, March 2nd.**

## OTHER ARRANGEMENTS.

### CLAIRVOYANCE IN LARGE HALL.

TUESDAY AFTERNOONS, 3.15 p.m. MARCH 7TH, 14TH, 21ST and 28TH. APRIL 4TH.

(There will be no Clairvoyance on TUESDAY, FEBRUARY 28TH.)

WEDNESDAY EVENINGS, 8 p.m. MARCH 1ST, 8TH, 15TH, 22ND and 29TH. APRIL 5TH.

### CONVERSATIONAL GATHERINGS. Trance Address, Talks with a Spirit Control.

FRIDAY AFTERNOONS, Large Hall, 3 to 5 p.m. FEBRUARY 24TH, MARCH 3RD, 10TH, 17TH, 24TH and 31ST. APRIL 7TH.

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Series B. MONDAYS 7 p.m., **MR. GEORGE E. WRIGHT.**  
Series C. TUESDAYS 7.30 p.m., **MR. ERNEST HUNT.**

The Session will close with **MRS. WALLIS'S** Final Meeting on APRIL 7TH.

## MEETINGS FOR THE WEEK.

**LECTURE CLASSES.**—MONDAY, FEB. 27TH, AT 7 P.M., **MR. G. E. WRIGHT**; TUESDAY, FEB. 28TH, AT 7.30 P.M., **MR. H. ERNEST HUNT**; FRIDAY, MARCH 3RD, AT 7 P.M., **MRS. F. E. LEANING.**

**CLAIRVOYANCE.**—WEDNESDAY, MARCH 1ST, AT 8 P.M., **MR. VOUT PETERS.**

**TRANCE ADDRESS** and Answers to Questions by **MRS. M. H. WALLIS'S** Spirit Control, FRIDAY, MARCH 3RD, AT 4 P.M., preceded at 3 P.M. by Conversational Gathering.

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