

"LIGHT," January 7th, 1922.

THE UNKNOWN" AND THE SUNDAY PRESS.

PRICE FOURPENCE.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JAN. 7th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,139—VOL. XLII. [Registered as] SATURDAY, JANUARY 7, 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.

With this issue "Light" commences the year 1922 with cordial thanks to its friends and supporters for all their help and encouragement in 1921. May they and we enjoy in the New Year all the happiness and success possible in this imperfect world.

We begin the New Year with fresh hope and renewed confidence. The message of LIGHT is not only being given to a larger number of readers than ever before, but the several great newspapers which have put the evidences for a life after death before the million have stirred up inquiry to a degree that has never before been reached in the world's history. There has been plenty of opposition, which we don't mind, but rather welcome, for to put it baldly, it gives us something to push against. It is far better than apathy, for against that, as against stupidity, even the gods contend in vain. Some of the opposition has been ill-natured, sometimes vindictive, and even with that we are not discontented. It gives us the measure of the antagonist's weakness. We can hardly imagine the case of a pugilist taking a hammer to assist him in the contest against his opponent in the ring. Still, if it ever happened the meaning would be pretty obvious! Also there has been a good deal of pleasant chaff, into the spirit of which we can enter with zest. The man or the movement which cannot stand a little good-humoured railery is in a poor way. It is one of the most wholesome tests of earnestness, the spirit of the sportsman, and the sense of humour.

Now we want to put the matter very simply, because for so many years it has been enveloped in learning and disguised by many words for which the ordinary man has his own name. He says they are crackjaw words which convey nothing to his mind. He charitably hopes that the "highbrows" who use them know what they are talking about. But it is quite evident that he has his doubts. Let us put the case in a few sentences as plainly as possible for the benefit of the many new readers who love simplicity.

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We have found, in common with thousands of others, learned and unlearned, that there is a life after death as natural as the life we are now living. If it is urged that the doctrine of life beyond the grave was already known, we reply that, strictly speaking, it was not known. It was only *believed*, and many of the believers often had very uncomfortable doubts about it because it was a question of miracle and not of natural law. We have got to the point of knowing it by experience and experiment, and we want the world to know it, too. It will make such a great difference to life and living. We have found, like Victor Hugo that death is not a blind alley but a thoroughfare—not a terminus but a junction. In the work of making the fact known we have to deal with an infinite variety of minds and temperaments. Some prove it for themselves in a short time. Others take years. Still others are not to be convinced at all. It is all in our day's work. On the whole we prefer the type of mind that takes a good deal of convincing, for quick conversions are not always sound and lasting.

Reincarnation is always a ticklish subject. It makes so many good people angry, some to have it affirmed as a fact and others to have it denied. But we must touch upon it, because of the correspondents who write to us expressing their distress to hear the doctrine proclaimed publicly and positively. One of them says that it "upsets the whole teaching of Spiritualism" as regards the future life, and others are troubled at the prospect of a return to the sorrows of earth. All of them seem to think that they will be in some way personally affected if the doctrine is true. We could say a great deal on the point of this confusion of mind between the personal life and the life of the spirit, which is of a different order altogether. But for the present we will only ask those who are distressed by the idea of reëmbodiment to rest quite tranquil. In the first place, reincarnation has never been proved, so that it remains a subject for discussion. If it were a proved fact there would be nothing more to be said for or against it. In the next place, we reflect that if it is proved true it is good, for the Good and the True are one, and there will be nothing to be afraid of; the only things that will be "upset" will be any teachings that by the same fact can be shown to be false. If on the other hand reincarnation proves not to be true, then our correspondents have been distressed about nothing, like the old gentleman whose epitaph recorded that he passed through many troubles, most of which never happened.

THE PRESS AND PSYCHIC RESEARCH.—At the Æolian Hall on Sunday evening, Dr. Ellis Powell will speak on "The Press and Psychic Research," reviewing in detail the attitude of the Press towards the greatest of modern scientific movements. Dr. Ellis Powell's knowledge of psychic research is not likely to be questioned. On the other hand, the fact that he was for many years the editor of a London daily newspaper and also one of the London delegates to the Imperial Press Conference at Ottawa in 1920 shows that he is on the "inside track" as regards journalism, and is therefore able to speak with knowledge and personal intimacy.

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 Vol. XLI., page 839.)

July 9th, 1916.

THE WORKING OUT OF ETERNAL JUSTICE, AS SEEN IN SPIRIT-LIFE.

"All will admit that there are fixed laws by which men are bound whether on earth or in our world, and all see, I think, that the world would not be a place of progression without them. That being so there must be many cases which have the appearance of being unjust and cruel, as where a man is tied hand and foot by the sins and follies of his ancestors, or has inherited from them a deadly disease for which he is in no way responsible. Can justice come out of such cases as these? Yes; I argue that all is made up in the spirit-world, whatever is suffered on earth. It is not easy to imagine how such evils could be averted provided they depend on fixed laws, and I think no one will for a moment doubt the existence of these."

Then how does the justice come in for the incarnated suffering?

"By any suffering, generally mental, which most people have to undergo in the spirit-world, being either greatly mitigated or cancelled altogether. Also by the subsequent bliss here being enhanced by contrast with the earthly suffering. Take the case of a man having undergone severe pain being translated here. No more pain for him, but a healthy body and a serene mind! If you could only see the supreme heights of felicity to which such a man rises when freed from the body and its sufferings, you would say that this happiness more than made up for the former misery. But if a man has had healthy and good ancestry, and has himself kept the same record, then the contrast between the old world and the new one is not so marked, and although he may appreciate to the full the life here, there would hardly be the supreme joy that a person would experience who had suffered much and then found the suffering removed. You may think that Supreme Wisdom might have found a way to prevent the innocent suffering for the guilty. Well, we do not know what Supreme Wisdom can or can not do, but from our finite point of view, and as far as we have got light on it, we believe that the world is planned in as perfect a manner as the mind of man can conceive; and if it arrives at the supreme height of man's ideal, would he be able to comprehend a loftier one? We do not know to what the life here which we are now personally leading, may bring us. We know that there are radiant beings who come to us and disappear again, but if we ask them about their state they reply that we could not as yet comprehend any description they could give. So, as you have to take our descriptions somewhat on trust, we also have to take those of these higher spirits, who say that there is a more perfect state than ours, but that we must wait to arrive at a realisation of it until we have progressed more and can grasp more subtle ideas. If you were able to describe beautiful scenery to a blind man who had never known sight, he would probably get a wrong impression. Green to him might seem another colour than it is, and gradations of shade would be quite above his comprehension. Or try to describe a problem in mathematics to a young child; it would be simply words without meaning to him; and so I expect we are all children and have to be taught gradually till our minds expand to take in more and more, and our bodies increase in lightness and spirituality till they can bear the higher vibrations and more glorious atmosphere of the celestial planes."

August 6th, 1916.

HOW BEST TO ATTUNE THE LOWER LIFE OF EARTH TO THE HIGHER ONE THAT AWAITS US ALL.

"This may seem a very simple problem. You may answer: 'By living up to the highest ideal, in amity with all your fellow-creatures, and by striving to return good for evil.' This is so, but something more is required: there is a subtle spiritual essence that has to be brought into earth life; a sort of view-point which is not of earth, and from which we, from here, see the follies, errors, and it may even be crimes of mankind, differently, and possibly judge them more leniently than does the earth standard. I have told you how surprised I was at this at first. But if you can

once get the same standpoint set up as we have, you will have gone a long way towards bridging over the gulf between earth and heaven."

But how can this be done?

"Again it is a question of teaching. If the children were rightly trained, a race of men and women would grow up who could attain to the ideal which prevails here. For instance, a man commits a crime. Does anyone stop to ask what led to the crime? Does anyone trace that man's life from its commencement, and see how all his worst qualities have been developed almost in spite of himself; how all his better instincts have been stifled and repressed? I believe that, with proper teaching, all men could be made merciful, compassionate, honest, and sober, but it will take generations of the best forms of training to accomplish this, for the faults of our ancestors creep in and unite with our own, and so redouble their power over us. But once let children know that their besetting sins have to be conquered on earth to fit them for the hereafter, and there will be a constant striving towards the goal of perfection which cannot fail of its effect in a few generations. But there must be no creeds teaching that a death-bed repentance equalises the sinner and the saint. No, the knowledge must be pressed home that as a man lives, so he dies, with all his sins upon him, and that the weight will not be lifted off in the next world, but rather will be heavier than before, for the realisation of the full measure of those sins never comes till then. You do not know how lightly it is possible to take life; how utterly irresponsible some people feel themselves. They give way to every impulse, and then put the sin down to 'natural temperament' or 'ancestral trend of character.' I do not deny that both are true, but both have to be realised and conquered. What makes it easy for some men to lead a straight, clean, honest life? Possibly their own nature, but still more a long line of ancestry, even though of the most humble status, who never gave way to temptation, who were unselfish, brave, generous, and honourable in all their dealings. If everyone could have such ancestors, the purification of the earth-world would be as good as accomplished. This war has proved that the ancient savagery is still in mankind, usually hidden from sight, but coming out on provocation, and it must be our aim to get this native savagery eradicated and replaced by the gentleness of the Christ-nature. But this can only be done by the example set by good men and women and the Christ-teaching given in our schools and homes."

THE REASON FOR PAIN, AND HOW PROGRESSION IS ABLE TO LESSEN IT.

"The human organism should be on earth what it is in the higher spheres here: perfect, and going on so mechanically that pain, discomfort, or weariness are never felt. That is the perfection here. The earth body is of denser material and therefore more difficult to keep in order. But these differences should lessen were nature's laws respected. I have suffered from my ancestry, both in body and moral character, but suppose I had led a pure, good life and had had children born in a happy marriage. They would have improved on the original stock, and so with their descendants. The bodily conditions would have also been perfected, and in several generations our particular race might have become entirely healthy, both mentally and bodily. Suppose such moral and physical regeneration to be going on throughout the earth-world, then finally pain would cease almost entirely, evil would cease, temptation would have no power and the millennium would have arrived. Is such a dream only a dream? Can it not be realised? Is all the pain, the sorrow, the awfulness of this war to leave men as some were: callous, indifferent to the highest issues, and pleasure-loving? No, I believe the regeneration will come, but it must come first through women—mothers, wives, sisters: those who have worked and toiled, lost and wept: those who are heart-weary with the misery around them. Let these arise and say: 'Sorrow may come, but when it does, let it be unavoidable.' Let our men be pure and our women chaste, and let them exert their influence for the refining of the race. Let women refuse to countenance vice. Let them refuse to marry

unless the men are not only without fear but without reproach. Then the first steps towards the millennium will have been taken. Pray God this may be!"

August 13th, 1916.

"I am going to answer some of the questions which are in your mind, respecting the fate of those who, after the death of the earth-body, have to go through a process of reformation by which the evil in them may be eradicated even in desire. Any description is likely to convey somewhat of a wrong impression, because it must seem crude and horrible to you; and yet, could you have seen the state of some men while still on earth, who have now passed over in all their sins; could you have followed them into their haunts and seen the worse than animal nature in them, you would have found that a description of their former state would have repelled you even more than that of the purgatorial spheres in our world. You admit that a man does not change at once after death; that he has merely slipped off his outer covering. How, then, approach such a man to do him good? Persuasion and argument are alike unavailing—nothing but practical measures will succeed. Is it not most merciful to make the sins of such men so repulsive to them that they come to loathe them and their own characters? Surely it is so, but I think such descriptions are better left alone, for few people can bear the idea of spheres in our world which to them apparently have much in common with the prisons of earth. They do not take into consideration the refining which follows, and the gradual upraising of a man from his former condition to one of progression, happiness, and usefulness; they only see the horrors of the procedure; they fail to perceive the beauty that follows. You wanted to know why I was not sent to one of these hells. I suppose, because I was not entirely hardened, but a glimmer of repentance had stolen into my heart from time to time. I had my misery, but it was not added to by the horror of being surrounded by those more brutalised than myself, and so I believe that even in these automatic punishments there is mercy as well as justice. Had I been sent to herd with others more sensual than I was, I think I should have been in such utter misery that the very desire to escape from it would have left me. No, my punishment was just enough to recall me to my better self and give me the power to go forward. I have now got so far from those evil days, that even the recital of them fails to pain me as it once did."

(To be continued.)

SPIRITUALISM AND THE SUNDAY PRESS.

The New Year may be said to have opened with a flourish as regards Spiritualistic propaganda, for, setting aside articles and allusions in the provincial papers, the subject was a feature in three of the leading London Sunday newspapers on the first day of 1922.

In the "Sunday Express" Mr. James Douglas continued his series of articles, "Grappling with the Unknown," dealing on this occasion with "The Mystery of Automatic Writing." His attitude may be briefly summarised as "unfavourable." Nevertheless, he says much with which even Spiritualists will be in agreement. We can speak from bitter experience in regard to the torrents of arrant trash poured out "automatically" by persons of neurotic tendencies lacking any ballast of judgment and discrimination. Rant, fustian, rigmarole—we have spoken our mind on the matter before. But Mr. Douglas is altogether too sweeping when, after calling attention to this side of the matter, he says, "Automatic scripts are invariably ambiguous and evasive, incoherent and enigmatic." But that is not the case, and Mr. Douglas must excuse us if we say that his statement is a generalisation founded on a very limited experience. There are good and bad in automatic writing just as in normal writing. We have seen automatic writings that made good literature, and we do not speak without some knowledge of what constitutes literature.

Mr. Douglas says many things that will annoy Spiritualists and not without cause, for some of his arguments betray a lack of reflection. As regards one of his objections, has he ever thought it possible that many of the world's great writers entering on a new sphere of life may feel no further interest in this lower realm, and even if they could find the means to continue writing literature for earth, such as finishing their uncompleted novels or poems, would feel not the least disposition to do so—why should they? He may be surprised to learn that relatively few of the departed army of humanity ever come back or ever want to come back. They have discharged their business here, and the past for them is dead. They find an infinite number of new interests, vastly more absorbing and important than anything to be found in the cellars and basements of the House of Life. It is well to import a little constructive imagination into the task of adjudicating on life-values here and in the next world. Mr. Douglas

says: "The power of self-deception is immeasurable." Quite so, but that may apply equally as much to the critics of Spiritualism as to Spiritualists. We have seen plenty of evidence of it. The anti-Spiritualist has his own illusions—one of these illusions is that all the self-deception is on the side of Spiritualists! And that is the humour of it. Indeed, we find a good deal to laugh at in the way of unconscious drollery on the part of some of our critics.

The "Referee" is a notable issue, for we have Mr. G. R. Sims replying to Dr. Chalmers Mitchell, who criticised and condemned a séance at which he was not present. Mr. Sims is quite conscious of the absurdity. It is indeed a very ancient manœuvre, this of getting a complete tyro to pronounce a verdict on psychic phenomena. It was common in the past, but even the veriest simpleton amongst newspaper readers to-day has begun to see through it. Such a thin device insults even his intelligence. The time for feeding the public with "flapdoodle" has gone by, although not all the newspapers have awakened to the fact.

Mr. Sims gives us some interesting reminiscences. He tells us that his memories and experiences of Spiritualists cover more than half a century; that he met D. D. Home, Colonel Fav, the Marshalls, and Mrs. Cora Tappan. He refers to President Lincoln, Lloyd Garrison, Longfellow, Robert Chambers, Gerald Massey, W. M. Thackeray, Elizabeth Barrett Browning, Serjeant Cox, Sir William Crookes, and Alfred Russel Wallace, and points out that Sir A. Conan Doyle has only followed in the footsteps of many great minds of the past. We could add many more great names to the list. The consideration is one of the commonplaces of the subject, not that we rely on great names. We have the facts and the facts will win, however much they may be beclouded with vain words and worthless opinions by those who have what Dickens described as a characteristic of John Bull—the ability at all times to pronounce a positive opinion on something of which he has no knowledge whatever.

Mr. Sims, in short, is of opinion that Spiritualism is a matter which demands the most earnest and thoughtful consideration, and he intends to follow up the investigation, having now made himself acquainted not only with some of the facts but the crass ignorance of those who call the facts into question and criticise them without being equipped with the slightest knowledge or experience.

We compliment our friend Mr. R. H. Saunders, of Surbiton, who, in the same issue of the journal, has a trenchant reply to the observations of Dr. Chalmers Mitchell. We would like to quote extensively from both Mr. Sims's article and Mr. Saunders's letter, but considerations of space forbid.

Finally, we may refer to the "Weekly Dispatch," which contains the opening article of a series, "My Experiences as a Medium," by A. G. E. We seem to recognise the author as a well-known lady clairvoyant. She writes in a chatty and unaffected way, and her remarks are well adapted to open the eyes of the public to the truth about a subject which has been so long maliciously misrepresented, so far as the man in the street is concerned, even by the very rapiers which are now setting out to discover the true position.

THE PURPOSE OF SPIRITUALISM.

The Rev. F. Fielding-Ould writes:—

I see many indications that numbers of people are mistaken (in my lowly opinion) as to the scope of Spiritualism. It has been pompously described as the New Revelation, but there is reason to suppose that the intention and plan of the exalted spirits who are responsible for this irruption and intervention in our affairs were strictly limited. Their mission is, I think, simply to convince careless and sceptical men that there is a hereafter and that in it they will be held strictly to account for the deeds done in the body. There are some communicating spirits who give us accounts of conditions prevailing in the first two or three spheres of the beyond, and who can describe in detail the process of death and tell us something of our activity in sleep. But if we question these, *e.g.*, Mrs. Wallis' control, we shall soon find that it is not only their want of knowledge or power of expression which is a check upon further revelations, but that they are strictly forbidden to enlighten us on certain matters. The infinite importance of the elementary truths given to us cannot be exaggerated, and vast numbers of people are startled and given pause in a worldly and pleasure-seeking life to find an angel in their path with dire warning in his mouth. But those who expect Spiritualism to develop and open out into a new pentecost of illumination are, I feel sure, doomed to disappointment, and spiritualist 'churches' which rely Sunday by Sunday on what is given through some local clairvoyant will languish and decay. If we desire spiritual progress, the unveiling of the face of God, a joyous advance with opening consciousness from glory to glory, it must be in and by the methods of religion. Prayer and the Holy Eucharist can never be superseded by the most refined of Spiritualistic practices.

THE POWER OF THE HAND.

AN INDEX OF THE SOUL.

BY F. E. LEANING.

In our composite physical mechanism the powers and uses of the hand rank very high indeed. People sometimes discuss whether the loss of sight or of hearing is the greater evil of the two, but all are agreed that the loss of the hand is a deprivation that runs either of them close; nor do we feel that the simile used by a certain mystic writer was unworthy the aspiration of a saint, when he said, "I would fain be to the Eternal Goodness what his own hand is to a man." To each of the senses there is some correlative activity; and the hand, Prime Minister of the sense of Touch, has many. With the innumerable arts and crafts we are not here concerned so much as with the intensely interesting question of its invisible activities and effects. That these exist there can be very little question. The four-fold power of reporting heat, cold, pain, and pressure takes us only to the threshold of commonly accepted knowledge; but recent science, pushing its boundaries out into a super-atomic etheric kingdom of X-rays, N-rays, and so forth, adds more than a suggestion and a hint at something further. Dr. Barker Smith goes so far as to say that our hands are "our electric terminals." If this is so, what kind and amount of evidence can psychic research bring to bear on the matter?

THE AURA OF THE HAND.

No doubt the first thing that will rise to many minds will be the recent discussion in these pages on the aura of the hand. For generations normal clairvoyants have declared that they could see a bluish smoke-like appearance at the end of the fingers; others could see it when mesmerised; others, like Maxwell, under certain conditions; and yet others again, like Kilner, when they had affected the retina in a certain manner beforehand. All this rests upon the witness of the sense of sight, natural or psychic; the most easily deluded sense we possess. And the last word has by no means been said until other and more unquestionable evidence than this can be adduced. But that there is "something in it," when so many approaches from different angles all converge, is highly probable. Let us suppose, since it may be true, that there is some emanation, then the next point is, what does it effect?

Now it has been claimed from time to time by various experimenters that it can affect various substances. Reichenbach shut up a sensitive plate in a dark box, and obtained a brownish deposit on it through fifteen minutes' exposure to the magnetism of hands by means of a glass rod; and Baraduc obtained coloured finger-prints from proximity without the camera, in like manner. Many times a glass of water has been "magnetised" and distinguished by a sensitive without other indication; and Joire gives us a list of substances which he considers good or bad conductors of sensibility when impregnated with this force. We have also records of an enclosed magnetic needle suddenly oscillating violently when within a short distance of certain people's hands. The latter peculiarity led to the devising of various instruments which might serve to indicate the presence of a similar power as a common property in us all, and taking names which implied that one's will-power or thought-power could thus be measured and revealed produced a family of popular but short-lived articles of the kind. The first step always when any "new force" is in question is to find some means of measuring it, and secondly to find out what it can do, or is good for. Baraduc's *Biomètre* can be taken as a representative of the whole class, for though not the last in its pedigree, it was applied to the building up of a more complicated theory of diagnosis than any other similar instrument.

THE HAND IN MESMERISM.

The theory that a specific physical effluence invests the hand is one which is closely bound up with the practice of mesmerism, both in its universal ancient form and that which modern research presents. But quite apart from this, certain facts were noted and carefully considered by the leaders of the S.P.R., near the outset of their investigations, which are worth recalling. Sir W. F. Barrett, for instance, speaks of experiments of his own, the results of which "seemed so incredible that I believe they were never published. Any particular book or coin or other object over which the hypnotiser had made a few passes, or even pointed his fingers, could be detected by a sensitive

subject, who was subsequently brought by us into the room, from which the hypnotiser had in the meanwhile been excluded and the position of the objects then changed by us." Myers also, in his usual luminous and comprehensive way, discussing this point, says ("Human Personality," i., p. 208) that he "sees no reason to assume that the varied and concordant statements made by patients in the 'Zoist' and early mesmeric works merely reflect subjective fancies," and adds that he has himself performed and witnessed experiments on intelligent persons expressly designed to test the matter. Gurney also, as is well known, initiated a series of trials of a similar sort, which have been considered of value by successors, and which fairly established the power of one person to affect the organism of another by proximity of the hand alone, without suggestion of any kind or the inducing of an abnormal state. These experiments are being renewed and further conclusions being reached, by the valuable work of Prof. Alrutz, of Upsala, who works with a normal and healthy subject, ignorant of what is being done, and safeguarded even against telepathic information by the ignorance of the Professor himself as to the precise locality where the mesmeric pass is to meet with a non-conducting zone.

THE HAND IN HEALING.

But here we should bear in mind a warning given more than once by our authorities on the subject, and that is, that the power to make ourselves felt through the hand is very variably distributed, so much so as to be almost negligible in some, and almost irresistible in others. What is called a strong will is not necessarily accompanied by this power, though wherever the power itself exists, the will is the directive force which concentrates and controls it. The power to heal, which is connected with it as a specialised form, resides in all great mesmerists, but there have been healers who were this and nothing else. To heal, and to bless, seems indeed the *raison d'être* of the power of the hand. Often the possessor discovers it only by accident. In the "Letters on the Laws of Man's Nature," by Atkinson and Martineau, the latter relates the following: A Mr. C. was dying of consumption and suffered much from restlessness and sleeplessness. "One day he told his wife that when her hands were on his pillow, moving near his face, he was aware of a soothing sensation; and he asked her to move them again. She had never, any more than himself, heard anything about mesmerism; and when, by experience of what suited the invalid, she in fact made passes whenever he needed sleep, she had no idea that she was mesmerising." Harriet Martineau, herself a practised mesmerist, adds an interesting comment on the number of sufferers whom she herself had watched "daily recovering flesh and colour and animation at the expense of a pain in my hand, or a nervous exhaustion, which a cold bath or an hour in the sunshine would repair!" According to this book, it was usual for an actual transference of the patient's pains to be made to the healer's organism. But we have no record of this in the cases of Greatrakes or Schlatter, or other healers.

THE HAND AS AN INSTRUMENT OF THE WILL.

Space does not here permit of the notice of more than one other species of effect produced by the hand, but it is a highly significant and curious one. At a time when the "willing game" was more popular than it is now, there appeared in the "Lancet" a report of some cases presented to the Cambridge Medical Society. As most of us know or have heard, the "game" consists in one of the party being excluded from the room while the rest decide upon the action which he or she shall be "willed" to perform. On the latter returning, blindfolded, the leader places the tips of his fingers on the palm of the subject's hand, and "wills" silently, until the subject, with more or less facility, moves in the desired direction and carries out the act. The public were frequently told that the result was due to unconscious muscular guidance given and received; in short, to suggestion through the medium of contact. But on the occasions described no such explanation could possibly apply, for the results were totally unlooked for, and in each of them a medical man was called in to put matters right. Both concerned undergraduates, healthy and normal young men, but one became

suddenly weak in the knees, lost his usual bearing, spoke with a curious expressionless jerk, his pupils being dilated and not acting to light, and even on the following day "his manner was still odd and his speech remarkable." In the other case, convulsions supervened and movements of the limbs which the patient was conscious of but could not control. The speech, but not the eyes, showed the same symptoms as the previous case. In a paper by Gurney (Proc. S.P.R., v., p. 248) three other similar instances are given. All this was the result of the simple act of concentration of mind accompanied by the contact of one person's "electric terminal" with that of another, and certainly opens up a wide and highly suggestive vista of enquiry. Obviously, mere muscular contact does not account for the profound nervous agitation and the disturbance of mind here evinced. Taken in connection with the imperviousness of some people to ideas, with or without contact, it affords another proof of the irregularity with which the psychic gift is distributed in the race at large, and the advisability of making good use of all the material which nature places at our disposal.

THE STORY OF BETHLEHEM.

Dr. Abraham Wallace writes:—

I was present when Dr. Ellis T. Powell gave his address on "The Story of Bethlehem," and have since been able to read it carefully in *LIGHT*.

In 1904 I gave an address from the psychic stand-point to the members of the London Spiritualist Alliance on "Jesus of Nazareth" (since reprinted by "The Two Worlds Publishing Co.") in which I referred to the Virgin-Birth Legend and the Genealogies in these terms:—

"In studying comparative religions and mythology, stories of virgin mothers are not uncommon, and these are all discarded by the Churches as historically untrue, save the isolated instance of Mary. It is well, I think, to bear in mind the admission of the paternity of her son which Mary made, as recorded in Luke ii., 48, 'Thy father and I sought thee sorrowing.' And what is to be said of the contemporary belief recorded in Matthew xiii., 55, 'Is not this the carpenter's son?' and in Luke iv., 22, 'and they said, 'Is not this Joseph's son?'' There is also the apparently honest record in Luke ii., 41, 'And his parents went every year to Jerusalem,' and in the same chapter, verse 33, 'And his father and his mother were marvelling at the things which were spoken concerning him.' I may here note that in the Authorised Version the translators, being so imbued with the Virgin-birth theory, substituted the name Joseph for 'his father,' which occurs in the Greek, but it is given correctly in the Revised Version of 1881."

I admit, with Dr. Powell, that the subject is one regarding which much could be said, but I have not time to dilate any further on the matter, however much disposed to do so, nor I fear would you afford me space to go over all the points raised.

Before, however, the Doctor continues his indefinite study of the story for thousands of years, perhaps he would help to remove the "poltronery" of such a student as I—and I know that I have many honest-minded fellow-students—by harmonising, if possible, those apparently natural statements above quoted in face of the so-called orthodox Christmas legend.

In regard to this and other orthodox dogmas, I would commend to Dr. Powell's consideration what that noble-souled son of the Anglican Church, the Rev. G. Vale Owen, wrote the other day:—

"There is that much discussed question of the Divinity of Christ. Here Orthodoxy has cut and dried the subject, and parcelled it out in dogmas to be received or rejected at our peril. Was He divine or not divine? In the later gleams of light which have percolated through the Veil the question seems to me somewhat meaningless. I do not see how He could be anything else. You and I, my readers, are divine, or we are nothing. Inasmuch as we are the offspring of God we must be divine. And if the Divinity of Christ is of another kind than our own then He is different from us and we can never be 'one with Him' as He told us we ought to be."

He adds: "I find that my spirit-friends are not so enamoured of Orthodoxy as our earthly theologians are." He might have added, "and some psychical researchers."

* * "Who shall decide when doctors disagree?" We are always reluctant to admit theological controversy into *LIGHT*. It is quite outside our province, although it should be open to all our lecturers and writers to set out special theories showing how psychical research throws light on Scriptural problems. Some of this work must obviously be speculative, but in any case it does not affect our main issues as Spiritualists.

WE have received a quaint book of Bohemian fairy stories, "The Disobedient Kids," put into literary English by Dr. W. H. Tolman and Professor Smetanka. It is prettily illustrated by Scheiner, of Prague, in which town it is published by Mr. Koci at the price of one dollar.

PROOF OF THE ETHERIC BODY.

Mr. R. Isaac Jones, F.A.A. (Carnarvon) writes:—

I have for years, like a good many other long-standing readers of *LIGHT*, been dissatisfied, not only with the designation, "Spiritualists," but also with the standpoint from which investigation and experiment proceed.

We are not first and foremost Spiritualists, but Psychists. The spiritual in man is the mind, the reason, a non-entity, and not a spirit similar to the ghost idea in the world. The spirit has neither form nor presence, and its self-expression only comes through its vehicle or medium. The latter "here below" is the physical body, and no one mistakes it for a ghost or a spirit. But it is quite different with the soul-body. Religion has mixed up soul and spirit in sheer ignorance. Every apparition that is mentioned in history and otherwise has been called a spirit, when we now pretty definitely know that each such apparition was the visibility of the ether-body. In the case of the appearance of the risen Lord, stress in the New Testament and by the Churches has not been laid on it as that of a ghost or spirit, but as that of His risen body, whilst we psychists know that this, so far as it goes, is partly true; and that the women and the disciples saw not His earthly body or spirit, but His soul or ether-body. Although this body was, of course, all that became visible, it did not mean in any sense that the self-conscious ego was absent. Its presence was very real to them, not so much by their sense of sight, as by communications between their own minds and that of their "risen" friend. They were quite ignorant of the facts connected with the dematerialisation of the earthly body, and the entry into its proper inheritance of the ether-body. From that day until now, owing mostly to faulty theology, the true facts were never grasped; and Christ "ascended" according to the Church, even of to-day, in His body of flesh.

And here is exactly where we should step in and find ways and means of establishing a doctrine of the ether-body by the light of Scripture, Science and Reason. It is the pivot on which religion, since the war, is on the point of turning; and the proving of the fact of a second body here and now would thoroughly clear away a most damaging and nonsensical obstruction to the advent of an enlightened religion, with a tangible convincing knowledge that man indeed survives.

I would earnestly appeal to *LIGHT* as the best organ extant for the advancement of psychic knowledge to strive with us to make the ether-body a living reality to the masses, who I verily believe are ready to accept it, provided it is properly handled and specialised.

I feel very strongly indeed in the matter, and only wish my training, education and position were such as would enable me by pen and tongue to command the public ear. By hammering away at the fact of the second body, constraining the people to accept it as true, "Spiritualism" will follow naturally and triumphantly. In the past it has been spirit, spirit, spirit with us, instead of body, body, body. Even with experimental psychic photography it is "spirit photographs" and not "ether-body photographs." I say without compunction that the bugbear is the word "spirit"; and forsooth, it is not this that we want to prove, as it proves itself the moment we prove the second body. And it is a much nearer stride, from the public point of view, to the second body than to the "ghosts"; and science will be always after the former, but not the latter. We don't want to know so much about the return of spirits; we want to know that a second body exists and survives—then discussion as to the future completely changes.

THE LONG VOYAGE.

NEW YEAR THOUGHTS.

Thoughts of a voyager unexpectedly summoned from home who travelled a vast distance and could never return. Thoughts of this unhappy wayfarer in the depths of his sorrow, in the bitterness of his anguish, in the helplessness of his self-reproach, in the desperation of his desire to set right what he had left wrong, and do what he had left undone. For there were many things he had neglected. Little matters while he was at home and surrounded by them, but things of mighty moment when he was at an immeasurable distance. There were many, many blessings that he had inadequately felt, there were many trivial injuries that he had not forgiven, there was love that he had but poorly returned, there was friendship that he had too lightly prized: there were a million kind words that he might have spoken, a million kind looks that he might have given, uncountable slight, easy deeds in which he might have been most truly great and good. Oh, for a day (he would exclaim), for but one day to make amends! Must I one day make his journey? Even so. Who shall say that I may not then be tortured by such late regrets: that I may not then look from my exile on my empty place and undone work?

—CHARLES DICKENS.

THE DESERT, THE KHAM SIN AND THE SPHINX.

By W. T. P.

To-day the desert called me with no uncertain voice. When the desert calls, there is profit in obedience. It is the period of the "Kham sin,"* the fifty days' wind which sweeps across the desert heralding the approach of the hot season.

Have you ever walked on and on, hour after hour, across the Egyptian desert until even the great Pyramid vanishes from sight? This is what I did to-day—I am alone. There is no sign of life or movement. The sand seems to undulate away toward the four corners of the earth. The silence is intense. Suddenly the wind comes surging hotly from the South. One can almost watch its approach, moulding its movements to the billowing sand. In the desert where sand and sky alone are visible, wind assumes a new significance. It has entity, intelligence, spirit.

To-day it is my friend. I can commune with it while its breezes blow around me. But the Kham sin is not always in friendly mood. I have known it blow fiercely, lashing the sand cruelly against one's face. Within an hour I may be half buried beneath the turbulence of a storm of sand.

To-day the Kham sin is a friend. The sand lies quiet, the wind blows gently, the sun is not too hot, and all is well. There broods a Presence in the desert I have never found elsewhere. I would liken it to an Elemental Mind. This mind fills the empty spaces of the world, and at times gives of its substance both to man and nature. There can be no doubt that the empty spaces on both land and sea possess their special usefulness.

The wind has dropped, the sun is dipping towards the West. Out of the sand a mist arises. This mist seems substanceless. One moment it is not, the next it seems to fill all the vast spaces of the wilderness. This mist is warm, mysterious, golden-grey. It rises between one's feet as if from the centre of the earth. It does not come across the desert sands, but rises from within. I have known the Kham sin mist appear from nowhere, and almost instantly envelop all the spaces between the desert and the City on the Nile. Uncanny silence follows in its wake. The sun goes out.

So it is to-day, as I turn due East and wander back towards the desert monuments. My mind is full of vague, searching questions that seem unanswerable. Perhaps the Sphinx has some message for me before the moon comes up. In Egypt one always turns towards the Sphinx when baffled by the mystery of the land. And yet, the Sphinx is the greatest mystery of all. . . . To-night the moon is not yet up, the mist has cleared, the stars above are radiant in blue.

The Sphinx at night! It is the wonder of the world. Travellers speak of it as an inscrutable monument hewn

* Kham sin: Arabic for "fifty," a reference to the fact that the hot Sahara wind blows across the Nile and Delta every Spring, on and off, for a period of about fifty days.

TESTIMONY FROM FRANCE.

The superficial sceptic is often heard to say that the communications which we put forward as evidence for spirit intercourse are vague and lacking in definiteness. The statement is far from being generally true. Here at any rate* is a record of a series of communications which are almost as definite as if they had been spoken by the mouth of one living being to another.

The information given in one case—which is typical of a number of others recorded by M. Bourniquel in this book—may be quoted. The communicating intelligence spontaneously gave the following:—

"My name is Charles Ostradié. I died in March, 1913, at the age of 56, at Toulouse, where I was born. I was a window-cleaner by trade. I lived at No. 12, Rue des R—, next door to a grocer's shop. I died from pneumonia following influenza."

Question: "Who attended you in your illness?"

Answer: "I was a member of a sick benefit club and was attended by the club doctor. He was deaf, and used to wear black-framed spectacles."

Q.: "Had you any family?"

A.: "I was married. My wife had been a worker in a tobacco factory, but for the last ten years she has been paralysed and bed-ridden. We adopted a little girl of

* "Les Témoins Posthumes," by G. Bourniquel. (Paris, 1921, Paul Leymarie, 6 francs.)

from rock, expression unchangeable. It is not this to me. I have never seen the same Sphinx twice. This is no simple carved image rising from the desert waste, gazing eternally towards the East. Those eyes—what do they see? The mouth—surely words lie behind it? Those ears—are they not listening in the silence? Every curve of face and figure expresses power and life.

It would seem as if nothing can lie hidden from it long. Its effect upon me is so mysteriously subtle that a strange event takes place. The seed of memory bursts through the earthly bonds of time and space into the trackless regions of the past. I live through scenes that took place many centuries ago. The spirit within awakes from sleep and the soul steps forth upon a splendid pilgrimage.

The Sphinx is more than a rock-hewn idol if it can call up such scenes and memories. It is a great Symbol, and it is more. The Sphinx expresses an elemental life that can be felt by all who stand before it. The questions I have come to ask waver and die upon my lips. Those eyes pierce into the recesses of my being, into the secret chamber, hidden within, where the answer to all questions can be found.

I begin to understand. I have brought with me the solution to my problems. There is no need to ask the Sphinx to unlock the gate of knowledge. All that I need to know, I know already—the Sphinx has one great message to give to those who make pilgrimage to its feet.

To-night the message took this form: "Cease searching in the outer world to solve the mystery of life. Within yourself there is a chamber. It lies hidden at the end of a long and winding corridor. This chamber is your secret sanctuary. There you will find all that is needed by your soul. Stay awhile with me in silence, and I will lead you to the door. The door is locked, but the key is in your hand. It has been there always, while you have ranged the wide world searching for it. Use your own key. Retire within. I will not come beyond the threshold. In showing you the way, my task is done."

This is what the Sphinx said to me to-night. I believe it gives the same message in a thousand keys, in a myriad ways, to each one who stands silently before it listening.

The moon is rising across the river. The desert becomes a silver lake. The silence deepens. The message of the Sphinx is with me. The key is in my hand. I hasten down the corridor. I pass through many avenues within my mind. I stand before that inner doorway, key in hand. The door is open. Here is sanctuary at last. I have no need to seek elsewhere, for within the sanctuary I can see the Light. Within the Light, the Prophets of God Omnipotent are walking. Peace dwells therein. It is as if I hear the Sphinx speak once again:—

"Those who gain true inner Peace become God's messengers in a world of war. Show forth the Light from your inner sanctuary until it is caught up and reflected everywhere. Then will a world at war become a world at peace."

four years, named Celine. She would be 33 years old now. She married a clerk when she was twenty years old. They were separated after one year of married life. There was no child."

Careful enquiry proved that all these intimate details were correct. As the author truly says, it is impossible that they can have been within the conscious or sub-conscious knowledge of the medium or the sitters.

The above case is but a sample of a number of others recorded in this book which makes a valuable and weighty contribution to the direct evidence for spirit communication, the more so as most, if not all, the recorded cases are clearly inexplicable by the hypotheses of telepathy or cryptomnesia. The author discusses this point with much force and some humour in the last chapter of the book.

Apart from the weighty evidence which it contains, the book is of great interest as being the account of the spiritual progress of a man who began with very definite anti-spiritistic views, and ended by fully accepting the Spiritualist position, simply owing to the cumulative strength of the evidence which came to him. He sets up the milestones of his spiritual pilgrimage by heading the first three parts of his book thus: I. Unbelief, "There are no spirits!" II. Doubt, "Can there be spirits?" III. Certainty, "Spirits exist!"

On all counts, therefore, this book can be highly commended, and it is to be hoped that it may soon be available in an English translation.

GEORGE E. WRIGHT.

REMARKABLE DIRECT VOICE PHENOMENA.

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

Mrs. Roberts Johnson has just concluded an exceedingly remarkable and evidential series of private direct voice séances at Bristol—a few points of note may interest readers. At one séance, at which a Professor and a Doctor of Science were present, together with five other sitters, a "voice" came speaking a foreign language. A lady who had lived in South America recognised it as Spanish, whereon an interesting conversation ensued between the sitter and the discarnate. He asked her (in Spanish) to sing a Spanish song (it was equivalent to our "Home Sweet Home"), which she did; he requested a repetition, and then he sang several verses himself in a remarkably clear, strong voice. The words were enunciated faultlessly in cultured Spanish such as the sitter could not have done herself, and when he ceased David (the guide) said he could not have done that himself as he did not know the language. The spirit gave his name, and we think he is a guide of the sitter, as she is greatly attracted to things Spanish. The same lady also had a great friend speak whom she at once recognised. He had with him a mutual friend who announced his presence by imitating the whistles, calls, etc., of South American birds—a splendid test of identity quite unexpected by the sitter but most evidential, as he had been devoted to the study of American bird life and could imitate the bird whistles in earth-life. This lady was a complete stranger to the medium. Though for the present I withhold their names, I may state that both scientists are quite convinced of the reality and identity of these manifestations. One of them has attended a fair number of séances but the other had not been to a direct voice séance before. All the sitters were addressed by "voices" which they recognised.

At another séance the son of a lady sitter had quite an affecting conversation with her and gave her proofs of identity which completely satisfied her; every sitter had several voices, and one control spoke loudly and sang well—often by himself in a clear sweet voice.

At another séance one gentleman had eight "voices"—those of his two sons killed in the war, his mother, sisters, father, etc. As I was outside the door I heard most of the conversations and heard my cousins speak. After talking with his mother a sitter had a strong whiff of scent blown suddenly from the trumpet into his face. At one meeting the guide explained some of the phenomena. He was asked if a foreign language could be spoken by spirits and said that it depended on the vibrations of the sitter to whom the voice came. As the medium and controls in this case did not understand anything but English, when a foreign voice spoke it must have been drawn largely from the sitter. If, said the guide Billy, the meeting had little psychic force or for any reason conditions were bad and weak, then the guides had to draw more upon the power of the human medium and the discarnate controls and hence the voices would then partake far more of the tones and accents and general voice of these, whereas if the force was strong the voices would be more identifiable and natural. Many other interesting explanations were given and the séances were more generally successful than I have before known. Decidedly Mrs. Johnson's power is increasing.

THE SCOTTISH RELIGIOUS REVIVAL.

The wave of religious fervour known as the "revival" which is passing through Scotland just now is regarded from many standpoints, favourable and unfavourable. The psychic and spiritual element in it is unmistakable.

We take the following extract from an article on the subject in the "Daily News" recently which takes up a point of view little considered nowadays:—

The familiar comment is, of course, that it is a post-war phenomenon, a sign of mental disturbance through war-strain, in the same category as neurasthenia, ca' canny, communism and crime waves. How, it is naturally asked, can this fury of self-abnegation, the sacrificial piles of playing cards, dancing shoes, draughtboards and other essential paraphernalia of civilisation, the scrapping of insurance policies, the unashamed praying in the street, be anything but a form of dementia in a hard, common-sense age of business combines and trade unions? Yet the poor fisher-folk of Aberdeenshire and the Moray Firth, overwhelmed and distracted with "the sense of sin," are perhaps not so mad as they seem; and if they are mad, theirs is a kind of madness which really sane men in a world much less sane than it appears may understand and welcome. The tragedy of the world to-day is its cold-bloodedness and moral lethargy, its inability to go mad for the sake of any selfless ideal, the mechanical matter-of-factness which weighs like lead upon politics, industry and religion. "The mind of man," wrote Hazlitt, "is like a clock that is always running down and requires to be as constantly wound up." And the "ideal" principle is the master-key that winds it up, without which it would come to a stand or descend for ever to the gross and grovelling.

RAYS AND REFLECTIONS.

It was a pleasure to read in several newspapers and magazines that the late Mr. Louis de Rougemont, so freely denounced as a humbug and impostor who passed off a story of impossible adventures in the "Wide World Magazine" in 1898, is vindicated. It seems the truth of some of his tales has been demonstrated by discoveries made in remote parts of Australia.

I knew the old man very well, a simple, kindly soul, and at the time thought that he had been merely romancing after the innocent fashion of children. He had dreamt the scenes he described, or just imagined them. So it seemed. And now, it appears, he was not a mere romancer after all, and the world owes his memory an apology.

I recall that he was very much interested in psychical research and occasionally attended Spiritualistic Society meetings, where his presence was not encouraged, for Spiritualists are not fond of "romancers," especially when they show such a fertile imagination as de Rougemont was regarded as possessing. The Press got hold of this trait of the old explorer and made great fun of de Rougemont joining the Spiritualists, and another apology is due to us. I don't somehow fancy we shall get it!

I thought it an odd coincidence that in a recent issue "Punch" contained allusions both to the Rev. G. Vale Owen and (on another page) to Miss Margaret Dale Owen who, with her aunt, claims inheritance of Mount Carmel in the Holy Land. Miss Margaret Dale Owen is a near relative of the late Mrs. Laurence Oliphant, who was the daughter of Robert Dale Owen. Mr. and Mrs. Laurence Oliphant lived at Mount Carmel and were the owners of the region known in Scripture as Armageddon.

Income tax is a sore subject with most of us. But it occurred to me the other day that it is a comical freak of the law that one should be required every year to tell the tax officials the amount of our income several months in advance—a kind of "fortune-telling" and "predicting the future" with a penalty, not for doing it, but for failing to do it!

Just before the close of the old year the "Star" astonished its readers with a tremendous discovery in connection with the Marriott photographic test. The "fairies" produced by Mr. Marriott in the photograph of Sir Arthur Conan Doyle were taken from a well-known advertisement—"Price's Night Lights." The discovery is a little belated. It was made by Mr. Fred Barlow, the Secretary of the Society for the Study of Supernormal Pictures, and the pictorial advertisement was reproduced in LIGHT of the 17th ult.

There is not much in the point, but it has its significance on the general issue, and although I have a great respect for the "Star," which has given the world some fine literature by leading writers, I cannot help feeling that its bias against psychic science is unwise. The "Star" does not believe in Spiritualism, but then it did not believe in aviation. I would not ask it to believe in anything without good evidence, but I suggest that its opposition to our facts is leading to the conclusion by some of its intelligent readers that there must be something wrong in the attitude of the "Star" in common with a few other journals, that the followers of Spiritualism are all deluded persons without the ordinary modicum of good sense. I have often been amused to observe the delight with which some objection or weak point in our evidences, perfectly familiar to us and thoroughly discussed, is long afterwards "discovered" by the opposition and published as something quite new and startling which the benighted Spiritualist had overlooked. This sort of thing is often a strain on the credulity of readers of such journals, who really cannot believe that all the intelligence is on one side and all the imbecility on the other.

In his recent book, "Physic and Fiction," Sir Squire Sprigge, editor of the "Lancet," says that "where a medical man finds his patients oppressed by the tenets of Spiritualism, he may . . . point out to them that not a single thing has yet been proved in respect of 'mediumistic telepathics,' nor are the phenomena in accordance with any scientific laws." It rather depends on what Sir Squire means by "proved"—some very distinguished men of science have proved them. As to their not being "in accordance with any scientific laws," one may have a great reverence for Science without demanding that its "laws" shall represent the limit of all possibility in Nature. There were those little discoveries of radium and the electron, for example, which did not seem quite to fit in with scientific preconceptions.

D. G.

"For noblest minds are easiest bent," is a saving attributed to Homer. It has its moral for those who cling obstinately to some special doctrine or opinion, refusing to consider any other point of view.

LIGHT,

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TOWARDS SIMPLICITY.

A NEW YEAR RESOLUTION.

When we look back on the history of psychical research and general spiritual inquiry, we are struck by the way in which things quite simple and easily understood have been made needlessly complicated, and how matters at first quite definite and quite near to us have been driven away until they became as remote as the clouds and about as tangible. We do not especially blame the school-men and the mental analysts for this, more particularly as the work of many of them has tended to keep out much of erroneous thinking and hasty conclusions. Nevertheless they certainly did a good deal to mystify matters originally clear; but, on the whole, we think, as we have said before, that the main cause lay in that human infirmity which finds some things too good to be true and others too simple to be easily understood.

We know what particular place is said to be paved with good resolutions, but undeterred by the reflection, we have made some resolves for the New Year and one of them is to work towards simplicity.

Things could be made ever so much more plain and clear if we stuck consistently to first principles and refused to be drawn aside in all kinds of logic-chopping over details.

LIGHT is already regarded in some quarters as a journal of rather raw and primitive views. It is so definitely Spiritualistic. But it "has its reasons," which are not all of the heart. The head comes in to correct and justify the conclusions arrived at, aiming less at deep intellectual analysis than at plain common-sense.

"SPIRIT PHOTOGRAPHS."

Let us take an instance in the case of what is known, perhaps erroneously, as "spirit photography." Certain results of a supernormal character are obtained under strict test conditions with given persons known as mediums for these manifestations. These things are denounced by sceptics as obvious imposture. They offer no other explanation; they have none; and as there are only two or three public mediums for these phenomena, they appear to have a conveniently restricted field. But those who have studied the matter thoroughly know that even in these cases the results obtained (however suspicious they may seem on a superficial view) are beyond doubt. And then comes the fact that numbers of other persons in private are making the same experiments and getting the same results. They write to us or call to exhibit their photographs. Some of them are capable photographers and thoroughly conversant with all the technicalities of the work. What is the common-sense conclusion? That something really happens, and that there is a case for investigation. And further, that the continual cry of "fraud" is becoming farcical. The unbelievers make a certain amount of capital out of the irritation of the believers whose "fond superstitions" they suggest are being rudely threatened by their ruthless criticism.

It has apparently not occurred to these people that, human nature being what it is, it is rather offensive

to be continually proclaiming a conviction that large numbers of one's fellow-creatures—many of them highly intelligent—are mere addlepaters—credulous idiots who are taken in by devices that would not deceive any person of ordinary common-sense.

FACTS NEED NO JUSTIFICATION.

We could say much more on this question by way of simplifying the issues. But we add only one further consideration. Certain of our critics try to put us in the position of explaining and justifying some of the photographic results which they find very suspicious indeed. Our reply is, "We observe, just as you observe, many things that are puzzling to us, not being, we hope, your inferiors in the capacity to reason. But these are the results we get, and they are distinctly not attributable to any trickery such as you suggest. It is for you, just as much as for us, to go into these things, and discover the causes at work. The question does not centre round one or two public mediums. Some of our investigators have made their own independent experiments at the cost of the necessary time and pains. Persons with 'photographic mediumship' do not abound, but they are to be discovered. We are not here to save you all the trouble of investigating for yourselves either in this or in other directions. We are not a close corporation. We have no specially guarded revelation. The field is as open to you as to us."

A SINGLE INSTANCE.

We have taken this question of psychic photography as an instance, because it is the question most to the fore just now. We could have taken other examples from the general field of psychic phenomena, and the argument would have been only slightly varied.

With all the puzzlement and perplexity (most of it imported by the observer without practical knowledge or experience) we find one thing increasingly apparent. There are plain and direct signs of human intelligences working laboriously under many difficulties to find a clear line of communication with us who are in the flesh. They are *spirits*. It is a simple proposition. We propose to stick to the simple propositions, having observed that when they are true and we miss them, we have in the end to work laboriously back to them. And we are not fond of advancing backwards.

TRIBUTE TO SIR A. CONAN DOYLE.

Sir Arthur Conan Doyle's lecturing tour in Australia started in Adelaide and embraced Melbourne, Sydney, and Brisbane. One city, Perth, the capital of the State of Western Australia, had unavoidably been omitted. On the homeward voyage, Sir Arthur resolved to speak in Perth if this should prove in any way possible. He telegraphed to the secretary of the Spiritualist Church there, expressing his willingness to give an address at any hour during the few hours' stay of the steamer. The vessel came into Fremantle (the port of Perth) at ten o'clock in the morning, and at one o'clock he addressed an overwhelming meeting in Perth. During the Christmas holidays, Sir Arthur received the following letter of appreciation in reference to this meeting:—

SIR ARTHUR CONAN DOYLE.

SIR,—On behalf of the Committee and members of this Church I have much pleasure in conveying to Lady Doyle and yourself our most cordial greetings for Christmas and the New Year.

We cherish pleasant and grateful memories of your visit to us last February, and keenly appreciate the splendid help given to our cause through your efforts, despite the regrettably short time you had at your disposal here. To illustrate the solid nature of this help, I need only mention that the single meeting which you addressed here benefited our Church financially to the extent of £85 18s. 6d. This is apart from the results achieved in influencing the trend of thought amongst reflecting people.

Trusting the coming year will bring rich blessings to yourselves and family, and unprecedented progress for the cause we all cherish,

Yours sincerely,

P. R. EYNON.

Hon. Sec. Spiritualistic Church of Western Australia.
1202, Hay St. West, Perth.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sir Arthur Conan Doyle's first public address in the New Year will be at the People's Palace, Mile End-road, on Tuesday, January 10th, when he is to speak on "The New Revelation," under the auspices of the Jewish Spiritualists' Society. This hall has accommodation for one thousand five hundred, and a large gathering is expected. Particulars will be found in our advertising columns. A number of prominent workers in the Spiritualist movement have been invited to occupy seats on the platform.

Sir Arthur's other engagements for January include addresses at Blackburn on the 17th; Bolton, 18th; Birmingham, 20th; and on the 26th he will preside at a farewell meeting to Mr. Horace Leaf at the London Spiritualist Alliance. In February Sir Arthur speaks at Edinburgh (Usher Hall) on the 1st; at Glasgow (St. Andrew's Hall) on the 6th, and again at Glasgow on the 9th; on March 9th he addresses the medical students of St. Thomas's Hospital, and on April 1st he departs for the United States on a lecturing tour. According to present arrangements he will give twelve lectures in the larger cities, starting in New York about April 12th.

Sir Oliver Lodge has a letter in "Nature" (December 15th) on his researches regarding the effect of light in destroying bacilli.

Mr. George E. Wright has accepted an invitation from the newly formed Birmingham and Midland Society for Psychical Research to deliver an address in February.

Mr. H. J. Osborn (London Central Spiritualists' Society) has been doing good work in spreading a knowledge of psychic photography by his illustrated lectures throughout the country.

The "Daily Telegraph" (December 27th) published a report from Sir Arthur Conan Doyle on a surprise visit to a Borstal institution made in company with Mr. Shortt, the Home Secretary.

In a case in London last week in which some Japanese gave evidence they said they were Buddhists, and the oath put to them was as follows: "You declare as in the presence of Buddha that you are unprejudiced, and if what you speak shall prove false, or if by colouring Truth others shall be led astray, then may the three Holy Existences—viz., Buddha, Dharma, and Phro Sangha, in whose sight you now stand, together with the Glorious Devotees of the twenty-two Firmaments, punish you and also your migrating soul."

Mr. Fred Barlow, on December 12th, delivered the first lecture in connection with the recently formed Birmingham and Midland Society for Psychical Research. His subject was Supernormal Phenomena, and the Birmingham "Gazette and Express" in its report says, "For an hour and a half spirits and psychic materialisations were referred to and illustrated as if they were as matter-of-fact as a tramcar or an elephant." Mr. Barlow, in touching on possible explanations for some of the phenomena, adjured his hearers to get out of their heads the idea of trickery.

Mr. J. Howard Kirk, who presided, said the Society aimed to furnish its members with the opportunity for personal study and investigation of psychic phenomena, thus solving one of the greatest difficulties of being able to get in touch with real "sensitives" who could be trusted. It was a purely scientific society, its object being to promote sane investigation of these phenomena and to endeavour, as far as possible, to steer a middle course between extreme credulity on the one hand and a hypercritical attitude on the other. They hoped to get information as to members' personal experiences and to hear of psychic happenings. Several of their members would be very glad to spend a night in a haunted house.

Mr. Arnold Freeman, who presided at Sir Arthur Conan Doyle's recent lecture in Sheffield, writes to the Sheffield "Daily Telegraph" taking exception to that journal's statement that he was a believer in Spiritualism. He says: "What I did state at the meeting was my conviction that scientists generally within the next ten, twenty, or thirty years would find themselves compelled by the cumulative results of their own investigations to incorporate within the body of orthodox scientific knowledge phenomena which are 'super-sensible,' i.e., not explicable by the principles of what at present calls itself Science, and which, therefore, are not regarded by physicists as facts."

In the "Occult Review" for January S. Foster Damon makes a most interesting examination in the direction of proving the identity of the First Matter of the alchemists with modern ectoplasm. In parallel columns he quotes Sir Arthur Conan Doyle's description of this substance and the accounts of the First Matter of Thomas Vaughan from the mid-seventeenth century. After recounting some of Vaughan's experiences, he writes: "The student of alchemy and magic will soon discover that those ancient scientists knew much more about ectoplasm than we. They were able (as it appears to me) to produce it at will from anybody. This they did by cultivating in themselves the 'Secret Fire of the Philosophers.' This force has not yet been re-discovered. We must still rely on the medium in whom the occult powers are so strongly developed that they issue almost blindly. The 'circle' probably makes up unconsciously that force which the magicians deliberately cultivated."

In the "Daily Mirror" a number of correspondents have been discussing "Warnings of the Future," and a good many of the writers agree in thinking that they have had warnings of future events. For instance, F. W., writing from Newton-road, Cambridge, says, "I can claim to have had 'warnings' of the deaths of those near and dear to me. There has never been a death in our family without one of these omens. The annals of old houses in England abound with evidence of this sort."

The Rev. G. H. Marten, Vicar of Purley, lecturing recently on Spiritualism in the Parish Church, Kingston, deprecated the closed mind of religious people and the scientists and spoke of the need of a careful study of all the psychical phenomena. He dealt briefly with levitation, table lifting, rappings, mediums, and automatic writing, and gave three examples of such happenings.

Dr. Ellis Powell deals with the vexed question of Telepathy in the Birmingham "Sunday Mercury." He writes: "An old and familiar query crops up again and again in the inquiry whether all these so-called 'spirit manifestations' are not due to telepathy. In the mind of a sitter at a séance, we are told, there is an image of a departed husband, together with many recollections of events associated with him in the past. The medium (so we are assured) taps these reminiscences, and gives them out to the sitter as a description of the departed, and as a means of assuring his identity. . . . Whether or not telepathy accounts for clairvoyance and similar happenings, it certainly cannot be responsible for the materialisation of spirit forms. When a spirit is able to materialise and to show itself close at hand to eight or ten keen observers, there cannot be any question of telepathy."

Dr. Powell adds: "I have, indeed, been told that in such cases the medium hypnotises all the sitters and then makes them believe that they saw the spirit form. But that argument will not stand where, as over and over again in my experience, the sitters have been lawyers, doctors, scientists, and other people who were quite beyond the range of hypnotic control. I have seen the materialised spirit forms scores of times. I have touched them and they have touched me. I have spoken to them and carried on conversation with them for two or three minutes together. Where the materialised form has been that of a lady I have seen her fully-developed bust as she leaned towards me—although, mark you, the medium was a man. No amount of telepathy will account for this." Space has probably prevented Dr. Powell from adding that in many cases the conversations disclosed proofs of identity.

The "Weekly Scotsman" for last Saturday devotes a column and a half of its space to the psychic experiences of an Edinburgh medium. The article commences with the statement that "The continued existence after death and the possible communication in exceptional circumstances of persons who have 'passed over' with their relatives on the earthly plane, presents itself as a simple hypothesis." Many readers of LIGHT will, we feel, recognise the persons referred to in the following prediction that is included amongst others in the course of the article. "Last June, when I was calling on a friend in Edinburgh one sunny Sunday afternoon, and was having tea in the garden, Mrs. X., who was an acquaintance, also appeared for a moment, before leaving the house, where she had been paying a visit. In the course of some conversation she remarked in the hearing of all the company that a message had been given at a recent séance from a well-known Scottish nobleman, who intimated that the engagement of his widow to a friend of his own, a well-known public man, would take place. The name of the nobleman in question was given, and the fiancé's individuality was described so as to leave no doubt as to who he was. Some four months afterwards great interest was aroused by the public intimation of what Mrs. X. had in this way informed us of in advance."

THE VALE OWEN SCRIPT AND THE "SPIRAL."

SOME FURTHER REFLECTIONS.

By ARTHUR J. WOOD.

A celebrated scholar of two hundred years ago, the Rev. Dr. Middleton, speaking of the search after knowledge, once said, "Whenever I perceive any glimmering of truth before me, I readily pursue and endeavour to trace it to its source, without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of anything which is true as a valuable acquisition, which cannot possibly hurt or obstruct the good effect of any other truth whatsoever."

Since writing the article on the problem of "spiral" thinking in *LIGHT* of the 17th September—an article suggested by a certain mysterious allusion in the Vale Owen script—I also have been pursuing a "glimmering of truth" (though some case-hardened sceptics might call it a "will o' the wisp") and, like Dr. Middleton, intend, without "any reserve or caution," to lay the results of my further enquiries into this subject before my readers. Some kinds of knowledge, as we know, are only slowly acquired; and any little fact, though seemingly of small importance in itself, which adds to the general sum, may, by further pertinent additions, prove of greater value than, in its isolated state, seemed possible. And so, without further preamble, I will say what I have to say by way of supplement to my first article on the spiral.

I must confess that there is a certain fascination about this problem that appeals to me; perhaps because for one thing it is a problem, and, for another thing, there seems to be such a close relation between its physical and ultra-physical aspects that, could that relation be determined, it might solve many other problems connected with the operation of mind or spirit upon matter from the creative or formative point of view; especially where spirit substance in motion first impinges upon the more subtle and invisible material elements, or quasi-material elements, such as the ether. Indeed, this view seems to be supported by the Vale Owen communicator who first aroused one's curiosity with regard to "spiral" thinking; for, in speaking of the formation, first of the ether, and then of the natural atmospheres, and lastly of the mineral substances of earth, he informed us that this spiral principle is in evidence in various forms in all these things. The description he gives of the movements of the spiral in these various conditions are curiously similar to those which Swedenborg informs us (in a passage I have only recently come across) take place in the organic forms of the mind. It will not be without interest to quote the two descriptions, and to indicate afterwards the general agreement between them in this matter of the spiral movements, i.e., as existing in mind and matter respectively.

The Vale Owen communicator in the following passage is describing a living illustration he saw in the other world of how earth systems were formed. He says:—

"On the left hand as we went we saw how the thought of God, vibrating and pulsating outward, became, by degrees, of denser element, until it issued into what you call ether. Here we were able to notice the nature of the movement, and we saw that it was spiral; but that, as any certain wave reached the top of the spiral, it continued its course by a descent, also of spiral form, but now within the atom of ether. So that the inner spiral, having a more constricted space to work in, the descent was of greater speed than that of the outer spiral. Emerging from the lower end of the atom at a greatly increased velocity, the vibrations were able of their own momentum to continue again their outer course upward, but at a rate of movement ever a little slower, until the top was reached, and the descent began anew interiorly, and with ever gathering velocity."

After telling us that these atoms were not round, but somewhat elliptical in form owing to the ceaseless movement within them, he further informs us that the atoms composing the gases of the earth's atmosphere also had a like motion, but with some minor differences, which he mentions, in the forms of the elliptic. Now that physical science is becoming more familiar with the nature and structure of the atom, and ever discovering more subtle methods of investigating its properties, it may not be long before we are able to determine the correctness or otherwise of the above statements.

In the article which I wrote previously on the subject of "spiral" thinking, it will be remembered that it was the communicator "Arnel" who spoke of the difficulty of this kind of thought, and that it was connected with thinking and willing in the proper way. A further reference to this spiral movement, originating in will, is also made by another communicator, "Zabdiel," in speaking of the transmutation of a particular energy, which, as he employs the term, he explains, means "that intermediary which couples up the motion of will with the effects as displayed to the minds of men." He goes on to say that:—

"We are here trained to this end that we may, by the motion of our wills, transmit, by what you may call vibrations, our thoughts through the intervening spheres, or states, into the ether plane. It is the movement in vibration which I call energy. Now, you must understand that in using earth phrasing, I am employing a medium which is not adequate to express, either exactly or fully, the science of these realms. It is necessary, therefore, that I qualify my terms, and when I use the term 'vibration,' I do not speak merely of oscillation to and fro only, but of movements which are sometimes elliptical, sometimes spiral, and sometimes a combination of these and other qualities. From this point of view, the atomic system of vibration is to us one with the movements of the planets of this solar sphere, and of other systems far away in space."

We may supplement the above by another quotation from "Arnel" on the subject of energy as above defined by "Zabdiel," in which he says:—

"The principles that govern material things—that is, the manifestation of life outwardly in matter—are applicable also to realms spiritual. What, therefore, is seen in matter is the effect of energy passing onward from these spheres. In the case we have named, that energy is seen to issue, in the atom, in *spiral activity*. This could not be so unless the principle was also found to be active in these spheres through which the life energy streams."

It is no doubt this same spiral principle to which Swedenborg refers in his observations on the organic spiritual forms of the mind, and through which life from the Eternal flows, and is modified according to the wills of its recipients. Swedenborg, in one of his scientific works, long before he began to write on spiritual subjects, affirmed that effort conatus to motion *tended to a spiral movement*; and is it not a philosophical maxim that all force or motion is resolvable in the last analysis to will—either the will of man, or the will of God?

With regard to this spiral principle which "Arnel" affirms is found to be active in the heavenly spheres, it is rather curious that the seer, in describing a visit which certain spirits paid to these realms under angelic protection, tells of a beautiful garden which they saw there, in the midst of which was a particular kind of tree with leaves as of silver edged with precious gems, and whose fruit was, as it were, of gold. The other trees of the garden

"were planted in a continuous series which spread out, and so proceeded into endless gyrations, as of a perpetual spiral; thus it formed a perfect spiral of trees where one species succeeded another in a continuous order, according to the worth and excellence of their fruit. The beginning of the spiral was at a considerable distance from the tree in the midst, and the intervening space glowed with a radiance of light which made the trees in the circle shine with a graduated splendour that was continued from the first to the last."

In the above description the seer has not been dealing with the spiral principle itself in any shape or form, so that it is all the more interesting as an independent illustration of how this principle is seen to work out in one of its phases in the other life.

Let us now see how he refers to these spiral movements with regard to the organic forms of the mind. After expressing the difficulty that exists in describing these intricate movements in natural language—a difficulty also referred

to by "Zabdiel" above—he says it can only be conveyed that these motions are "vortical ingyrations and egyrations, after the manner of perpetual spiral circumflexions, wonderfully confuscated into forms receptive of life." Herbert Spencer could not have expressed himself better than that! Anyhow, the terms "ingyrations" and "egyryrations" may be roughly paraphrased as "gyrating or spiralling within" and "gyrating or spiralling without," and the whole description bears a remarkable likeness to the language employed by "Arnel" to describe the internal and external movements of the atom, as quoted above. Although the phraseology employed is so dissimilar in form, the meaning appears to be identical in substance.

Now, in that familiar experiment well known to physicists, of making vortex rings by means of a specially contrived box in which smoke is evolved we have, I believe, the means, in some measure, of visibly illustrating the movements of the spiral as described by "Arnel." An orifice is made in one end of the box, and, on smartly tapping the other end, which is made flexible, a ring of smoke emerges, and then, on another tap being given, a second ring follows on. When one such vortex ring is following another, the one in front will open out, and let the other shoot through it. This one in its turn will open out and slacken speed, while the one that is now behind will contract, and accelerate its pace, and pass through the other, and again get in front. It has been shown by Von Helmholtz that this action would go on indefinitely in a perfect fluid—such as presumably the ether is.

This alternate retardation and acceleration in the movement of the rings, according to their external or internal position, seems to be identical in nature with the motions of the atomic spirals as described by the Vale Owen communicator; and, so far as science has gone in its investigations of material atoms, it seems to be established beyond doubt that they are, as one recent writer puts it, "composed of whorls of electricity placed in various orders." It is possible that the order of these whorls or spirals may vary according to the forms of the elliptics as described by "Arnel," and these again according to the particular work the atoms are intended to perform in the economy of Nature, for we may be quite sure that none of these various motions is accidental. If the above supposition is correct, it would be a wonderful confirmation of a spiritually revealed truth.

Turning now from the physical to the spiritual aspect of the spiral, Swedenborg, in the same passage from which I took the extract quoted above, says further, with regard to these purely organic substances of the mind, that "with the good they are spirally convoluted forwards, but with the wicked, backwards; and those which are spirally convoluted forwards are turned to the Lord and receive influx from Him (hence from heaven), but those which are spirally convoluted backwards are turned towards hell, and receive influx from thence; and further, that in proportion as they are turned backwards, they are opened behind, and closed before," and *vice versa*. The above teaching of the seer is the same as that in the article on the spiral in LIGHT of 17th September, but with the addition that the spiral there spoken of as turning from left to right (as with the good), is here said to be "convoluted forwards"; and the spiral turning from right to left (as with the wicked) is here said to be "convoluted backwards," each being opened only towards their respective sources of influx—heaven or hell.

Now, there is nothing difficult of apprehension in this description of the organic forms which the spiritual substance of the mind assumes, nor in the further statement of the seer that the direction of these forms is determined by man's own love or will for good or evil. Spiritual facts often clothe themselves spontaneously in natural expressions in such a way that, while we call these expressions "figurative" they actually express what is often a literal spiritual truth. The reason is that the spiritual idea flows into, and evokes a corresponding expression on the natural plane. When, therefore, Swedenborg tells us of this turning of the organic forms of the mind "upwards," or "downwards," or "forward," or "backward" as a literal spiritual fact, we unconsciously express the same truth in so-called figurative language when we speak of our own minds turning in such and such a direction, according to our likes and dislikes. There is a definite spiritual action in such cases, which is far from being "figurative."

As there is nothing like an illustration for making clear an unfamiliar idea, I will take one from the Vale Owen script, which seems to bear very closely on this "turning" of the forms of the mind as described by Swedenborg.

In the later portion of the script there are many interesting stories told of one of the less gloomy regions of the Darker Realm, in which several characters are introduced to us. Those who have read this portion—which centres round a certain "Fortress" home used by spirits of high estate who had charge of the region—will remember that on one occasion, not only the "Doctor," but the "Blacksmith" also, is missing from the "Fortress," and the keepers thereof are much concerned as to their whereabouts, and the reason of their absence. It turns out that the "Blacksmith" in his zeal for the welfare of others, had got into difficulties, and the "Doctor" somehow learning of this, had set off on his own responsibility to his assist-

ance. The Governor of the Fortress, "Shonar" by name, and his young lieutenant "Habdi" are discussing their disappearance, and "Shonar" asks, "How knew the Doctor that the Blacksmith had need of succour?"

After a pause "Habdi" at length replies:—

"My good father, it has come to my mind that perchance I may throw some light on this thing."

"Perchance, only?"

"I am still perplexed, good Shonar. I can fit the key within the lock, but I cannot turn it."

"And what key is it that fits, and yet is not serviceable?"

"The key is this. I have found some strange mingling of elements. He has a faculty of intuition. By this he said some strange words to me as we talked together some little while ago. That is my key."

"A good key, too . . . but where sticks it that it will not turn?"

"I think his intuition faces towards the onward spheres, and not towards the darker regions wherein the Blacksmith works."

"And that is where the key sticks? My son, you can turn it readily if you turn it to the right instead of to the left. If the Doctor has contact with the spheres ahead, then it is thence the word of warning came to him."

If the words which I have italicised are carefully weighed in the light of Swedenborg's observations on the organic forms of the mind both in this article and in the previous one on "spiral" thinking, where he speaks of the spiral form turning from left to right with the good; and, as in this article, as being also opened forward towards the heavens, they will be found, I think, to illustrate his teaching on this matter in a very striking manner. For when "Habdi" makes use of the words, "his intuition faces towards the onward spheres," it seems a clear indication that the organic forms of the "Doctor's" mind were open towards the higher realms, so that he was able to receive, along with the influx flowing thence, the warning conveyed to him of his friend the "Blacksmith's" danger. As a progressing spirit his mind would naturally be gradually turning toward the onward spheres, even as a growing plant turns towards the light. The advice of the Governor "Shonar" to "Habdi" to turn his key "to the right instead of to the left" also takes on a new significance in the light of the seer's declarations; for "Habdi's" perplexity possibly arose from thinking that the "Doctor's" knowledge of the "Blacksmith's" whereabouts came from his (the Blacksmith's) direction, i.e., further out in the darker realms, which would have meant that the "Doctor's" "intuition" was open towards the "left," i.e., towards the hells, and receiving influx thence, whereas it came from the opposite direction, i.e., the "right," or from the higher realms. Hence "Shonar's" advice to "turn the key to the right instead of to the left," with its mystical allusion to deep spiritual truths.

Such, I believe, is the philosophic interpretation of the incident recorded in the script; explaining, not only how such an intuition could come to the "Doctor," but similar experiences in our own lives; for it would be psychically impossible to receive such intuitions unless one's mind was "turned" or "tuned" to the direction from which such vibrational messages came; just as it would be physically impossible to receive a wireless message unless the receiving instrument was in syntonic agreement with the one which sent it.

DECEASE OF COLONEL C. E. CASSAL.

We have to record, with regret, the death of Colonel Charles Edward Cassal, V.D., F.I.C., F.I.S., which occurred on the 22nd ult. at the age of sixty-three. Col. Cassal was formerly Public Analyst for Kensington, Westminster, Battersea and Lincolnshire, and held other high positions in connection with chemistry and hygiene. As a military man, he commanded the London Brigade, R.G.A. (T.F.) from 1903 to 1914. Colonel Cassal was the son of Professor Charles Cassal, LL.D., who was one of the pioneers of psychical research and was rather closely associated with LIGHT in its earlier days. We understand that Colonel Cassal himself at one time took considerable interest in psychic science.

ERRATUM.—We regret that by an oversight the name of the minister of Anerley Congregational Church who presided on the occasion of the address by Sir Arthur Conan Doyle, referred to on page 829, was mistakenly given as the Rev. Walter Willis. It should have been the Rev. Hugh C. Wallace.

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PSYCHIC PHOTOGRAPHY.

"AMAZING SPIRIT CAMERA FRAUDS."

A REPLY TO "JOHN BULL."

We have been asked to print the following reply to the attack on Psychic Photography which appeared recently in "John Bull."

To the Editor of "John Bull."

SIR,—I read with some surprise the article of Mr. W. C. Pilley in the current number of "John Bull" entitled "Amazing Spirit Camera Frauds," as this is the kind of criticism and conclusion that one would expect of judges in the dark ages, and not from representatives of an up-to-date and enlightened press.

I could provide you with dozens of psychic photographic plates, which upon the face of them and reasoning from a limited experience of psychic phenomena, would show evidence of trickery. This phenomenon in all psychic manifestation is a common experience, and it is met with by all students on the threshold of the subject. It is unfortunate, and has been the cause of much misunderstanding regarding spiritualistic manifestation throughout the ages. Your assistant editor, knowing nothing of these baffling facts, deserves no condemnation for his natural conclusion. Mr. Mitchell is in the same position.

The British College of Psychic Science is established upon a purely scientific basis, the organisers working purely in an honorary capacity, their object being to investigate the intricate problems of all psychic phenomena without prejudice. Such articles as this and others to be found from time to time in various press notices, add considerably to the difficulty of our work.

It is an easy matter to make charges of fraud against a medium, for mediums are denied the ordinary citizens' right under the laws of libel to protect their honour. This arises from the ancient statute of Britain, which enacts that anyone claiming to have intercourse with spirit intelligences is a rogue and a vagabond, and may be prosecuted as such and subjected to severe fine and imprisonment.

I am prepared to believe that the author of the article is a lover of a free press and fair play, but this admirable British freedom is frequently abused. The officials of this College are anxious that the work carried on should be open not only to members but to all earnest students amongst the general public interested in psychic phenomena, who may test the various mediums that they are using for arriving at proofs of reality or otherwise of spirit intercourse. This liberty, if abused, would force us to close our doors in self-defence to all those who are not members, a step that we should be reluctant to adopt.

Mrs. Deane has always proved herself scrupulously honest and capable of proving her psychic gifts without resorting to the tricks with which Mr. Mitchell has charged her. Owing to Mr. Mitchell refusing to carry out the experiment along the lines we advised, it is quite impossible for anyone now to say what has or has not been done with the packet of plates that he purchased from Mrs. Deane to take home with him for experiment, and which she gave him without our knowledge. From past experience we have found that it is advisable for Mrs. Deane to have the

plates in her vicinity for several days with the object of magnetising them. This to the sceptic is naturally suspicious. To satisfy experimenters we request them to purchase their packet of plates from any outside dealer, tie the unopened packet in their own home with thread or tape and carefully seal with sealing wax and imprint with their own seal, placing these seals at both ends, also top and bottom over the threads. It is impossible therefore for anyone to open the packet and tamper with the plates without detection. Mr. Mitchell refused to carry out this plan, preferring to bring his own plates, and without leaving them in the possession of the medium for magnetisation, so that the failure he met with and the ultimate complication were entirely due to his own action in refusing to follow the direction of the College officials.

What condition the packet of plates which he brought away from Mrs. Deane was in we cannot tell, and we only have his word that the packet had been tampered with. I do not for one moment believe his statement to be accurate, and prefer to rely upon our own tests which have been carried out continuously with Mrs. Deane at the College for the past twelve months. During this time we have had hundreds of experiments, both with those convinced of the reality of her power and also with total sceptics, who have secured abnormal results such as faces of deceased friends and relatives clearly recognised and secured under strictly test conditions.

Mrs. Deane could have no pecuniary motive in resorting to such tricks as he has ascribed to her, for the income she receives for her psychic work is less than can be secured by a capable domestic servant to-day.

It will be obvious to every honourable reader that the work of the College is not carried on for any pecuniary motive whatever, as during the past year the loss incurred by the founders has amounted to over £2,900. The Principals of the College and the Secretary receive no remuneration for their arduous and full-time services.

Mr. Mitchell was offered another sitting with Mrs. Deane immediately we received his complaint, and under strictly test conditions, but this was refused. From this refusal I must conclude he was not seeking for truth but for an opportunity to attack the reality of psychic phenomena through Mrs. Deane's mediumship. From information he provided after his sitting with Mrs. Deane, I learned that this practice of his is by no means the first of its kind. Some years ago he charged Mr. C. Husk, one of the best materialising mediums of Britain, with fraud, after he had outrageously broken the conditions requisite for success. He is a young man with a super-abundance of self-confidence but without any real capacity to judge the subject he pretends to understand, and it is this class of superficial observer that mediums have suffered from so severely in the past.

Yours faithfully,

J. HEWAT MCKENZIE,

Hon. Principal,

British College of Psychic Science.

59, Holland Park, W.11.
December 15th, 1921.

SIR A. CONAN DOYLE AND THE BORSTAL SYSTEM.

Miss C. J. Vesel (Exmouth) writes:—

It is good to read that Mr. Shortt has confided the investigation of the Borstal régime at Portland to Sir Arthur Conan Doyle, as he will know how to take account of the psychic factor. Psychometry has revealed that all material objects store up the record of the influences that have surrounded them and yield them up when there is a recipient attuned to them. What despairing or evil or suicidal thoughts those prison walls have absorbed! The young are specially sensitive, and is it any wonder they try to escape, even by the way of death? You will remember the story of the cell in a Petersburg prison, where one occupant after another killed himself, till at last one of more than common will-power survived to tell of the evil figure he had seen who urged him to strangle himself, and how it had cost him a tremendous struggle to resist. Also the sentry box in the time of Napoleon, where so many sentries were found dead by their own hand that it had to be destroyed. To Spiritualists it is easily explained by their knowledge of the condition of earth-bound spirits, seeking a companion in their loneliness and darkness. Let us try to save young boys from this.

GROVEDALE HALL.—The North London Spiritualist Association ushered in the New Year at a crowded gathering of members and friends at Grovedale Hall on Saturday evening, December 31st. The popular and energetic president, Mr. E. J. Pulham, presided. Early in the evening songs and dances were enjoyed. A little before midnight all joined in silent prayer, after which Mr. Pulham delivered an inspiring invocation.

THE REV. WALTER WYNN tells us that he had sent to him by the leading Spiritualists in South Africa beautiful flowers with which to decorate the Chesham United Free Church on Christmas Day, accompanied by a letter assuring him that his visit to South Africa and the many lectures he delivered there would never be forgotten. The letter went on to express the sincere hope that he would return to South Africa early in 1923.

CHRISTMAS REUNIONS.—Christmas was made the occasion of happy reunions of the members of the Lewisham Spiritualist Church and of their children. The afternoon and evening of Tuesday, the 27th ult., was given up to the children. Mr. F. L. Brown organised the party, assisted by willing hands, and the hall was tastefully decorated. The children ably supplied the entertainment in the form of songs, games and dances. On Wednesday a family party of members and friends met in the same hall when a long and varied programme was enjoyed.—F. J. S.

PSYCHIC HEALING AND THE AURA AMONGST THE CHINESE.

A LETTER FROM CHINA.

The following letter from a Russian correspondent in China, to Mr. H. W. Engholm, of *LIGHT*, is so full of interest that we print it here as received:—

SIR,—Your kind letter of the 15/IX-1921 arrived this morning; thank you so much for the token—two issues of *LIGHT*, which I will keep as your appreciation of my letter. I have *LIGHT* regularly from my bookseller, and these additional issues from him I have sent to a friend in America, with the hope he must be so tempted to subscribe and to support your publication, as I had long correspondence with him on the similar questions.

Very glad to see strong interest concerning the screen. Last year, after the "E. M."* with the letter of Mr. Parker arrived to me, I have sent my reply to the same publication, and it was never printed; lately I have seen a remark of the Editor, proving his strong disbelief in everything spiritual, as we accept this word. I am glad now to see that the call of Mr. Parker was answered in your publication. I have seen also in my last issue of *LIGHT* the letter of Mr. Parker personally, and I can only confirm his experience in the matter. About twenty years ago, in the Russian contemporary of *LIGHT*—"Rebus" (Moscow) I saw the note, probably translated from English, that it is possible to see aura between the fingers when using dark or gray background; I had tested this, and since then I can see the aura daily even without a screen or background. In one case, about eleven years ago, in Petrograd I saw a Russian colonel, a healer, when practising (and always free) his gift on a patient with neuralgia in the chest: the rays from his fingers were about 15 in. long and the place where they intersected the coat of the patient was extremely bright. The room was lighted with several electrical lamps. Of course I saw it without any screen. The colonel (of the Old Guard) was killed early in the war—therefore I can give you his name: Vladimir Pavlovich Ganenfeld.

To some of my Chinese friends the aura was more clear when their sight was influenced by simple screen: ordinary flat bottle, filled with mixture of green and blue aniline dyes. Sometimes I have used similar bottle with water, saturated with K2 Cr2 O7—which gives an orange colour. Dicyanin is impossible to get here.

The aura was long known in China; the name for it is "ch'i,"† which means the vivifying principle, aura, breath; vapour, steam, air; vital fluid; force, influence, temper; feeling; ether; spirit. A certain Kuan-Ying-Tsu was able to see the light of "aura" when the philosopher Lao Tze was approaching him. The practice of yoga exercises is called "tao-ch'i," and was known in China long ago. Even from these meanings you will see the importance of "aura" in the realm of Chinese mind.

There were, and still are sometimes, Chinese clairvoyants who can not only see the aura, but from its colour and changes round the head can deduct some conclusion about the temper of the person and his health; in old time this knowledge was applied to the medical practice, probably in the same way as Dr. Kilner was going to apply now.

So we can hope that the experiments in this direction may lead even to the "practical" results in the future: there is nothing new, but probably much forgotten.

There is a very important and promising remark of Dr. Kilner on p. 11 of his book: "Apart from factors . . . auras . . . being generally clearer on days which, as tested with the actinometer, are more favourable for photography."

As far as I can know such days usually are when there are more faculae, or sunspots, on the sun. Indirectly I make some experiments or, better, some investigations, in this connection. Some day I shall be able to send you something about that. There are hints already that G. Le Bon's views on the psychology of the masses and works of Sir Beveridge (London) concerning parallelism in the fluctuations of the barometer and fluctuations on the exchange—may be due to the same reason as fluctuations of human "auras." You published last year or so a note from New Zealand approximately on this very question. I sent a registered letter to the author of the note, but never had a reply. I believe that here must be a solution of the periodical "fluctuations" in the history.

You are quite right in being sure that in this part of the world there are many cases of human survival: all cults of Ancestor worship are founded on this—even not belief but the fact. Only one difficulty: these facts are too sacred here to be spoken of, especially with foreigners. None the less I know here a Chinese colonel, now an old man; when young, he was quartered in a mountain district between Korean border and Nincuta. There is a monastery even now. An old monk, a Chinese, who was living there,

sometimes was entranced and had communications with the spirit world. I know from the colonel only a little; but nearly everything he told me some years ago I see now in Rev. G. V. Owen's books. When you consider that neither this Chinese monk ever saw an Englishman, nor the Rev. Owen ever had read the Chinese manuscripts—is it not a proof, when there is such a similarity in description of the life "beyond"?

Of course, I should be glad to send you everything interesting in our realm of knowledge. But English is a foreign tongue to me, and I hardly shall be ever able to master English in such a degree so as to write for the press. Let me hope that you will use the facts and correct my lack of knowledge.

If you will consider something from this letter of any use for *LIGHT*—and to confirm this my name must be published—please do so.

I use this opportunity to congratulate you about the new form and contents of *LIGHT*. *LIGHT* always was the best paper in its realm—and is so now.

Sincerely yours,

V. NARDAROV.

SIR ARTHUR CONAN DOYLE AT THE PEOPLE'S PALACE.

Under the auspices of the Jewish Spiritualists' Society, Sir A. Conan Doyle will deliver an address, "The New Revelation," on Tuesday next, January 10th, 1922, at the People's Palace, Mile End-road, E.1. Mr. Alderman D. J. Davis, J.P., will preside, and the profits will be devoted to spiritual and charitable purposes. The prices of admission are: Reserved seats, 2/6 and 1/6; Unreserved seats, 6d. Applications for tickets should be addressed to Mr. H. Sanders, Hon. Secretary, 75, Mark Lane, E.C.3.

"MYSTIC." AN ESSEX READER, has been invited to contribute articles on Psychic Research to the "Essex County Telegraph," and sends us the first one which deals with psychic photography, and is a brief but useful statement on the subject.

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Broadway House, 68-74, Carter Lane, London, E.C. 4.

* "English Mechanic."

† Like "cy" in "Dicyanin."

ETERNAL REST.

By W. H. EVANS.

Where the flowers of God grow, there I lay me down and looked within my soul, into the deathless light of the Eternal. Gazing stedfastly into it, I let it suffuse my consciousness until my whole being was full of light. Then came rest; not rest as of one who lays his body down after a day of toil, neither the inactivity of one who shirks the labour of the day and grows weary with ennui, but the rest of the Spirit which delights in creative action, that circles outward from the centre and embraces in its untiring sweep the vast universe. That sense of oneness which the mystic realises with æsthetic joy can only come when the centre of our being is one with the unimaginable circumference, when Being is realised to be everywhere actively present, as potent in the infinitely small as in the infinitely great. For Being in action is the creative urge of all living things, which aspires—even though unconsciously—towards the realisation of the Divine Oneness. For though there are many sparks there is but one flame, though there are many lives there is but one life, though there are many worlds there is but one universe. The infinitely many is One, the mystic I Am at the centre of every being, which is in fact Being in *esse*. Where, then, shall we turn from the all-pervading presence? Who can escape from himself? Is not the one consciousness inescapable? Cease, then, to wander, O man, and retreat into thyself and realise the "dweller in the innermost" who is one with the ever-present, all-pervading divine consciousness.

The great unrest which the world is now experiencing is a phenomenon of our surface life. Man persists in seeking in the outward for that which can only be found within his own being. He imagines that wealth, leisure, sensual excitements, pleasure, and the many diversions of physical life can minister to his well-being. Like the prodigal son, humanity wanders in a far country and fills its belly with the husks of material illusion. It seeks life in the dissipation of life. It clamours for the pleasures when the quiet joys of the spirit are within, waiting to be liberated; but the "key of promise" is forgotten and the hidden life slumbers in the heart of humanity waiting to be awakened. And it will awaken. Satiety pals the senses, the longing for rest wells up as a sob of pain from crucified humanity. Man has all gifts in the outer world save this of rest. Cries Herbert, after speaking of the gifts that man has:—

"Yet let him keep the rest.
But keep them with repining restlessness;
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to My breast."

The outflow of the life of God resulting in the precipitation of the divine thought in the material universe carries with it the inherent returning inflow, which shall be charged with the ripened experiences of all worlds, and the sons of God incarnate in the bodies of those worlds slowly awaken through pain and trial to the existence of the divine powers and potencies resident within them. Like restless sleepers they slowly awaken, and, opening amazed eyes, look up through the "mists and damps" of earthly existence and cry unto the Father. That cry rings through the universe and awakens response in the Lords of Compassion who, pouring out of their love, lift the human to the higher levels of the divine life and breathe over the world the vital breath of regenerative power.

When the flush of dawn suffuses the eastern sky and heralds the coming day, it is the signal for the awakening of life into activity. Sweet sounds fall on the ear and nature seems to rise from her slumbers and shake off the lethargy of sleep. Yet in that sleep, when all seemed still and at rest, the mighty powers still pulsed and throbbed. In nature there is no rest unassociated with some form of activity. Even so with the life of the awakened one; he is most active when he seems to be resting and inactive. His being, charged and vitalised by the One Life, throws ever around an influence which constantly awakens into activity the dormant faculties of his fellows who yet slumber. The awakened Son of God, ever meek and lowly, calm in the midst of the world's unrest, looks within the present and reads in the outworking of the law the promise of the "To Be," and silently strives towards the fulfilment of the divine purposes of the Creative Life. He lives in the midst of the Garden of Eden, the dwelling-place of the soul emancipated from the thralldom of matter, and wields the power of a god on the material plane, yet passes through the world unnoticed, and excites scarce a suspicion of his power. But there exhales from him a spiritual vitality which stimulates all within the radius of his influence. He has rest within, and creates peace without. And having suffered and sorrowed, he knows the keenness of the pain and helps to still the throbbing heart of the troubled world, and in all he learns

"How one, attaining perfect peace, attains
Brahm, the supreme, the highest height of all;
And whatsoever deeds he doeth—fixed
In Me, as in his refuge—he hath won
For ever and for ever by My grace
Th' Eternal Rest!"

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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.

SPIRITUAL HEALING.

VICTOR.—You are right. The subject of healing is coming rapidly to the front, and we are rejoiced that it is so. For our view of this whole matter of Spiritualism is that it shall prove itself of practical benefit to humanity. You are aware that many medical men now practise "suggestion" and various forms of "psycho-therapy" on their patients, often with very beneficial results. We need not call this "spiritual" healing, but it certainly comes very close to that description. It is, so to speak, at the fringes of it. Naturally at the beginning of anything there will be mistakes and failures, and a certain amount of opposition. Dr. Hyslop, in his book on "Life and Death," discusses the question with the ability founded on long and wide experience, for he effected many cures of illness by suggestion. In one place he points out that we need not go back to ancient history to settle the question of what has been called miraculous healing. We can experiment and investigate to-day. "See if you cannot produce the same results now where observation can be thorough and witnesses can be examined. That is science and intelligence." That is well said. And we are confident that LIGHT in future, as in the past, will have plenty of cases of healing to record, well-attested and each representing a case in which human suffering has been relieved by spiritual methods.

THE SIDERIC PENDULUM.

CAPTAIN F. C. O. (R.N.) seeks for information about the Sideric Pendulum. He writes: "I do not know what a Sideric Pendulum is, but very remarkable magnetic properties appear to be claimed for it, and I am afraid the Zesutah explanation (p. 587) does not assist matters much." As we have said before, the Pendulum, used in various ways, is of great antiquity and many explanations have been put forward to account for its movements. Sir William Barrett, in his remarks on Autoscopy ("Threshold of the Unseen") regards its manifestations as the product of sub-conscious action. Others, again, trace its movements to unseen intelligences. Although some of its champions may claim for the Sideric Pendulum too excessive powers, there is no doubt that by its means certain strange phenomena are to be observed. It only remains for patient scientific research to determine their rationale. For further details of the working of the Sideric Pendulum my correspondent is referred to an article in the "Strand Magazine" of August, 1920. Also he might get in touch with Mr. Francis Naish, 30, Woodrifle-road, Leytonstone, E.11, who has had much experience with this instrument.

"SPLIT PERSONALITY"—THE BEAUCHAMP CASE.

B. JOHNSON.—Dr. Prince dealt with this case and described it in a book—the name Beauchamp being taken to veil the identity of the patient. The girl had a nervous shock with the result that part of the personality, often the whole memory, was submerged. The character "Sally" showed a disposition entirely different from Miss Beauchamp, who was of a quiet religious temperament, while "Sally" was frivolous and mischievous. Probably this pseudo-personality was the outcome of hypnotic conditions as well as the shock to the nervous system. It was a separated part of Miss B.'s character, for the character of each of us is composed of very mixed traits dominated by the stronger ones. Probably, too, the temporary personalities were deepened and fixed by the hypnotic treatment. It may have been all the outcome of much hypnotic interference with a very unstable temperament. But "disintegration" of personality is a very complex problem—a kind of Hyde and Jekyll question. There is nothing in such cases to justify apprehension. Personality is a fleeting thing and many people's characters change curiously during their lives—a mean, grasping nature may at the close of life become generous and open-handed, and so on. Individuality, however, is permanent and unchanging, as being the centre of consciousness.

A HISTORICAL PROPHECY.

"PROPHECY."—Evidently you are thinking of Cazotte's remarkable prophecy of the French Revolution. The story is that Cazotte, the French poet, was a guest at a dinner at the house of M. Chamfort, and during the meal, which was enlivened by much witty conversation, fell into a gloomy reverie. When he spoke at last it was to predict the coming of a great revolution in the affairs of France and to point out some of his fellow-guests destined to death when it came. Thus he predicted that M. de Condorcet would be thrown into prison and take poison to escape the hands of the executioner. He also predicted that M. de Chamfort and M. Vicq d'Azyr would each commit suicide for the same reason. Of several other guests, including MM. de Nicolai, Bailly, Boucher, de Malesherbes, he foretold death by the guillotine. He also predicted his own death by the same instrument, but that was long afterwards, for when the Revolution broke out he escaped death for a time but years afterwards was condemned. This is to tell the story very briefly. You will find a fuller account in "Shadows Cast Before," by Claud Field.

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TO CORRESPONDENTS.

F. A. COLLIER.—Your explanation of the Marriott photograph is noted. We do not, however, think it convincing.

GERTRUDE M. L.—Your experience was a remarkable one, but we are not able to pronounce on it with any confidence. It is quite possible that the figure you saw was a phantasm of the man, who at the time was probably dead. However, as the vision was incomplete and you do not seem to have seen the face of the figure, there can be no complete identification. The experience, none the less, appears to have been of a psychic nature.

T. TUDOR POLE.—We are glad of your appreciation of the lines. We last saw the quotation in an article and found it was attributed to Blake. If it was correctly ascribed then it may be that Emerson repeated the idea in other words. Such repetitions are not uncommon and do not necessarily imply plagiarism—instances are found in Pope, Goldsmith and others. Anyway, it is the thought rather than the writer that matters.

P. HOLLAND.—Regarding the supposed loss of weight of human beings at the moment of death, the experiments you quote from Max Heindel's "The Rosicrucian Cosmo-Conception" (pp. 99-100) can be supplemented by reference to Hereward Carrington's "The Coming Science" (p. 285), where you will find an account of Dr. Duncan MacDougall's experiments in "weighing the soul."

DAVID'S MOTHER.—Thank you, but the incident is too slight and would be better included in a statement embodying other evidences and given with full details.

C. L. H. W.—Thank you very much for the cuttings, which contain much interesting matter.

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. Cannock. 11th, lecture, "The Understanding of Our Characters." Mr. F. L. Brown. Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Fred Horne.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mrs. M. Crowder. 15th, anniversary services.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Abram Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. Cramp.

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

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Wm. North, address and clairvoyance; 3, Lyceum; 7, Mr. H. Ernest Hunt. Monday, 8, developing circle (members only). Wednesday, 8, service as usual. Friday, 8, free healing.

Peckham.—Ausanne-road.—7, Mrs. M. E. Orlowski. Thursday, 8.15, Mr. G. W. Sharpe.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—11, communion service; 7, Dr. W. J. Vanstone. Thursday (not Wednesday), at 8, Mrs. Annie Boddington.

Worthing.—Tarring Crossing.—6.30, service.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,140—VOL. XLII. [Registered as] SATURDAY, JANUARY 14, 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.

... those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the Eternal Silence; truths that wake
To perish never.

—WORDSWORTH.

In the "Hibbert Journal" for January, Mr. Edward Clodd is represented by the second part of his paper on "Occultism," to the first portion of which we gave some attention at the time of its appearance in October. Those who have studied his work as a champion of Materialism, one of the "die-hards" and "last ditchers" of an outworn philosophy, will find nothing new or surprising in the present article, although they will probably notice some things to excite amusement. As, for instance, Mr. Clodd's statement that—

The High Priests of Spiritualism are cited as authorities from whom there can be no appeal, as if mere authority had any validity.

And then follow some allusions to Sir Oliver Lodge and Sir William Barrett. But, a little later in the article, we discover that Mr. Clodd has a very short memory, for he begins to quote one of his own authorities against telepathy, and even informs us that "space alone prevents citation from physico-psychologists who speak with authority." So it would appear that authority is only valid when it is on the side of Mr. Edward Clodd. In other words, it is a case of "Heads, I win, tails, you lose." We might strongly object to Mr. Clodd loading the dice against us in this way, but for the really delightful simplicity with which he exposes the fact that the dice are loaded. There is no occasion for any "indignation meeting," after that. As the old Roman adage puts it: "The tables are dissolved in laughter." In short, the case is "laughed out of court."

In the same issue of the "Hibbert Journal" Mr. E. Wake Cook has an article, "Materialism and

Occultism" immediately following Mr. Clodd's article. In the course of his remarks, which are always vigorous and to the point, Mr. Wake Cook points out the dangers of a one-sided culture. Over-devotion to physical science has weakened the religious sense and the moral restraints in man:—

But Nature never loses her balance. Side by side with the magnificent advance of physical science there has grown up a complementary spiritual science which corrects the shortcomings of the former.

That is the larger view, and one which is held by all advanced and comprehensive thinkers who have outgrown sectional views and the bias of sect and party. Mr. Wake Cook deals in a trenchant way with Mr. Clodd's fallacies. Writing of the evidence for the supernatural he says:—

The most significant fact is that these supernatural manifestations are coeval with humanity. Mr. Clodd himself has shown this conclusively, and he has built up an impregnable strong case for exactly the opposite conclusion to that at which he has, unfortunately, arrived. Through all history, sacred and secular, barbaric and classical, the same story runs.

This is the engineer of materialism hoist with his own petard, and a fact in Nature shown to be not the less but the more worthy of acceptance because of its known antiquity and its eternal persistence. Mr. Clodd's antipathy to "table-turning," however, is not likely to be lessened by having the tables turned on him in this fashion. Several of Mr. Wake Cook's observations, by the way, are well worthy of quotation as aphorisms. We can only select one:—

It might safely be asserted that almost every "superstition" is a fiction founded on a fact.

* * * *

A great deal of the truth about Spiritualism is at last coming out in the general Press of the country, and the subject is getting an immense amount of publicity. We are not in the least surprised or disturbed to find that the "seamy side" of the matter is also receiving attention, because we want a true picture in which the shadows as well as the lights are revealed. Never did our critics pay us a higher compliment than by the eagerness with which they pounced on every flaw, real or imaginary, in the subject, and denounced it with all their might. Did not these amiable but addle-headed people realise that no human institution is free of faults and foibles, and that the discovery of these proves that a subject is real and natural and not something completely outside the compass of humanity? That capacity for self-deception of which Mr. James Douglas wrote the other day was very evident here. And it is the easiest thing in the world to "pick holes" in any matter, whatever it may be. Some persons have the faculty in an unhealthy degree, and can never see anything but the defects, whether in people or things. It is a kind of morbid disease of the mind with which psychologists are quite familiar. It is far more mischievous than its opposite extreme, which sees everything rose-coloured. Let us have criticism by all means, but let it be balanced and just.

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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 3.)

August 20th, 1916.

THE CONTINUITY OF LIFE'S WORK IN THE SPIRIT-WORLD AND FROM SPHERE TO SPHERE.

"There is a period, when we first pass over, during which we are not able to do helpful work. We cannot realise what we see and hear; we are all astray, and we are totally unable to understand how we have improved on our former state of existence. There is nothing to be done during this stage but to try to get assimilated to the place where we find ourselves, and the conditions which seem so like those on earth and yet have such vast and appalling differences.

"We pass out of this state into one of comprehension and progression, and gradually the desire awakens in us to do some active work for the good of others; but this wish does not generally awaken until we have arrived at the Second Sphere. We are then shown how to produce an impression of peace on some of our friends or relatives on earth who are worried and worn with its trials. Next we are allowed to meet some of the new-comers here and try to impress them with the knowledge that they are awakening to a different plane of existence. And so we continue our missionary efforts, and as we rise from sphere to sphere so does our power for good increase. You have heard that even the celestial spirits come back and help on earth sometimes. That is true, and myriads who would not usually have come near the earth have descended to the battlefields and given solace and assistance.

"But to explain the continuity of work of which I proposed to write. You must know that all have not the same tasks to perform here. For instance, a great musician would probably not be called upon for active service, but to impress the earth-world with the beauty of music, and in this way to give help quite as surely as if he were impressing peace on a troubled mind; for music of the highest kind always brings peace on its wings."

But the music of the spheres can only be heard by a very few.

"That is so: the active hearing is only possible to those who are clairaudient, yet the impression of it can be given none the less, and often a beautiful melody, once heard and forgotten, may recur and haunt the memory for days as a result of the influence of the unseen helper acting on the mind of the recipient. Scientists too, after leaving the earth-body, are not usually given different work to do from that which they have performed on earth, especially now, for it is much more important, during this war, that they should be able to impress the allies with scientific means of counteracting the deadly gases and methods of destruction of the enemy, than that they should personally succour those who have been the victims. And so we generally pursue the same occupations as on earth, as far as possible, except where our pursuits have not been congenial to us. If so, a new life opens for us, and we are given the work we have longed for in earth-life. The clerk, formerly pinned to a desk, can now revel in scientific invention; the tradesman can become a doctor, and each man can follow his bent; but all unite in help of some sort given to their less fortunate fellow-creatures who still linger in the dark portals of earth, or who, just arrived here, wander desolate and lonely in an unfamiliar land.

"I wonder if I could describe to you the joy which rises in a heart such as mine, when one finds that the guilt of a life of sin on earth can be expiated, and a life of varied usefulness open out before one, a vista of hope, love, and service! If only men realised, while still on earth, that sin can be put away utterly and entirely and a new life begin, there would be fewer wrecked lives in the earth world, but there would be joy, and hope, and peace for all who now despair of reformation. All this could be attained by a true knowledge of the future life, but how can this be given? Mankind closes its ears and cries, 'Superstition! Witch-craft! Fortune-telling!' and those who know are crucified by an ignorant populace. Yet the day is coming when the knowledge of Heaven shall be the knowledge of earth also, and all shall be convinced of life's continuity and life's eternal happiness."

August 27th, 1916.

THE DEFINITENESS OF THE AIM OF LIFE, AS PROVED BY EXPERIENCES IN BOTH SPHERES.

"What I want to make plain is the grand continuity that underlies all life. We can begin with its smallest and, to us, most insignificant manifestations: they are all useful to a higher grade of life. The plant nourishes the animal, and the small coral insects lay down their lives and their shells remain and build up reefs and islands which may become the dwelling-places of animals and men. Mankind, in dying, attains a higher stage of evolution than could have been possible on earth; and so all life rises in progression and evolves itself in higher forms. Man's mortal body indeed goes to mix with the dust of the earth, but this body is not the man, and the real self rises according to the universal law.

"How is it, then, that the general belief in an immortal life is but a weak one? Is it not because death is so common that men, if they consider the question at all, think that what so many millions have gone through before can well be faced by themselves without any special preparation? They go blindly onward, stumbling and falling, till at last they fall to rise no more in the same body, but to emerge in one more glorious, more spiritual, more ethereal. How can men be made to think? How can it be proved to them that their carelessness is criminal? I do not think that a better state of things can be arrived at until the real truth is so universally known that the sense of individual responsibility is aroused.

"What is taught in the schools on earth? A few facts taken from the Bible, without the adequate explanations which might give them a certain value. When I look back to what I learnt in my boyhood and what it led to, I want to go into every school and every family and cry out: 'Your training is wrong. You are taking away the backbone and fibre of the race! Pause, and learn yourselves, before you undertake the training of the men and women of the future. Better to leave their mortal bodies uncared for than feed the outer husk only and leave the great soul within un nourished.'

"I write too forcibly perhaps, but I feel that at present mankind is asleep; lulled into a fancied security when the storm and tempest are already on the way to break at any moment. Oh, for a prophet to awaken the nation! You send missionaries to foreign countries to convert those who in some cases hold a higher belief than yours, and yet you do not see that what you offer in place is but the dry shell of a religion: it does not touch the real life; it does not help your fellow-men; it does not help yourselves. Put aside your creeds and platitudes! Preach Christianity in its true form: the love of your neighbour; and the helping of the weak, sorrowful, and oppressed. Then teach the continuity of life: that the errors of earth-life follow into the next one; that the lessons learnt on earth will enable men to take a higher place when they enter the class-room of the next world.

"'Had I but known!' many cry. Yes, had I too but known, life would have been a different thing; a living responsibility; a time to be really utilised, not to be idled through, and then escaped from. I am heated in mind with these thoughts, and cannot write calmly. All this has been preached for 1900 years and more, if man had only listened and understood the teaching; but mankind has raised dogmas and creeds around it till they have become a thick wall within which the truth has been imprisoned, and from which it has not yet fully made its escape. Forgive my outpourings, but indeed I cannot escape from these persistent thoughts."

September 3rd, 1916.

THE WARRING OF THE ELEMENTS FOR GOOD AND EVIL AND THE TRIUMPH OF GOD'S SCHEME FOR THE WORLD.

"All attempts to deal with this subject must be mere speculation, and it may seem presumptuous to attempt such a task; but man was endowed with intelligence, and therefore I believe it is his duty to use it, and to think out and try to elucidate all questions which are a problem to him. Is it possible that in the plan of the world even

God has to work with fixed materials? Is it believable that having given life to men and animals He found there was a principle in life which frustrated the immediate progression of mankind? That the heaven, so to speak, in human nature was stronger than the God-given impulse towards progression and a pure life? It does seem to me as if there were something in man's nature which held him back from the highest aspirations. How often a man of hitherto blameless life succumbs to sudden temptation. Then too, if man's nature led him to co-operate entirely with the scheme of creation, why should wars, oppression, injustice, and frauds trouble the peace of the world? Why, in all the centuries that should have seen steady progress, should there have been so much slipping backward, stumbling and falling?

"More and more I grow in the conviction that there are forces in all matter, whether of plant, animal, or man, which refuse to be bound in one direction, but break out when least expected, and overthrow the quiet progress of years. But this force is not always for evil. Sometimes it leads a man to strike out a noble course, and become a saviour of mankind. Sometimes it impels the Florence Nightingales of life to leave home and kindred and enter upon a life of hardship and trial. I am now throwing out a few random thoughts, as if I were thinking aloud. I cannot grasp the mystery, or solve it: I can only say, it may be so. I often ask questions of the higher guides but am told that as yet I could not understand the explanations, so I must be content to wait, and meanwhile to help to the best of my power those of my fellow-men, who, less happy than I, still toil and suffer in the earth-life, not even dimly realising the glorious end to which they are journeying."

(To be continued.)

HEALING BY AUTO-SUGGESTION.

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

At the Theosophical Lodge, Clifton, Mr. W. S. Hendry recently gave a most instructive and interesting lecture on "Healing by Auto-Suggestion." He narrated incidents showing the tremendous power of auto-suggestion to heal or destroy, and gave an illustrative "treatment" which will be most beneficial to sufferers. The difference between the imagination and the will was well explained. The imagination acts on and through the sub-conscious mind, whilst the will is used to turn and hold the imagination in the right channels and to inhibit all undesirable thoughts. Too often the will is wrongly directed, and interferes with the work of the sub-conscious mind in the repairing and proper functioning of the body. Auto-suggestion works by instilling into the sub-conscious mind those qualities which our reason tells us are desirable. The latest method is to supplant evil habits or weaknesses by their opposites—not to fight a bad habit, but to ignore it and plant a good one in its place. "As a man thinketh in his heart, so is he"—in other words he becomes like his ideal, the subject of his continual imaginations and thoughts. Intellectual belief is not enough; it is the real "imaginations of the heart" that pass into and influence the sub-conscious. Therefore we must take heed what sort of seeds we plant, for we shall have to reap the harvest whatever its result—good or evil.

Such speakers as Mr. Hendry are a great source of strength to our movement.

A NOTABLE BOOK.

"Lieutenant Colonel" sends us the following appreciation of a book which has already been reviewed in these pages:—

"The Process of Man's Becoming," by "Questor Vitæ," is a book which will necessitate, and repay, some very deep thinking on the part of readers, for the author enters into the ultimate *why* and *how* of man's existence in this universe, and his further progress towards that goal of superlative infinity which is his Divine Heritage. While insisting on the necessity of Divine Immanence, the author postulates an ever ascending hierarchy of mighty agents who are responsible for the conditions of physical creation and existence, and who, while possessing an increasing degree of individuality, combine with this an ever greater community of knowledge and power. The unbiassed reader will find theme and deductions logical to a degree not always met with in books of this description, while the chapter on "Communion with Spirits" should be studied by all those who are disturbed by the uncertainty of the results obtained in many of the attempts to communicate with those who have "passed over."

TRUTH is always plain, simple and direct. In subtle arguments and complicated pleadings it is liable to escape.—G.

SPIRITUALISM AND THE SUNDAY PRESS.

A PHENOMENAL POEM.

In the last issue of the "Sunday Express" Mr. James Douglas continues his grapple with the unknown. This time he is on more familiar ground—he deals with an extraordinary poem which "came" in strange fashion to a Mr. Henry Hammond, who knows nothing and cares very little about poetry. Mr. Douglas, as a literary man, is at last in his own element. He prints the poem, and we are very much at one with his judgment of it. Mr. Douglas writes:

"The mystery baffles me. There has been nothing like it since the poems of Ossian, Chatterton and Ireland."

Shelley, Blake, William Morris, Henley—we seem to catch faint echoes of each of these and others in the poem. Perhaps it is a kind of composite of thought influences from the "poetic sphere" made concrete and transmitted through a sensitive mind.

But as a "phenomenon" we may remind Mr. Douglas it is as old as the hills. Socrates knew it well and discourses at length upon it. We find him telling his friend Ion of the wonderful poem of Tynnicus the Chalcidean as a case in point:—

"He [Tynnicus] never before composed any poem worthy to be remembered; and yet was the author of that Pæan which everybody sings and which excels almost every other hymn."

Socrates attributes it to Divine inspiration. Poets are the interpreters of the divinities—each being possessed by some one deity; and to make this evident the God inspires the worst poets with the sublimest verse. So Socrates considered, and when he asks Ion if he agrees, that genial Ephesian, who is himself a poet, responds in quite a modern way: "Yes, by Jupiter!" Socrates, it is clear, had some sound views on inspiration, which are in general as true to-day as they were in his own time.

THE NEW HEAVEN.

In the "Referee" Mr. G. R. Sims discourses on "The New Heaven" in the light of his séance experiences, and although impressed by the facts he has ascertained is naturally perplexed. It has not occurred to him that the unseen world adjacent to this is not heaven but simply the next stage in human evolution apparently not unlike this world, so far as the consciousness of its inhabitants is concerned, but not by any means a celestial region. Walter Pater, one of the greatest of literary stylists, never said a truer thing than that the false theology of centuries has so distorted the course of human reason that it would take ages to return to the simplicity of Nature. Mr. Sims's idea of Heaven is a case in point.

In the same issue Dr. Chalmers Mitchell replies in strong terms to Mr. G. R. Sims and Mr. R. H. Saunders, but his remarks are little to the purpose. It is really useless to quarrel with facts, however disagreeable and opposed to one's prepossessions. We imagine that Dr. Chalmers Mitchell will find his "grapple with the unknown" even more formidable than that of Mr. James Douglas, who does at least concede something to the "mystery." To Dr. Mitchell it is apparently all hocus-pocus, just as were gas-lighting and steamships and many other "known" things of to-day to his and our ancestors who lived when these discoveries were in their infancy.

"SPIRIT TRAVELS."

In the "Weekly Dispatch" appears the second article of the series by "A London Clairvoyante," giving some interesting examples of experiences in clairvoyance at a distance. They are of a kind familiar to most readers of LIGHT, but none the less remarkable for that. They form another little sheaf of evidences to add to a pile that would prove a thousand times over any other matter than this which to a world that has departed from Nature presents itself as "supernatural."

THE GREAT SECRET.

I admit that it is not easy to get on with the most charitable and most tolerant child, for complexity is always puzzled by simplicity. But the most complex monstrosity of adulation can simplify himself if he takes the trouble to master the exceedingly simple alphabet of Christ. It is an alphabet of four letters: LOVE.

There is no other secret of happiness. I have tried all the others, and I know. You may play on all your senses as a fiddler plays on a fiddle. You may fiddle away till all the strings are worn out and the bridge over the music is broken. In the end you come back to the little alphabet of four letters. It covers your home, whether it be a garret or a palace. It covers your fortune, whether it be two pence or two millions. It covers your world, whether it be a big, blatant one, or a small, humble one. It covers all the relationships of life, social, national, and international.

—JAMES DOUGLAS.

THE POWER OF THE HAND.

II.

BY F. E. LEANING.

EVIDENCED THROUGH PSYCHOMETRY.

No study of the invisible activities of the hand, even in so slight an outline as the present, can afford to ignore the evidence obtained through Psychometry. From its findings we seem forced to conclude, incredible as it may seem, that every touch leaves an unseen record, clear as a visible finger-print though apprehended by another sense, for the psychic who can read it. Especially is this the case with written material, usually letters, which are untouched by others and often "sensed" without being removed from the envelope. Stead, who devoted one of the sections in his invaluable quarterly, "Borderland," to this subject alone, had the experiment tried of cutting off the blank strip at the foot of the page and submitting it to a psychometrist; a trial worthy of being reproduced. One of the most interesting cases and also one of the earliest is that of Professor Denton's wife. At her first attempt, made on impulse and in the dark, with a letter taken at random from a bundle of old letters, she obtained a distinct impression of the writer's personality. Eagerly looking next morning, disappointment was great: it was not the person she had supposed, but a much feebler individual in her circle of acquaintance. But the result was very far from being the negative one which she took it for, for it turned out that the letter had been for a long time in close contact with one by another writer, and the vivid impression received was a true reflection of the stronger and richer characteristics of the neighbouring article.

Next to letters, gloves are probably the most tale-telling things. An excellent instance is given by the late Vincent Turvey of a man bringing him a pair and being much upset and distressed by the "reading" given him. It appeared that the gloves belonged to the sitter's son, but unknown to the father had been borrowed and worn by a neighbour, and it was he to whom the description applied. Well might Babbage say, in the famous Ninth Bridgewater Treatise, that "each particle of existing matter must be a register of all that has happened." Although crowds of sensitives have proved it, there have been few to record or analyse the results, fewer still to examine and experiment on definite lines in this fascinating region. There is, however, one noteworthy instance in the work of Mr. Coates, "Seeing the Invisible," connected with a piece of needlework—an excellent species of material to use as a basis, because of the prolonged handling involved. This was an embroidered table-cover of an unusual kind, being originally a gentleman's silk handkerchief "appliqué" upon a piece of stuff, and then worked over in silks. It had been the composite production of three pairs of feminine hands, and even after many years of use, the three personalities were still distinctly perceptible in their traces, though of course the history of the article was quite unknown to the sensitive (Mrs. Coates) who discerned them.

THE SPEECH OF THE HAND.

To step now for a moment into the outer world in which the inner is sheathed, it may be remarked that if what the hand has touched be so revealing, how much more is the hand itself so. People who have submitted their palms for fun, or curiosity, or in a state of dogmatic denial and contempt of "fortune-telling," to a palmist, have frequently retired astonished, and sometimes both sadder and wiser from the contact. And people who did not suspect themselves of the power have sometimes been equally puzzled at finding themselves exercising it. This of course is by the way, and is not specifically a power of the hand.

The truth that looks out at us in all this enquiry is that we have here a third means of psychic activity. The Eye may look love, wrath or command, the Tongue may utter corresponding sounds, but the Hand no less than either has its language, universally understood. By gesture we indicate greeting, admonition, surprise, supplication, surrender, welcome, contempt, or devotion. The shaken fist and the pointing finger speak without words, and we do not know what psychic leverage may also be thus effected beyond our power to estimate.

THE HAND IN BLESSING AND EXORCISM.

It may not be out of place here to approach a far loftier reach of the power of the hand than has yet been considered, namely, the part which it plays in benediction, consecration,

the laying on of hands, and exorcism. Many will here be inclined to take leave of us. "Hitherto," they will say, "you have paved your path of suggestion and speculation with verifiable instances—in short, with respectable facts—but now surely you are inviting us into cloud-land, a rose-tinted cloud-land, true, in which we see the stained glass window, the white-robed priest, and the meek and credulous multitude on their knees. But clouds dissolve, and you will wake to find the bare brown earth, grey skies, and naked trees the reality." To which we may reply that we can never, in any circumstances, get away from reality. It was all put into a pearl of wisdom by David Gow when he wrote, "What we are dealing with is not alternatively illusion or reality, but reality in an infinite number of grades, conditioned by the consciousness." ("Ideas and Ideals," p. 50.) And we do not compromise reason in at least contemplating the possibility of any effects which are in line with the operation of all natural forces. Transmutation goes on continually before our eyes, and granted an Unseen World at all, there need be no break in the chain of causation anywhere. But in all human action the will is the informing life, and in each category so far examined, the direct purpose or attention of the operator has been a prominent element. One man "magnetises" a glass of water, another removes a pain, a third is bent on getting his friend to do some simple act by way of entertainment merely, but all are possessed by unity of intention. Why suppose that the man who "blesses" a rosary, or makes the water "holy water," or elevates his hands as instruments of a spreading radiance of benediction, produces any less efficacious result than these others? The law under which unseen influences operate is not less likely, but rather more, to carry on when those influences are deliberately invoked in accordance with good ends. The line which we at present draw between a rational and a superstitious practice, as for instance in the use of the sign of the Cross, may come, with fuller knowledge, to be drawn elsewhere, and to include much which at present we regard with little respect, or with little belief in any actual results. The same thing applies to genuine rites of consecration bestowed on individuals, and the practice of the Church, as we know, came down from those early days when the Apostles "laid their hands on them [the converts] and they received the Holy Ghost" (Acts viii., v. 17.). So also in the classical instances of the Old Testament, when the Patriarch's stately benediction was uttered with his hands laid upon the bowed head of the son or grandson receiving it.

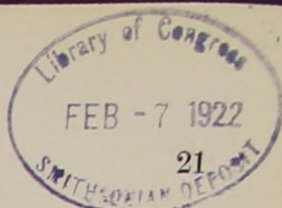
But in these as in many other applications, "the letter killeth but the Spirit giveth life." It is the drawback of all symbol that it has no compelling power over the life which should inform it, and to human nature it is fatally easy to remember or imitate the symbolic act and miss the essentials behind. Nevertheless, even if we fail to make the best use of our powers, they remain an open inheritance to the worthy. Let us conclude this part of the subject with an apposite teaching of Swedenborg's in this respect:—

"The sphere proceeding from God, which surrounds man and constitutes his strength, while it thereby operates on his neighbour and on the whole creation, is a sphere of peace and innocence; for the Lord is peace and innocence. Then only is man consequently able to make his influence effectual on his fellow-man when peace and innocence rule in his heart, and he himself is in union with heaven. This spiritual union is connected with the natural by a benevolent man through the touch and the laying on of hands, by which the influence of the inner man is quickened, prepared, and imparted. The body communicates with others which are about it through the body, and the spiritual influence diffuses itself chiefly through the hands, because these are the most outward or *ultimum* of man, and through him, as in the whole of nature, the first is contained in the last, as the cause in the effect. The whole soul and the whole body are contained in the hands as a medium of influence."

In the Ceremony of Exorcism also, as contained in the Roman Ritual, the Exorcist, who need not necessarily be in priest's orders, frequently uses the sign of the Cross, making it on the brow, mouth, and breast of the possessed person, at one point putting part of his violet stole round the latter's neck, and placing his right hand upon his

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head. The sign is made forty-nine times in all, and if this is not sufficient the direction is that "All the afore-said things being said and done, they shall be repeated, until the possessed person be entirely set free." This comprehensive perseverance ought certainly to meet with its reward, for it is a long ceremony. A very interesting group of instances of effectual exorcism was collected by the Rev. F. G. Lee, Vicar of All Saints', Lambeth, during twenty years of last century, and published as Chapter III. of his book, "The Other World," in 1875. In the preface he tells us that he had "dealt with facts rather than theories," and these facts, though certainly of a quality that makes us look rather hard at them now and then, are all of the spontaneous order; and we can forgive the diligent collector for a rather miscellaneous assortment, in view of the alternative of a dearth of any facts at all.

"A PIONEER OF SPIRITUALISM IN HOLLAND."

A NOTE ON MME. ELISE VAN CALCAR.

Under this title we briefly noticed in *LIGHT* of the 10th ult., a big volume in Dutch giving a very full account of the life and work of Mme. Elise van Calcar-Schiotting—a remarkable woman who, in the course of her long and active career, did much to familiarise her countrymen with the facts and philosophy of Spiritualism. Being ignorant of Dutch we were compelled to rely on a friend who possesses some acquaintance with the language for a general idea of the contents of the work. The author, Mr. J. H. Sikemeier, has, however, since kindly furnished us with further interesting particulars from which we learn that Mme. van Calcar was a prominent supporter by voice and pen of the women's rights movement in Holland, and a great advocate of educational reform, the introduction of the Froebel method of education into the children's schools of the country being largely due to her untiring efforts. Her clear intelligence and lofty character eminently fitted her to undertake an unbiassed investigation of the phenomena of Spiritualism. In her youth she had studied Lavater, Jung-stilling, Kerner, Oettinger and Oberlin. Frederica Hauffe, the "seeress of Prevorst," made a deep impression on her. The year 1858 found her corresponding on psychical phenomena with theologians, amongst them Dr. Ramvenhoff, afterwards Professor at Leyden University, who expressed the opinion that "later on a new field of study will be opened for science by this study." In the same year she first met D. D. Home, and in 1873 she brought the subject prominently before the public in her fine novel, "Children of the Age," in which she described the light and shadow sides of Occultism. Henry Slade, the slate-writing medium, gave a successful séance at her residence at the Hague. In 1877 she started her monthly paper "On the Borders of Two Worlds," which was continued to her death in 1904. She was strongly hostile to the doctrine of reincarnation, and consequently rejected the theosophical system of Mme. Blavatsky. Lack of understanding of the mediumistic gift in humanity, she looked upon as the principal cause of the rise of different religious sects, especially of the Irvingites, the voices of spirits being ignorantly regarded as the voice of God and therefore infallible. At the same time she held that the knowledge acquired by the study of psychical phenomena would ultimately revive religion. She was a member of societies devoted respectively to the study of psychology, harmonial philosophy, and magnetism, and was in correspondence with the great magnetists of the French School. Altogether Dutch Spiritualists do well to keep her name in grateful remembrance.

Lady Kitty van Holte tot Echtin writes from the Hague to correct the statement in our former notice of Mr. Sikemeier's book that her husband is Chamberlain to the Queen of Holland. This is an error. He is deputy chairman in the Court of Appeal and the author of a book on Reincarnation, reviewing the doctrine from the historical, ethical, philosophical and scientific points of view. Not a reincarnationist, himself, he yet writes, we are assured, with such moderation that no one can feel hurt by his treatment of the subject. Lady van Holte would like to see the work translated into English if anyone sufficiently well acquainted with the language and interested in the subject can be found to undertake the task.

I QUESTION whether Dr. Ellis Powell has ever written anything finer than "The Story of Bethlehem: its Psychic Side," which appeared in *LIGHT* for December 24th. Every clergyman should read it.—REV. B. G. BOURCHIER.

FAREWELL TO MR. HORACE LEAF.—Mr. Horace Leaf's many friends will be glad to hear that he is to be entertained at a social gathering on Monday, January 30th, at Mortimer Hall, prior to his departure for Australia. Mr. F. Brittain is arranging the function, particulars of which will be duly advertised.

A DIRECT VOICE SEANCE.

EVIDENCE OF IDENTITY.

On December 19th, 1921, I received a visit from two young men from Leeds who informed me that for two weeks in succession a Rev. Joseph Wild, of Exlane End, Ossett, had manifested by voice at their private séance, and earnestly requested them to invite Mr. Alfred Kitson to attend, as he desired to talk to him of the good old days when Spiritualism was not so popular as it is to-day. The young men did not know me, being new to Spiritualism, but promised the spirit to try and find me and deliver his message. This they did.

I was doubtful of the identity of the manifesting spirit, as the only person I had known bearing the name was a local preacher in the Primitive Methodist body, the same as my father had been. But as the spirit had given them names of various places in the area of Ossett, I promised to attend their next circle to be held on December 21st and find the truth of the matter personally.

This I did, and received a cordial welcome by the members, who were all strangers to me. The séance-room was specially rented for the purpose, and was not attached to any private residence, nor was there any door leading to any other room. There were chairs, but no table. Two trumpets—a small and a large one—were placed with their bell-ends on the floor, and beside them was a full-sized auto-harp.

Soon after the opening of the séance at 7 p.m., one of the trumpets was carried round the circle and tapped the sitters by way of greeting. Then as the power increased, various members were greeted through the trumpet, which was lifted on a level with the faces of the sitters.

The spirit who had requested my attendance was soon in evidence, and occupied a great part of the time in trying to prove his identity. He referred to incidents of my youthful days and the struggles the pioneers had to put forth. Biblical passages, and also portions of the old hymns, were quoted by way of reminders.

In answer to my question as to what he did for a livelihood, he replied that he used to hawk buttons, tape, thread, laces, etc., and also black lead and blacking, and that he made the latter. This was quite true. He also told me of the names of the various villages he used to visit to preach. These were correct. He gave me the full names of his wife, sons and daughters. He informed me that his youngest son, Harry, had lost one eye. He said his daughter Martha had married a man called Kershaw, and his daughter Ann had married a man called Heald. He also told me where his son Harry and two daughters lived. I did not know he had any daughters. But receiving such definite information concerning the members of his family I decided to make enquiries and report results.

In an interview on December 28th with his son Harry (whom I had known in my boyhood), I saw that he had lost his right eye. I learned that he lived in a one-story house in Dale Street, Ossett, and that they called his two sisters, Martha Kershaw and Ann Heald. All this corroborated the spirit's statement.

Such evidential communications through the trumpet are worthy of being recorded. The spirit fully justified his boast that he would prove to me to be the person he professed to be. He most certainly did so.

I may add that the auto-harp was lifted from the floor and carried round the circle, its strings being freely twanged to indicate its motion round the room. For the first time in my long career of over fifty years in the Cause, I saw spirit lights at three different times during the séance.

Let me say that none of the sitters was known to me. Also, the manifesting spirit has been in spirit-life over thirty years, during which time I had never had any communication from, or about him. I had not seen him for some fifteen years previous to his transition, and did not know of two of his children (sons), until the night of the séance.

Batley, Yorks.

ALFRED KITSON.

December 31st, 1921.

A MYSTERY OF THE DEEP.—Many years ago a Norwegian captain on the Labrador told me the following story: One day the carpenter of his schooner, a man whom he had known for three voyages, and trusted thoroughly, was steering a course which the mate had given him. All at once the mate came and found the man steering four points out. When he upbraided him, he answered, "He came and told me to." "Nobody did," replied the mate. "Go north-west." Three times the experience was repeated, and at last the mate reported the matter to the skipper. He immediately suggested, "Well, let us go on running in the direction he insists on taking for a while, and see if anything happens." At the end of two hours they came upon a square-rigger with her decks just awash, and six men clinging to the rigging. As they came alongside the sinking vessel the carpenter pointed aghast to one of the rescued crew, and cried out, "There's the man who came and told me the skipper said to change the course."—From "A Labrador Doctor, the Autobiography of Wilfred Thomason Grenfell, M.D. (Oxon), C.M.G. (Hodder and Stoughton.)"

"THE NATURE OF THE 'OTHER WORLD.'"

BY H. A. DALLAS.

If I venture to offer a few remarks in connection with Col. C. E. B.'s interesting article in *LIGHT* for December 31st (page 850) I hope it will be understood that the suggestions I make are only tentative, and that I am very sensible of the need for caution in speculating on the conditions of a future environment and embodiment. I thoroughly endorse his warning in that respect, and I find myself in much agreement with what he has said.

But however cautious we may be, we cannot avoid facing certain questions, when once we are convinced of the continuity of personal existence and the persistence of memory and character. Col. C. E. B.'s article suggests three questions regarding discarnate spirits: With what body do they come? What is the nature of their environment? By what means can they act upon us who are enmeshed in bodies of material flesh?

With respect to the first question, Col. C. E. B. mentions three hypotheses, none of which seems satisfactory, but he adds that "it is not easy to conceive of a fourth alternative." The three hypotheses are (a) that the body worn by the spirit after death is only a shell; (b) that we possess it now concealed in our physical organism; (c) that it is not a "shell," but contains interior organs.

There is, I think, a fourth alternative; perhaps (b) is compatible with this alternative, which I will try to state clearly as well as tentatively.

In "The Quest" for January, 1910, Mr. G. R. S. Mead published a valuable article on "The Resurrection of the Body," in which he showed that Origen (that very wide-minded and spiritually-minded early Father of the Church) held what would now be called very "advanced" views on this great subject of the future embodiment of the spirit. Origen wrote (the italics are mine):—

"Another body, a spiritual and ethereal one, is promised us; a body that is not subject to physical touch, nor seen by physical eyes, nor burdened with weight, which shall be *metamorphosed according to the variety of regions in which it shall be.*"

Origen used a term denoting the invisible principle, the formative power, the *body-making* principle, and he seems to have believed that it was in this formative power that the identity of the resurrection body consists. We recognise now that identity does not consist in any atomic persistence, that the bodies we now wear are identical with those with which we were born only by virtue of the inner principle which moulds all fresh accretions of matter into form.

Dr. Gustave Geley has called this principle "dynamopsychism," but those who are not familiar with abstruse scientific terms will agree with me in preferring to call it the "formative power."

When the spirit passes out of the body of flesh we may assume that the formative power, under the control of directing mind ("L'Idée Directrice" of Dr. Geley) will readily produce another organism out of whatever elements there may be in its new environment, a form as completely adapted to that environment as our present bodies are adapted to our material conditions. Inasmuch, however, as men are even now spirits related to two conditions, two environments, it is not necessary to suppose 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. This would partly meet this question which suggests itself: Does the new body instantly form at death or only gradually?

In considering such a question we must take into account the relativity of our present notions of time and space. It is probable that the evolution of a spirit's new body depends, not on time, but on quite other factors; and when we say it may be developing in the matrix of the physical we are again using a phrase suitable to our present notions of space to denote a real relation which may not be spatial as we understand space.

The other factors which may hasten or retard the evolution and perfecting of the new organism may very probably be moral and possibly hereditary.*

It seems likely that a man or woman who exercises in this life control over instincts, passions, thoughts, language and actions will find at death that the new body is ready for use; those who have allowed the body and its instincts

to dominate may require a longer period of sleep before the formative principle can work freely under the new conditions, conditions in which thought will presumably be a most potent factor.

Origen did not believe that material organs and physical functions would be reproduced in the substance of the new body; he held that neither the matter nor the form would be the same.

This need not disturb anyone. If the form adapted to the future environment is as far superior to our present form as the form of the butterfly is superior to the caterpillar, we have good cause to rejoice in hope.

But another problem here confronts us. At death an ethereal form sometimes manifests, luminous but apparently not quite unsubstantial; moreover, scientific researchers seem to have discovered a new kind of matter; and many facts seem to indicate that all contact with physical substances is not broken immediately at death, and sometimes not for a long time after death. Is this consistent with the belief that the formative power will create a new immaterial organism? Yes; transitions in Nature are generally gradual. It seems probable that the spirit carries over into its new condition some connecting link with the physical world of a quasi-material kind, and is more or less enveloped in this.

The Eastern seer, Kapila, the founder of the San Khya system of philosophy, set forth this idea many years before the Christian era. A note by Mr. Cockburn Thompson in his translation of the Bhagavad-Gita presents the teaching of Kapila on this point. He says that a "subtle body" called the *linga-sharira* "is the vehicle in which the soul is borne from one region to another"; it is a "grosser vehicle" than the spiritual body, but "more subtle than the actual corporeal body." "This is a vehicle of the soul which enables it as long as it exists in a material life to sustain its connection with matter, even when divested of a grosser body." The vehicle is not permanent and the connection gradually passes off. The Seeress of Prevorst and others have indicated the same fact.

I think we are justified in tentatively assuming that for a while after death this medium between the purely spiritual body adapted to a new environment, and the material world is the means of manifestation by luminous forms, by sounds, and by sensations as of embodied presences. And this without the occurrence of a true materialisation. It enables those who have departed this life to appear in various almost substantial ways for recognition by those on earth.

If we accept the hypothesis that this medium exists, and that after death it is "the soul's instrument for operating in the external world," as stated in a communication received by Werner, the Pastor of Beckelsberg, we get a clue to many perplexities. Werner was told that "when the soul parts from the body this fine substance accompanies it. . . . Souls quite earthly wrap themselves in it, and give thereby the characteristic form to their spirits. By the aid of this substance they can make themselves seen, heard and felt by man. They can excite sounds in the atmosphere of earth." (See "From Matter to Spirit," by Mrs. de Morgan, p. 132.)

The Seeress of Prevorst was told that as the spirit progresses it frees itself from this grosser substance.

This gives us a clue to the frequent statements that persons who have just died are not always aware of the fact, and that they seem to themselves to have solid bodies as before.

Perhaps Dr. Paul Gibier (Director of the Bacteriological Institute, New York) referred to this subtle substance when he wrote of "free anomic energy" which "remains bound to the spirit" after death and makes it possible for the departed to manifest. (See "Psychism," pp. 233, 247.)

Those whose attention has been directed towards spiritual things rather than physical sensations will probably lose very quickly the quasi-material envelope; their consciousness will be in a higher condition. This does not imply that they cannot manifest in visions and by mental impressions to those on earth. I have long held that probably as we advance, the formative-power becoming increasingly under the control of the directing mind, we shall be able to flash into manifestation ("presence form") in any aspect that we may desire to assume, provided it is concordant with the type.

These few suggestions may possibly be of some interest to those who are examining the problems of the subject we are considering and who realise how real these problems are.

* Space does not permit me to enlarge on this point of heredity.

WHY CANNOT—P A SIGNIFICANT ANSWER.

To the many students in the wide fields of psychic research, who are themselves unable to make a personal contact with the worlds beyond our normal vision, the following incident may prove of interest:—

Some years ago, after joining in a small private circle formed in my house, I was disappointed to find, as time went on, that all the members, except myself, developed, more or less, some spiritual gift, but I, alas, remained consistently at the bottom of the class! However, nothing could damp my energy and enthusiasm, and by degrees the correspondence and business details, etc., inseparable from recording the regular meetings of a circle, seemed naturally to fall to my share, and I was asked to attend to the organisation and take the chair at the meetings; but this did not satisfy me, I "hungered for a sign."

So one evening, at a friend's house, I asked her "control," who had given our circle some capital tests, the following question: "Why cannot I, too, get messages to prove to so many I am interesting in this study, the truth of what I tell them?" And the answer came instantly, "Because a medium is a receiver, and you are a distributor, and few could take your place." What a lesson is contained in those few words! If instead of childishly hoping for someone else's gift, we endeavoured to do contentedly that which is obviously the task we are best suited to perform (however humble it may appear to our short-sighted vision) and to endeavour to do it so that "few can fill our own little niche" in the plan of the Great Infinite Mind, then we shall surely realise, as we fight our way up the path of attainment, that we, too, are helping to spread the spiritual wave of knowledge which is now, so manifestly, flowing over our earth sphere. And presently, when our fleshly garment, with its hampering limitations, shall drop from us, we shall hear with understanding the Master's voice saying, "Blessed are they that have not seen, and yet have believed."

F. McL. (Durban).

THE SPIRITUAL HEALING FELLOWSHIP.

Mrs. Toye Warner-Staples writes:—

Whilst heartily sympathising with the aims and objects of the Spiritual Healing Fellowship—an Anglican Ministry of Healing—we cannot but deplore the attitude adopted towards Spiritualism as portrayed by the following slighting words in the monthly paper of the Fellowship. In the issue for November, 1921, p. 10, we read: "The world insinuates that human nature must be indulged, and that no harm will come from a temperate use of things which in themselves are natural. It argues there is not much harm in unsavoury stories, a séance, a doubtful friendship, or a temperate sense gratification. Or we may excuse ourselves for continuing to bear a little ill will. We appeal to the material and the human, and it in turn appeals to us. Then our minds become enslaved to the physical and material point of view." Is it fair to class Spiritualism in such company? And can theologians never refrain from casting aspersions on things they will not understand, even when seeking to introduce to popular notice something very good in itself? Such remarks as quoted above make us begin to think that this move in the right direction by the Church is merely an effort to emulate the gifts and phenomena of Spiritualism and so retain the outward conformity of her members. If we have at last stirred the Church up to seek to regain her lost "spiritual gifts," we shall have accomplished a good work whatever the motive!

TABLE MANIFESTATIONS.

A PROOF OF INDEPENDENT ACTION.

Mr. Tudor A. Morgan (Pontypridd) writes:—

The correspondence concerning involuntary muscular exertion during table tilting recalls to my mind an incident witnessed by me which appears to settle this point.

In 1919 I visited a friend in Aberavon, Glam., at the house of a spiritualistic medium. The cloth was taken from a small round table in the centre of the room and the medium held both hands over the centre of the table at a height from it of perhaps three inches.

He invited me to play the piano—any piece I cared to select. I did so, and the table crossed the intervening space and kept the correct time of the music by tapping against my back. I altered my time, jumping from *Andante* to *Presto* and so on, but failed utterly to make the table lose a beat.

My friend then took my place at the piano and I witnessed a repetition of the occurrence. When the music stopped the table appeared restive and kept nudging us till we played again.

I carefully noted that not once did the medium's hand touch the table.

RAYS AND REFLECTIONS.

That the "Referee" should seek the opinion of Dr. Chalmers Mitchell on Mr. G. R. Sims's psychic experiences has excited considerable comment, not, of course, reflecting on Dr. Mitchell personally so much as on the rather vacuous method of going for an opinion on a matter to someone who obviously knows practically nothing about it. But it is quite an old device, and was followed for many years by the newspapers when any matter of psychic interest was occupying public attention.

An apparition, a haunted house, any kind of psychic phenomenon, sent the newspaper representatives scurrying off to the Eminent Harley Street Physician, the Distinguished Clergyman, or the Famous Conjuror. I used to wonder sometimes why they did not also resort to the Leading West End Estate Agent, or the Manufacturer of the Celebrated Dog Biscuit, whose opinions would have been about equally valuable. Common sense would of course have concluded that, as the only real authority on Astronomy must be an astronomer, so the only person qualified to pronounce on psychic matters would be a psychic scientist. But that would never have done. Because in that case the opinion might have been favourable, and the reality of the phenomenon endorsed. And the public might object to it. Besides, of course, the opinion of the psychic authority—it was argued—would naturally be biased by his beliefs! Truly a comical argument, since it would apply no less to the specialist in every other department of knowledge.

Of course at the back of the whole business was the anxiety of the Press not to tell the public anything which the public did not wish to hear. When a great many years ago Thackeray published an article on psychic phenomena in the "Cornhill Magazine," the result on the circulation of the journal was damaging. And during the war we had the spectacle of a great daily paper being publicly banned and execrated for telling the public an unwelcome truth—something on which the national fate depended. Only a very powerful newspaper can tell the truth to the public, if that truth happens to run counter to public prejudices. As far as the "Referee" is concerned, it made a quite pardonable mistake in following an ancient method, but it deserves every credit for publishing the facts about Spiritualism as Mr. Sims has found them.

Metaphysics, so a philosophical friend tells me, is out of date. It has, in fact, been "found out" and discarded amongst advanced thinkers. But one still uses the term to cover those areas of thought which deal with speculative questions out of the logical and scientific order. Still, it leads sometimes into gulfs where clear vision is lost. I like the Scotsman's description of it: "When one man is talking to another man, and the man who's listenin' disna ken what the ither man's talkin' about and the man who's talkin' disna ken himself—that's metaphysics!"

Reincarnation—it is a dreadful word, but I must refer to it to quote the remarks of a Dutch lady whose husband is a lawyer in Holland. She states that although he wrote a book on reincarnation, he is not a believer in it, since he can find no evidence of its truth. And she adds this significant remark: "Reincarnation is here as elsewhere an apple of discord." It is, indeed, and it could be so easily avoided, for it is no essential part of Spiritualism, and usually makes its appearance as "a chip in the porridge."

Mr. Edward Clodd's article in the current "Hibbert" on "Occultism," as an attack on Spiritualism abounds in gems of unconscious humour, always the most delightful variety. Thus, in discussing a phase of psychical phenomena, he writes: "Let us briefly consider what physiology has to say on the subject." It is for all the world as if a writer sat down to discourse of Mysticism, and solemnly observed in the course of his paper, "Let us briefly consider what Geology has to say on the question." If such a thing ever happened I should suspect that the writer was a geologist, and I should be quite sure that he had no faculty for clear thinking except perhaps in his own subject.

D. G.

TOWARDS UNITY.—Contradictions are phenomenal only. They arise from the union of opposites in the intellectual, for natural errors invariably predicate truth. Rectify the relation of things, and rightness will be perceived. In the intellectual world are not things done first unconsciously, then self-consciously, until finally man reaches a stage of full consciousness in Nirvana, a state utterly beyond our present comprehension, because inclusive of all minor states; the perfect union arising from spiritual multiplicity—the emerging of the human in the divine?—E. P.

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SPIRIT COMMUNICATIONS: THE COMMON SENSE VIEW.

An anecdote designed to illustrate juvenile curiosity tells of an inquisitive infant who, on its first visit to the country, asks the name of an animal seen grazing in a meadow, and is told that it is a cow. Still unsatisfied, the child puts another question: "Why is it a cow?" Naturally the story ends there, but if it proceeded to recount how the father, by confessing his inability to answer the second question, raises doubts in the infant's mind as to the truthfulness of the answer to the first, we should have a fair illustration of the position of some of the inquirers who examine us upon our knowledge of the subject of a spirit world and spirit intercourse. On questions of fact we can always, so far as our knowledge goes, reply definitely. But there are myriads of other questions, arising out of the facts, regarding which we cannot proceed on any ground of ascertained knowledge or experience but only on the basis of reasoning.

In that direction we like to proceed along consecutive lines and argue from the world we know to the world of which we know but little—that world which for all of us here is "the world to come." We have found it an excellent plan and one which provides us with a great amount of illumination on the many supposed mysteries of the world of spirits.

We start with the assumption, which we regard as quite legitimate and reasonable, that the spirit world is just as natural a world as this, and its people just as human; that spirit life is a definite and perfectly connected link in the chain of evolution and that all or most of the things in that life have their beginnings in this one. Seeing then in this life the promise and potency of many things that are regarded as peculiar to the spirit world we find answers to problems that appear insoluble to those who regard spirits and spirit life as being in the nature of miracles and wholly separate from the world in which we live.

Finding discarnate spirits to be quite human, we dispose at one stroke of an infinite number of objections (founded always on a small experience) regarding the spirits and their lack of abilities in certain directions. If spirits can see all we do—if spirits can read the future—if spirits can communicate with mortals—if spirits desire to help us—then why cannot . . . ? We could fill a column or two with typical questions. In the end it often comes down to the very mundane question why some people in this world can do certain things while others cannot. One man can answer an arithmetical problem in a few moments which another could not solve in as many hours. One man, if locked in a room, would be a hopeless prisoner. Another, with inventive mechanical genius, would liberate himself in a short time. One man, a keen reader of character, is never imposed upon by others; another, trustful, confiding and mentally dull, is tricked by every cunning rogue. If one man can do certain things, why cannot another? One sees the fallacy when the argument is applied to spirits—it is the fallacy of generalising from special instances.

It is all so simple, and yet we have depressing examples of eminent psychical researchers who are at times apparently floored by these quite simple prob-

lems. The explanation is either that they are people with a vast amount of theoretical knowledge coupled with the most meagre practical experience, or that, concentrating upon one phase of psychic investigation, and noting its limitations, they omit to widen their outlook and so solve their difficulties by reference to another phase.

Lately we received from a correspondent associated with psychical research in America a letter pointing to many apparently suspicious circumstances in connection with spirit messages received by means of psychic photography—"psychographs," in short. Spelling and grammar are sometimes defective, and where Latin or French phrases were used they had (being stock phrases) all the appearance of being taken from lexicons or handbooks. How should this be if the spirits, being highly educated people on earth, were the actual originators of the messages?

On the large and general question of the reality of spirit communicators, we have only to think of the copious, fluent and accurate conversations in many languages carried on in direct voice manifestations in some of which we have personally taken part.

On the smaller question of the limitations of written messages we fall back on the use of logical reasoning, fortified by the explanations of the communicators themselves. It is that, being human, spirits may well find it easier to talk than to write—both processes being always difficult and to some spirits quite impossible. Further, we learn that, the capacities of spirits varying just as amongst ourselves, only the few are able to give precisely that class of information which the strict investigator demands as clear evidence of identity. The great mass of those who communicate are so limited in their resources that they are largely dependent on purely mundane sources of information which they pick up on earth and transmit as well as they can. It may "come through" at times as queer gibberish or so suggestive of the mental limitations of the medium as to seem highly suspicious. But there it is. Reasoning on the matter, in the light of the presumed difficulties of framing the message and transmitting it (rather after the fashion of a code cablegram), the explanation strikes us as quite natural and credible. But when we reflect in the light of practical experience of the ways in which communications are made along lines less trammelled with difficulties, the problem disappears altogether. Our departed French friend, wishing to write to us through a medium, "gets through" a few phrases of very bad French, and stock phrases at that. This is, of course, highly suspicious and very perplexing if our experience in psychic communication happens to be small. But when in the direct voice the same spirit communicates fluently in French, with faultless grammar and accent, and explains his peculiar difficulties in writing, what more is there to say? The puzzle is solved in a natural human fashion, and we find nothing over which to strain our intellects.

[Since writing the foregoing, in which we have dealt only with the general aspects of the question, we have had time to refer to a special instance mentioned by our American correspondent, viz., the polyglot psychographs, dealt with in "The Proofs of the Truths of Spiritualism," by the Rev. Professor Henslow. To our surprise we find that the various scraps of Latin, Greek and French were "worked into" various short spirit messages as an experiment in the way of seeing how far it would be possible to introduce foreign languages into messages given through an uneducated medium. It is plain that our correspondent could not have read the book very carefully or he would not raise a difficulty where there is none.]

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our father's days were best;
And doubtless after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.

J. R. LOWELL.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Our notice of Sir Arthur Conan Doyle's lecture at the People's Palace on Tuesday evening last is unavoidably held over until next issue.

In connection with the Annual Conference of the Spiritualists' National Union, which this year will be held on the first three days in July, an interesting feature will be the presence of International delegates. France, Belgium, Denmark and the United States are expected to send representatives, and to seat the large attendances of members and friends the Queen's Hall and Caxton Hall have been secured. An interesting series of papers is being arranged, among which will probably be one contributed by Dr. Gustave Geley on Ectoplasm.

The Scottish revival on the North-East coast has been investigated by commissions of inquiry appointed by three of the Church bodies in Scotland, and their reports have been favourable. One report says, "The spirit of God is manifestly moving in the deep places of life."

The presence of a "ghost" at a house at Uxbridge, and the accompanying manifestations, are being noticed at length in the London Press. Now that it is becoming fashionable to chronicle such happenings, the newspapers are promised a busy time.

The "Daily Mail" correspondent in Budapest telegraphs: "Spiritualism, which counted only a few followers a few years ago, has developed into an extensive cult in Budapest. The number of believers is growing, and hardly an evening passes without a séance being held." The truth is probably that the subject has only now come under the notice of the correspondent.

The recurrence of articles dealing with psychic science in three important Sunday newspapers gives a timely interest to Dr. Ellis Powell's address on "The Press and Psychic Research," delivered on Sunday evening last before the Marylebone Society. A report will appear in our next issue.

The Reading Spiritual Mission, under the able control of Mr. Percy Street, has always shown itself to be a progressive body. The spirit of initiative which distinguishes it evidently animates its members, for we find that at a Fancy Dress Dance, held on Boxing night under the auspices of the Mission, the first prize for the most original lady's costume was won by Mrs. Stratford, whose dress was made entirely from title pages of *LIGHT*. There were many striking and beautiful costumes, and the task of the judges, Mr. and Mrs. Stockwell, Mr. and Mrs. Street, Mr. Wagnell, and Mrs. Bedford, was a difficult one.

Mr. Harry Price and Mr. E. J. Dingwall, members of the Society for Psychical Research, have edited a new edition of a book published some thirty years ago entitled "Revelations of a Spirit Medium." It sets out to expose the tricks of mediums.

Recent reference in the London "Evening News" to the fact that Cornwall is the sole remaining home of Fairies, reminds a correspondent of that journal that in a recently-published "Cornish Handbook" the author, Mr. John Kinsman, tells of five distinct varieties of the "small people" to be traced in the Delectable Duchy, viz.: 1. The "Small People," who were supposed to be the pre-Christian inhabitants; gradually fading away. 2. The "Spriggans," attached to cairns, cromlechs and other ancient monuments, with which it was unlucky to meddle. 3. The "Piskies," full of mischief, and finding great joy in leading mortals astray. 4. The "Buccas," spirits of the mines, associated in local legend with men from the east, doomed to work underground until the Resurrection; and 5. The "Brownies," kindly and good, the spirits of the household, ever ready to do what they could to assist mankind.

An unexpectedly tolerant view is taken in a recent leading article in the "Daily Telegraph," in which the writer, speaking under the heading "The Necessity of Superstition," says: "Superstition is not only found in the mass of men, but in the sages. Everyone knows how the robust scepticism of Johnson was mingled with faith in ghosts and second sight—these, perhaps, are not superstitions now—and in touching the posts at street corners."

The Dean of Exeter (Dr. H. R. Gamble) in a recent sermon in the local cathedral, preaching from the text, "He went out, not knowing whither he went" (Hebrews

xi., 8), made a reference to Spiritualism. There is so much similarity in the remarks of many Church leaders that one might almost fancy them coming from a common source.

Dr. Gamble said (as reported in the Exeter "Western Times"): "We knew nothing of the future life. We did not even know that there was one. We could not prove it by any demonstration. It was true that there were those who made claims that travellers did return—that they themselves had spoken with them, and that they had brought information of that unseen country. That was the claim of the Spiritualists. He (the Dean) did not care to contest it. It was quite possible, so far as he could see, that men might be able to hold communion with departed spirits, but we wanted a great deal more proof than we had yet received. It was quite certain that Spiritualism had brought us very little information that was worth having. He believed that God had hidden these things from our eyes just as He had hidden a great deal of the future from our eyes. It was quite possible that we had no faculties which could possibly understand even the conditions of a future life. We must walk by faith." As we have said of others before, has the Dean carefully studied the evidence?

Mr. E. L. Gardner, of the Theosophical Society, who has been lecturing in various provincial centres for the past few months on the Yorkshire fairies, informed a representative of *LIGHT* that he found people far more receptive regarding the existence of fairies than he had anticipated. Mr. Gardner has collaborated with Sir Arthur Conan Doyle in a book to be entitled "The Coming of the Fairies," which is likely to appear early in the New Year. It will be a notable work, the first of its kind, and will contain illustrations of the famous Cottingley fairies.

Particulars of a German laboratory for psychic research are given in a review of a German book in the November issue of the Journal of the American Society for Psychical Research. The author, von Franz Grunewald, describes his experimental rooms and the apparatus he has devised for use with mediums. "The medium's chair, of wicker-work construction, is placed within the cabinet mounted upon a weighing board, which is used for registering any variation in the weight of the medium. This platform rests upon four spiral springs, which are compressed when any load rests upon the board. The movements of the platform make electrical connections, the results of which are registered by a mirror galvanometer in another part of the room. The deflections of the needle are further registered by means of a beam of light which falls upon a strip of sensitised paper wound upon a revolving drum, forming part of the apparatus placed on a table at the other end of the room opposite the cabinet. For the purpose of weighing any materialised form extruded from the medium a second weighing platform is provided, and this is placed in front of the first. The registrations of this second platform are also obtained by a mirror galvanometer, the curve being traced directly beneath that furnished by the medium's platform for the purposes of comparison." Other testing devices are also described.

In an editorial in the "Two Worlds" entitled "Thoughts on Psychic Evolution," the writer, after mentioning the fact that since the early days the phenomena of Spiritualism had changed from the physical to the mental, goes on to speak of the rarity nowadays of deep trance mediums. "There can be no doubt, we think, that in many of the present-day productions of what is called normal mediumship, the proportion which is drawn from the medium's mind (conscious and subconscious) is very large, whilst in the old trance method it was proportionately much smaller. Doubtless, however, there is an intention to make psychic faculty a normal part of human activity, and we believe this to be in the orderly course of evolution. The time will come when psychic development will be part of the curriculum of our educational system, and the probability is that in the present stage, when the abnormality of trance mediumship is giving place to the first elementary stages of normal activity of the psychic powers, the reliability of psychically-obtained information is at a lower stage than it has been for some time, and lower, too, than it will be in the future. Meanwhile the comparison is useful in marking the progress made and pointing out the probable direction of future developments."

Replying to a review in the "Yorkshire Weekly Post" of his book, "Wanderings of a Spiritualist," Sir A. Conan Doyle gives the particulars, asked for by the reviewer, of the place where the original negatives of the Yorkshire fairies can be seen. Sir Arthur points out that several of the first authorities in England had inspected them, and found no flaws in them, and adds: "When one considers that these are the first photographs which these children ever took in their lives it is impossible to conceive that they were capable of technical manipulation which would deceive experts."

THE VALUE OF PSYCHIC FACTS AS CHRISTIAN EVIDENCE.

BY A DOCTOR OF DIVINITY.

At the present time a great deal is being written against Spiritualism, both from the point of view of Christianity, and from the opposite extreme of Materialistic philosophy. The attack from the side of Christianity tends to be ruthless and uncompromising, so much so that nothing good whatever is accredited to the "New Revelation."

But it should be recognised that we have to do with at least two distinct questions, of which the first is the study and explanation of all ultra-normal psychic phenomena, and the second the pseudo-religious cult of Spiritualism. It is the second that is liable to the severest criticism, in which the present writer would concur.

On the other hand it is claimed in this paper that the scientific study of psychic facts may well result in a great strengthening of the Christian position, though not upon the lines of much modern Biblical theorising. The Report of the Lambeth Conference of 1920 has the great merit of recognising the twofold problem, and one of its final conclusions is "that we may be on the threshold of a new Science, which will by another method of approach confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it." Perhaps the present writer may be allowed to start from an endorsement of the principles of the Report in its attitude not only to Spiritualism but to the cults of Christian Science and Theosophy. What follows is meant to be at least an indication of one such "method of approach." The thesis is that it is worth while to consider whether we have not in the results of recent psychical research an argument of the greatest value as testifying to the truth of the Christian revelation.

"MIRACLES DO NOT HAPPEN."

The Bible is full, from end to end, of the accounts of psychic happenings of an abnormal character. These culminate in the history of the birth and ministry of our Lord; but they do not cease at His ascension: they are continued into the apostolic age. A recital of them is not here necessary. Such is the record: what are we to make of it? It is quite easy to say what has been made of it during recent times. In the nineteenth century the scientific doctrine of Uniformity, as applied in Geology by Lyell and in Biology by Darwin, appeared to rule out the supernatural entirely. Everything that did not fit into this framework was treated as non-existent, and so we get, as a typical example, Matthew Arnold applying to the New Testament record his acid test, "miracles do not happen." Now, speaking generally, Arnold's dictum was accepted by Biblical scholars, with unfortunate results. If miracles do not happen, they never did happen, for man and nature to-day, in all essential powers and possibilities, are just what they were in our Lord's time. It follows that none of the New Testament miracles really occurred as they were recorded. What then really *did* happen? Now literary criticism comes in and makes a clean sweep of a large number of records, on the ground of insufficient documentary evidence. We can get rid of several angels in this way, for example the angel at the pool of Bethesda, and the angel at Gethsemane. Again, where only one source of the tradition is known, an inferior rank is given to it, and it is regarded as questionable. So we get rid of the Birth-stories *en masse* and the tradition of the Virgin-birth. Another criterion is, that where any conflict of authorities occurs, the events in question may be discarded. With this instrument von Soden gets rid of everything miraculous in our Lord's life. All that part is illusion and myth. Or again, "pragmatism" comes in, and, *e.g.*, the Story of the Transfiguration, the authentic account of a genuine psychic experience, if there ever was one, becomes a dramatised version of the Confession of Peter at Caesarea Philippi. There is also another solvent, for by putting down demon-possession as hysteria, we get all our Lord's cures into the denomination "cures by suggestion," and then, apart from the purely destructive method of von Soden, very little is left but the Resurrection that is supernatural. From this we can at once eliminate such crudities as that Jesus ever ate and drank with the Apostles, and then we have quite a choice of theories which all amount to saying that "somehow" the Apostles became convinced that Jesus was still alive. Exactly how they were convinced is not clear, but at any rate the bodily manifestations are ruled out.

A great many Christians have not gone all this way, but they have taken up some such position as this: granted to-day "miracles do not happen," at least in our Lord's day they happened. And even if a good many of the stories of the New Testament are of events which seemed miraculous to the disciples, but to us would bear another aspect; at least they hold to the historic verity of the open grave, and the fully personal, "objective" manifestations of the Risen Lord. Now, I think, this has been my own way of thinking for a long time. It is a sort of "credo quia impossibile" position. It is tolerant of the possibility that a good deal of the New Testament is fiction and not fact. It brings with it difficulties in reference to the history of the Apostolic age. It puts our Lord in a position of extreme isolation from His brethren. It may well be that in His earthly life our Lord had a command over the forces of nature, both animate and inanimate, more perfect than anyone else ever had or could have. It may be that it was easy for Him to walk on the sea or to raise the dead—perhaps not easy, but always possible. But we are to remember that *whatever* He did here on earth He did under the conditions of a genuine humanity, as man and for man, and whatever powers He manifested here were by the operation of the Holy Spirit. It seems to follow that such works as He did His disciples might expect to do also, not in the same degree probably, but "every man in his own order," by the power of the same Spirit. In fact He seems to have expected that His disciples *would* do "greater works" of every kind when He had ascended on high.

Now if the "greater works" do not include the so-called miracles, we have a very difficult problem to face in the records of the Apostolic Age, for these mighty works are reported in considerable numbers. If they really happened then, why are they not still wrought in the Christian society? One reply might be that they were continued by the will of Christ for a generation or so, in order to strengthen the evidence of His own works. Or it might be suggested, which amounts to pretty much the same thing, that the spiritual ferment introduced into human life by the advent of Jesus had a certain persistence after His bodily presence was removed. But both these reasons imply that the occurrence of such events is fundamentally unsuitable to human experience, and if so we can understand why the evidence for their temporary occurrence is so persistently evaded or denied, and the position reached that the New Testament miracles, instead of being evidences of its truth, are themselves the greatest obstacles to faith. This comes out extremely well in the chapter on miracles in Dr. Sanday's "Life of Christ in Recent Research." Sanday agrees with Arnold that "miracles do not happen *now*." I think it is fair to say that Sanday did not believe they happened then; but they were expected to happen, and in the providence of God that expectation was used to generate faith. If so, our faith must be built on quite other foundations, and I, at least, feel that there is here too much of a gulf between the Apostolic Church and ourselves, and the derivation of the mightiest spiritual impulse in the world's history from almost pure error. Sanday's argument is wonderfully subtle; it is like a shimmering haze, which at once glorifies and confuses everything.

INDISPUTABLE EVIDENCE.

The researches of the last generation, beginning with the work of F. W. H. Myers, have resulted in establishing the actual occurrence in contemporary human experience of several classes of abnormal phenomena up till then denied or ignored by educated people, and never scientifically studied and tested. By this time a multitude of facts of this kind has been vouched for by evidence which is quite indisputable, except by those who refuse to study it, or who when they do study it appear to falsify it. What is more, the material basis of large classes of these phenomena has been discovered, in the shape of a plastic form of matter emanating from living beings the laws and possibilities of which are as yet almost wholly unknown. In short, it may be said that apart from the raising of dead people to life, every class of psychic event recorded in the Bible is matched by occurrences certified for our own generation in some form or other. And if this be so, we have an answer to the dogmatic statement that "miracles do not happen."

It would be well to clear our minds of the confusion latent in the common use of the terms "miracle" and "supernatural," namely, that they imply a breach of the order of Nature; for we know that such a thing is not possible. It would be a help to banish from these discussions the word "supernatural" altogether, and to substitute the word "supernormal." We can then say, without fear of contradiction, that the supernormal does happen. It always has happened, but its occurrence has hitherto been beclouded by superstition and fear on the one side, and denied and ignored by scientific prejudice and materialism on the other. We are therefore justified in bringing the Bible miracles back into the real experience of humanity, and to say that such things have been manifested continuously in that experience, sporadically and exceptionally, but none the less truly. At such an epoch as the Coming of our Lord we should expect them to be brilliantly in evidence. Since then they have not ceased to occur, but have been more or less driven underground by sacerdotalism and superstition, working from opposite sides; but they have a value for experience which the Church ought to re-discover and utilise. It would not be right to claim that present-day recurrent phenomena have the same tremendous importance as our Lord's resurrection; but they do belong to the same supernormal order of things, and to recognise their actuality is to remove a great barrier to faith in the Resurrection, and to save it from complete isolation from actual human experience.

In its attitude towards psychic research Science has been just as stupid as theology. Many scientists are materialists out and out, not only in method but in metaphysics, and they must at any price discredit the entire set of facts. It is not merely that they cannot explain them: as yet no one can; but they deny the facts as facts. Therefore they are reduced to the one charge of fraud against those who report the facts, or pretend to produce the phenomena. The wilful blindness of men like Mr. Joseph McCabe brings the very name of science into contempt.

EXPERT TESTIMONY.

The procedure of a good many educated people has been something like this: they say, "Here are a great many very obscure and disputable facts, and error is very near. Let some of our most capable and cautious men of science investigate the matter and give us their verdict." Such men take the matter up, and we have the most severely critical analysis of the evidence from acute thinkers like Henry Sidgwick, and scientists such as Sir Wm. Crookes, Alfred Russel Wallace, Dr. Crawford, and Sir Oliver Lodge. We have men of affairs like Admiral Osborne Moore, philosophers like William James, F. C. S. Schiller and Henri Bergson, and literary men like Sir A. Conan Doyle and Maeterlinck. These men and a host more like them all agree that they have encountered a mass of facts of the greatest importance, and most of them believe that these facts do point to the activity of personal intelligences beyond the veil, who can and do, under certain conditions, get into contact with us here. These men have the courage to tell us exactly what they think, and then the people who asked for their verdict turn round and say, "Oh yes! These men are all very well on their own ground; but directly they touch this study they are just as gullible as the rest of us, and perhaps a little more." The result is, not that the subject is treated seriously, but that we begin almost to suspect the sanity of the investigators. However, truth is great, and men still seek for it, as witness the recent formation of the Scottish Society for Psychical Research, under the presidency of Mr. A. J. Balfour. Some would rule out the whole inquiry as dangerous, and even wicked. We may admit the danger, but it resides not in the knowledge, but in the powers of life itself. All advance in knowledge is bought at a price. The X-rays are dangerous, the practice of aeronautics is dangerous; but we still press on to new realms. No phenomena of experience can be barred to reverent inquiry and experiment. Even the danger of wrong practical applications of knowledge has to be faced. For a long time blood-letting was regarded as the sovereign way to health, and we have survived, and even the medical profession has survived the error.

Church of England writers are evidently feeling their way by means of the new facts to the recovery of a new sense of fellowship with the Blessed Dead. From the point of view of the "Communion of Saints" there is a place in their scheme of thought into which these facts will fit. We also see from time to time in religious journals the record of mystic experiences of communion with the world beyond apart from any medium and with the minimum of physical accompaniments, at least externally, as, for instance, the ecstatic experience of Bishop Moorhouse, which is the subject of a favourable leading article in the "British Weekly," whose editor nevertheless strongly disapproves of "Spiritualism," or that of the Sadhu, recently given to us by Canon Streeter.

I think we shall probably come to know that there are two classes of such experiences, which tend to shade into one another, in one of which the communion with a greater spirit-world is direct, and is more in the nature of ecstasy, and another in which there are physical accompaniments, the conditions of which we shall in time come to understand, which are made possible by some manipulation of the psychoplasm set free from the body of a specially con-

stituted person. Such psychics are not numerous, and the investigation of the facts through them is an expert matter, not to be taken up by anybody. But when the facts are studied and verified, they should be of the highest evidential value. At any rate there is the hope and possibility of this.

THE CHRISTIAN STANDPOINT.

Christian people ought not to be violently prejudiced against this inquiry, for they believe in the Life Eternal. They believe because on the third day Jesus rose from the dead. That is a fact of history or it is nothing. It afforded the Apostles definite proof, infallible proof, of the reality of the life beyond. No one could beat down their hold on the fact. People talk to-day as if definite proof of the reality of the unseen world were undesirable, and would derange the whole scheme of Christian evidence, and be deleterious to faith. The Apostles did not take up such a position. It was because they could say, "This is a fact" that they were immovable. There was more than this, no doubt, but at least there was this, and if there had not been this, there never would have been anything more. "If Christ be not (as a fact) raised, then is our preaching vain; your faith also is vain." I should like to claim that enough has been certified by modern investigations into supernormal human experience to give a new value to the New Testament records, just where they have been most resolutely criticised and discounted.

If it is too much to expect very general agreement as to the cogency of my argument, is it too much to ask that at least trust and tolerance should be extended to those who do believe in it? There are those who, from a genuinely Christian point of view, are trying to estimate the value of psychic phenomena. They are not ultra-credulous, nor simply believing what they want to believe. They are out for truth, and nothing else. As Christian people, they have not dethroned Christ nor His teaching. They believe that, through such psychic facts as can now be accepted, "the central claim of Christianity is confirmed as never before."

"The angels keep their ancient places:
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing."

THE "OCCULT REVIEW" AND "LIGHT."

We have to thank the editor of the "Occult Review" for the following appreciative reference to *LIGHT* which appears in the January issue:—

It is interesting to watch the development of *LIGHT* in these more recent days, and now that its change of form has become a familiar and well-established fact. It has at all times represented "Spiritual progress and psychical research" in the best possible spirit and efficiently, having in many respects and frequently been a little in advance of its subjects at the given time, rather than behind. Not a few may consider that it has passed through a process of being "brought up-to-date," but this is scarcely the case, two or three external features perhaps excepted. Rather it has always seemed to grow from within, and now, when the matters of its concern have themselves advanced in ways and measures which are beyond all precedent, it stands abreast of these and remains their worthy exponent: Not to speak of its important articles, the editorial columns are always good reading, whether leaders or notes by the way.

A QUERY.

I have recently been informed that certain chemical experiments have shown that the normal secretions of the body are specifically altered under the influence of the emotions—Fear, Anger, Joy, etc.—producing chemical reactions due to specific products; as the poppy secretes morphine, codeine, etc. My informant could not say where these experiments are recorded. I shall be very grateful to any reader of *LIGHT* who may be able to give the reference.

S. De B.

To set the face in the right direction, and then simply to travel on, unmindful and never discouraged by even frequent relapses by the way is the secret of all human achievement.—R. W. TRINE.

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MAN IN THE MAKING.

A NOTE ON PSYCHIC SCIENCE AND ANTHROPOLOGY.

By C. V. W. TARR.

The investigation into the psychological evolution of man from the primitive to the modern assumes a new character when the student enters into it under the dominance of those principles and facts revealed by Psychic Science, as a consequence of utilising the enormously successful methods of modern research. How different would appear the story of evolution were the facts and principles demonstrated by psychical research linked on to the physical and natural sciences! Thus anthropology, which is the most comprehensive of the sciences, since it deals both with the physical and cultural development of man, would be in a position to make definite statements about the framework of primitive beliefs and customs related to the so-called supernatural, instead of being dependent to a large extent upon speculation. It could take up the definite position necessarily involved in the recognition of the demonstrable existence of

A PSYCHIC PERSONALITY IN MAN,

and a psychic environment of the world. The fruitfulness of this attitude would stand in striking contrast to the barrenness of the materialistic interpretation of human cultural evolution on mechanical lines. It is, indeed, highly instructive to compare a characteristic "Rationalist" psychological analysis of primitive man's reactions to his environment, and that of the thorough-going Spiritualist who recognises the existence of a psychic principle which has dominated the evolution of the world. The anthropologist who adopts the former attitude has to explain the origin and nature of primitive "supernaturalism" along the approved mechanical lines of materialistic science.

Just as there is no question about the reality of psychic phenomena amongst well-informed critics of Spiritualism, so there is no question amongst anthropologists about the fact that a belief in the "supernatural," or a "belief in spiritual beings," as E. B. Tylor expressed it, is the essence of primitive and indeed of all religion. The facts in either case are undeniable; it is their interpretation that reveals the fundamental methods of materialist and Spiritualist.

It is well known that no people has been found, however primitive, which has not already developed

A BELIEF IN SPIRITS,

although it has to be admitted that no existing savage people is at the same cultural level as primitive man, and, therefore, does not give us true material for analyses. But, says the Rationalist, the origin of this "animism" of primitive man which "sees spirits and spooks on every hand; imagines life in things that move, elusive spirits in things that startle, ghosts in the dark on windy nights, fairies in the wood, eerie presences in caves, rocks, rivers, etc.,"* is to be sought in the profounder strata of primitive psychology, which were not recognised by some of the pioneer anthropologists, such as E. B. Tylor, who was the pioneer in the field of Comparative Religion. In other words, if we hold a mechanistic conception of evolution generally, we must necessarily include in it the explanation of the belief in the reality of the psychic, the facts of which anthropology and history unmistakably reveal. Thus it comes trippingly from the tongue to say that "Deeper than gods or demons lies the power of the uncanny itself. Just as the ideas of spirits, gods, and demons clarify themselves with developing civilisation from mythology to theology, so the farther back we go the less clear they are, until at the savage end of the process, they sink into a confused mass in which the sense of individuality tends to disappear. At our civilised end of the process the intellect embodies its religious faith in the conception of God; in the world of the primitive, the senses register the thrills from things uncanny merely in terms of their uncanniness."† After this, it is easy to talk of the "religious protoplasm" of the primitive "producing" its "spirits," and so we get right down to the ultimate elements in the Rationalist psychological analyses—

"MYSTERY AND EMOTION."

The belief in God, in the soul and the future life, in spiritual beings, the whole fabric of religions and theologies are but the products of this primeval interplay between the uncomprehended universe on the one hand and the human mind and emotions on the other.

It is an analysis which is extremely plausible because the

* E. B. Tylor.

† James T. Shotwell, Ph.D. (Professor of History at Columbia University, U.S.A.) in "The Religious Revolution of To-day."

facts answer so well to its method. For it does appear, in fact, that there has been an evolution of "religious protoplasm" from its simple undifferentiated state to the complex systems of the ancient and modern worlds. It does seem that there has been a universally-spread and primal stuff which formed the base of all religious development.

What is the Spiritualistic method of explaining the facts of primitive "animism"? It is a method which allows for all those products of ideas and customs which necessarily found crude expression in the conditions of the primitive, yet preserves the true psychic element in primitive life. Once we recognise that mediumship is co-terminous with human life, we are in a position to see clearly that the duality of man's personality has necessarily shown itself in psychic experiences, supernormal phenomena of all kinds, and revelations all through the ages. We are no longer under any obligation to attempt the explanation of "supernatural" beliefs and the customs attendant thereon in a manner consistent with materialistic psychology. We are in possession of

A CREATIVE, FRUITFUL PRINCIPLE

and method, which throws the evolution and history of mankind into relief against a stupendous background of psychic and spiritual reality. If a materialistic psychology asserts that the whole fabric of Spiritualism through the ages has no existence apart from human mentality, and that the modern "revival" of belief and inquiry into the psychic is itself a new manifestation of fetishism and the like, we say that underlying the whole framework of the so-called "supernatural" beliefs of the primitive world is man's power of response to a real psychic world of nature—in a word, man's psychic nature. Further, is it not highly probable that primitive man was essentially psychic since his intellectual powers were in their infancy? And is it not equally probable that for the same reason his psychic responses, lacking the control of the developed intellectual powers, ran riot very often, and produced those distortions which are truly styled "superstitions"? Nor have we any need to go to primitive man alone; we have evidence of the most astounding distortions of psychic experiences and beliefs in the history of more recent times.

The Spiritualist looks down the perspectives of history and anthropology in the light of

A NEW SCIENCE

which, by modern methods, demonstrates the reality of the psychic and spiritual nature of mankind. It reveals the essential facts of a living psychic experience underlying the religious beliefs and customs of primitive man. It shows that far from being the supreme creator by imaginative act of gods, spirits, demons, and all the primal elements of the mythologies and theologies, primitive man was interpreting his psychic experiences through clairvoyance and general psychic sensibility as best he could. More alive to the great world of the unseen, he was very likely, because of his undeveloped brain power, more afraid of the powers and personalities about him in that world, which was as real to him as the physical and the phenomena of which also appeared, as it were, in a mysterious psychic atmosphere. Psychic Science offers a

FLAMING TORCH OF KNOWLEDGE

to Anthropology, but it goes unheeded. The evolution of man is solemn with the indestructible belief in the reality of God and gods, of the soul and the future life, and of intercommunion between the natural and spiritual worlds. Primitive man sensed the spiritual world and was afraid; modern man senses the unseen world; understands it; and rejoices in the knowledge of immortality.

GRIEF.

See, how she stands, the woman Grief, with eyes
So cold,
And brows implacable and glance austere.
In fear
With trembling limbs and hearts that agonize
We shrink that hard caress!
Yet, when her arms at last
Do us enfold,
All pain forgotten and gone past
Lo! touch of love and breasts of tenderness!

ELSIE PATERSON CRANMER.

HOW A "GHOST" WAS LAID.

By R. H. SAUNDERS.

There is a simple and commonsense method of dealing with "Haunted Houses," a method satisfactory alike to the so-called "ghost" and the inhabitants of the house. In the great majority of cases the spirit attaching itself to the house is quite inoffensive, and has no idea it is causing trouble. It is true we have instances of undeveloped earth-bound spirits who rattle the furniture and smash crockery and cause distress to the occupants of the house, but even such can be pacified, and "laid," as the expression goes, and with the advantage to the spirit of releasing it from its earth-bound or earth-interested condition, and giving it the opportunity of developing for the spheres. The method is for a strong Direct Voice medium to sit in the "haunted house," together with members of the family resident there, or with persons acquainted with psychic phenomena, and speak with the spirit. This plan was adopted in the instances I will relate, and with perfect satisfaction.

Several times we have been told at Direct Voice sittings that some spirits have allowed material interests to so grip them that even when they pass over they cannot sever the link that binds them to these interests, and to that extent are earth-bound, and precluded from advancement. In one such case the spirit, who in life had been a collector of curios, to the exclusion of everything else, including domestic happiness, begged his wife, who was sitting with us, to dispose of the things, as until they were dispersed he felt bound to them. She carried out his wishes and so freed the spirit. We have also been told that the mere fact of providing an opportunity of intercourse between the two worlds is of great help to the spirits, who are as keenly desirous of manifesting as we on earth are to hear them. Yet there are critics who blame Spiritualists for "calling up the dead." How childish this criticism is Spiritualists know, since any amount of "calling up" is futile unless the spirits wish to come. Time after time we have proved how highly the spirits value the opportunity of coming to speak to us.

"Thank God for this precious privilege" and "God bless this day—I have been able to speak to you," or "Why didn't I know of this on earth?" is often said by them.

In *LIGHT* of December 24th, 1921, appeared an article recording some wonderful manifestations at a house lately purchased by Colonel Berry, at Newcastle, Co. Down, where an ancestor of the colonel's came back after 270 years in the spheres and spoke to him.

The sittings with the Colonel were remarkable in many ways. During the war he sold his old home, built in 1610, and since then various connections have come back, some to reproach, others to relate details of incidents previously unknown or only partly known. We even had a sceptical wife explaining the voices to her deaf clergyman husband, and to his satisfaction too! And during the sitting, the former owner and occupant of the house—who had passed over some years ago—came and the Colonel had an interesting chat with him.

This spirit, when alive, had a great fad for going round the premises at night, and seeing that every bolt and lock was securely fastened. It seemed to be an obsession with him, and he carried into the next world this hobby of his, for several of the occupiers had seen a spirit form wandering about the corridors.

He had on more than one occasion visited the room occupied by two young children who had seen him, and the younger one complained that an old man came and looked at him. At first the spirit was, apparently, hostile and, in messages, by a Ouija board, expressed his dislike of one of the female inhabitants, but graciously said he did not mind the others. His visits were so frequent as to become troublesome, so the new owner took him to task, as shown in the conversation that ensued. The ghost's perambulations were not confined to the house, as local report had it he haunted the garden and walked the avenue, a belief which was to be encouraged, as it had protective properties. Not only that, but he had been seen at each of these places, and rumour said he threatened people who were intruding. In earth-life he was amiable enough, but drew a distinct line between *meum* and *tuum*. He had built the house after his own pattern and laid out the grounds, and very well he had done it, too, and must have devoted much time and thought to the matter, so that it is literally true to say he knew every stick and stone and corner.

How the matter was dealt with is shown in the extracts from the notes I made at the sitting, as the spirit spoke:—

A VOICE TO COL. B.: "I owned these premises, and the days we spent in this room were happy days."

COL. B.: "Oh! you were Mr. B., who formerly lived here. Do you know you have been seen about the premises and by the children in their rooms? I, personally, have no objection to your coming and going as much as you like, but I do object to your frightening children and servants, who do not understand. If the servants see you they will

leave in alarm, and goodness knows there are enough difficulties without your inspiring them with terror."

THE VOICE: "Oh, I am sorry! I did not know anyone could see me. I will be careful."

COL. B.: "Very well. What do you think of the changes?"

THE VOICE: "I loved every stick and stone of the place, and know every hole and corner. Do you object to my going about?"

COL. B.: "No, so long as you do not frighten people inside. For myself I cannot see you. I never knew you, although I knew your daughter."

VOICE: "A dear, good girl."

A SITTER: "Would May entertain this?"

VOICE: "Oh! May—Oh! oh! oh! (laughs heartily). I hope you won't say anything. She'd be shocked if she knew I came. But God has given us the power, and we exercise it as He thinks fit. (Turning to Col. B.) I give you a hearty welcome in the home, as you are an Ulster man—you've got to be good people to live in the North of Ireland."

MISS B.: "The children saw you, and the carpenter got quite a shock."

VOICE: "Oh! I'm so sorry. I don't want to frighten anybody."

MISS B.: "I saw you in the corridor, and the carpenter saw you in the basement."

SPIRIT: "I'm so accustomed to going about the place—I know every inch and hole and corner. You saw me coming in to see if the doors were locked, but don't be alarmed. Please think well of the great universe—there are no bad spirits here. When I come, I come for your good, and by the help of God I will do you good."

Here the clear and vigorous voice of Dr. Sharp, the medium's control, came to Colonel B. "That old gentleman was here the other day—no one acknowledged him, and I said, 'Be away with you—no one knows you,' yet here he is to-day taking part in the circle in this good séance-room. Never mind, the old gentleman is happy now. He knows every stick and stone about the place and Hall."

The spirit has given no further trouble to the household. At a sitting a few days previous, a voice came, but it was not very clear and no sitter took it up, and we distinctly heard Dr. Sharp address the spirit as stated above, and we also heard the spirit apparently protesting.

It must always be borne in mind, when at a Direct Voice sitting, that directly a voice comes to a sitter, the sitter should reply and ply the spirit with questions, as it is upon the vibrations of the human voice the spirit largely relies for manifesting.

LISTENING TO THE TALK OF BIRDS.

The interest excited by the discussion in our columns on the question of animal survival lends point to the following, which we cull from one of the automatic messages recorded in "The Next Beyond." The medium had been watching robins nest-building, and wondering how they told each other what was necessary:—

"Of course they talk. We hear them. It is immensely interesting to see their minds. It is all part of the larger life we are of. With inner sight and hearing developed, we are free of every form of life beneath—I mean less advanced than us. . . .

"Animals are limited in intelligence and their world is bounded by the family or at broadest the species. Specially they know nothing beyond their forest or meadow or stream—or that far-distant home to which migratory birds hear the call. Whatever is beyond their need is non-existent in their consciousness. They are as blind to a sunset or a rose as you to us. But to fulfil any primary instinct they are equipped—to satisfy hunger and thirst and shelter themselves and their young—to protect mate and offspring—to continue the species. Within these boundaries their intelligence is, like any manifestation of divine wisdom, entirely adequate. And when new needs or conditions arise, they develop racially to meet them unless the change is too enormous or sudden for evolutionary progress to cope with and they sink under it to extermination.

"To be close to the native speech of these little creatures is strangely interesting. I wonder if old Æsop was not gifted with this inner sense. One need not pass through death to attain higher consciousness of any sort. What is earned comes."

NEW PUBLICATIONS RECEIVED.

"1922-1950, A.D. Concerning and Containing a Prophecy and a Picture Puzzle." By F. M. Lawson. (From the Author, 34, Norfolk-road, Littlehampton, Is. net.)

"A Modern Miracle," by Rev. G. Maurice Elliott and Irene Hallam Elliott, with Introduction by Princess Karadia and Foreword by Thos. Pearson, M.R.C.S. (Eng.), etc. (Gordon Hallam Elliott, Kirton-in-Lindsey, Lincs., 2/6 net.)

We understand that Miss Naomi Bacon is leaving for the United States next week for six months.

A BISHOP AT THE CONFESSIONAL.

Mr. W. E. Benton writes:—

"Belief in God," Dr. Gore's last book, has some new points of interest though the subject is as old as humanity. Belief in the Sun might also furnish a title for a new book or a disbeliever in God might even furnish a new figure, if a genuine white specimen still lives, for Madame Tussaud's collection—with a "chamber of horrors" all to itself.

The subject of Bible "miracles" has a large place in the book. The "miracles" of one century are in the text books of science in the next century. A flying machine, an aerial telephone and a few other matters, if only they had disappeared in patriarchal times, would surely have fallen under Voltaire's scepticism; alas! they are too late, but they are in the 1921 Christmas nurseries. Chambers says a miracle is "anything away from the common action of the laws of nature." Many things have not yet passed into human observation, which may yet be much more in common action than solar eclipses. If all the Bible "miracles" had been scheduled by the grandfathers of the "higher critics" how many miracles would have been deleted by their grandsons? The most common-sense evidence in support of the occurrence of the New Testament miracles is not mentioned by Dr. Gore. The chief objection to common sense is, that it is not common enough.

The last evidence Dr. Gore suggests in support of the Bible miracles is in a paragraph begun at the foot of page 249 in the words:—

"There is one not unimportant element of present-day thought which must be noted—that is, the wide-spread tendency among not unintelligent people to believe that miracles are even to-day of fairly frequent occurrence . . . such as are recorded by Spiritists—that is, the movements of furniture or other material objects, which, apparently, if they are truly reported, must be ascribed to the action of beings—discarnate spirits—from another world."

The Doctor continues in the same paragraph:—

"I imagine that if intelligent people in general come to believe such events really to occur, they will not be likely to disbelieve the miracles of the Gospel to have really occurred. I express no opinion, and indeed I am not qualified to express an opinion on the reality of such occurrences. I confess an intense mental repugnance to the admission of their reality."

The same "intense mental repugnance," it may be imagined, as the "High Priests" felt nineteen centuries ago.

In 1922 a bishop confesses repugnance to "the common action of the laws of Nature." Repeal of the laws or even bye-laws of Nature requires unlimited time. No case of repeal is within human knowledge. "Repugnance" to Spiritualism and "baying at the Moon" seem merely different modes of expressing disapproval of Nature; one expressor stands on two legs, the other on four. Nature outlives repugnance. The "High Priests" of the days of the Great Incarnation and Shakespeare's dog have gone. Nature and "the brook" are still running. The stone which the builder rejected might have been the chief corner stone in the learned Doctor's life. He might have gone down as the first Anglican Bishop to declare to the world that he had seen the same laws of Nature at work that the first Thomas of any fame prayed for and saw. (See p. 4.) We all know Dr. Gore's public life, and some day "The Times" will say of him what we feel: a brave man who dared to formulate his own articles of belief and to declare them, and brave enough to declare his cowardice in Spiritualism.

Some future bishop will, however, dare to be "qualified to express an opinion on the reality of such occurrences," and be strong enough to quench, for the sake of truth and Christ, "an intense mental repugnance to the admission of their reality" and so clinch belief in Christ as "belief in God" has long since been clinched.

MATTER AND SPIRIT.

What we desire to convey is that this material realm is the offspring of spiritual powers and controlled by spiritual laws. Matter is not so solid and real to us as it is to you, because we can see and pass right through it. It is solid and real to you because you have a body that is suitable to your world. It is only when you pass from the body of flesh that you begin to see the grandeur of Creation, because your vision is extended and you become conscious of your survival over physical death. Your conceptions of life and its ever changing degrees open out a great flood of light, and you see that everything is beautiful and boundless in its majesty. You are able to see how natural are the great spiritual forces and to view their power over the material worlds. . . . Those forces are the secret of life and matter, and will eventually evolve your world to beauty, because this is the will of our Divine Father, who governs through the law of love.

—"Inspirational Spiritual Teachings," by WILLIAM HAND.

How I improved my memory in one evening!

being the amazing experiences of Victor Jones, one of the 150,000 who during the past year took

The ROTH Memory Course

The Popular Course at a Popular Price.

"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 a 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 ten thousand 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 publishers.

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 forward and backward without a single mistake.

The Roth Course is priceless! I can absolutely count on my memory now. I can recall the name of almost any man I have met before—and I am getting better all the time. I can remember any figures and telephone numbers come to my mind instantly, once I have filed them by Mr. Roth's easy method.

SEND NO MONEY.

So confident are the publishers of the Roth Memory Course that once you have an opportunity to see in your own home how easy it is to double, yes, treble, your memory-power in a few short hours, that they are willing to send the Course for free examination.

Send a postcard or letter NOW! Examine the Course for 3 days; then, if you're satisfied, send us 35s. in full payment.

The Secretary,
ROTH MEMORY COURSE,
228, Paternoster House, E.C.4.

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 JOYS OF THE FUTURE LIFE.

A. H.—You ask, "How is it that all the pictures we get of the other world are so singularly uninviting?" But if we were to ask you, how it is that all apples are sour and all roses without scent you would at once point out that many apples are sweet and only some roses without fragrance. In short, you put a question based on a statement that is only partially true. "All the pictures we get" are not uninviting, some are quite the reverse. To put it shortly, life in the next world is as human and various as it is here, where every variety of taste—high or low—has opportunity for gratification. The chief difference is that where the craving is unhealthy or noxious the hollowness of the enjoyment soon becomes apparent to the spirit concerned—much more quickly than here, where the real nature of things is apt to be clouded by physical conditions. But it is not at all easy to deal specifically with all the details given by spirit communicators regarding the nature of their life, especially as it is outside the physical order and the differences of view and of experience are practically infinite. All we can say on the general question is that for the most of mankind the life is an improvement on this one, and that while an evil life there finds its bitterest penalties, the states of happiness reached by advanced souls are well described as beyond our highest dreams.

THE SPIRITUAL BODY.

H. W. H.—It is impossible to treat this matter along the lines of official science just yet. Even if we reject the teachings of the sacred records and the Spiritualism of the past ages on the subject of a spiritual, psychical or "subtle" body, we are compelled to recognise its existence as a necessity of the situation after accepting the evidences for a life beyond the grave. If there is a human spirit—an imperishable ego—it must have some vehicle of expression. As Spiritualists we hold that this spiritual form is the interior side and to an extent the animating principle of the physical body, and is concerned in all that relates to psychical or spiritual experience. It is the agency at work in clairvoyance, clairaudience, and indeed in all those things which show the existence in man of something which transcends all the powers of the physical form. The evidence for these things is overwhelming, and in its turn it affords all the proof necessary to demonstrate the reality of the spirit body.

LEVITATIONS OF PEOPLE.

F. F. (Ipswich).—Levitations such as you refer to, where the subject is carried a long distance, naturally need a great deal of evidence, and even then the average

person is not likely to be convinced, although there are some cases recorded in ancient times. That of Mrs. Guppy is the best-known of modern examples, and there is a great deal of strong testimony for it, as Dr. Abraham Wallace has shown. Other cases are recorded in the "Spiritual Magazine" of 1871, 1872, 1874 and 1875, being those of Herne, Lottie Fowler, Henderson and Dr. Monck respectively. The case of Mrs. Guppy is dealt with in several books and also, we believe, in the old "Medium and Day-break" at the time of its occurrence. The theory of temporary dematerialisation is the usual explanation, but it is quite clear that at present the matter is beyond the pale of official science, which regards such events as utterly impossible.

EVOLUTION OF THE SPIRITUAL BODY.

J. ELLIOTT.—It is quite true that from the physical point of view a "duplicate" body presents difficulties. One looks naturally for changes of form and function in a super-sensual state, and indeed Andrew Jackson Davis describes changes in the spiritual body similar to those suggested by Sir William Crookes in his Presidential Address to the S.P.R. many years ago. But of course some of the organs of the body may fulfil higher functions than they appear to discharge on the physical level. Even here they may be said in a general way to be really transformers of energy working up material for the life essences. The brain, as Sir William Crookes said, is really a "transformer." But it is far too deep a subject to do more than glance at here, and must be largely a matter of speculation at best.

PRELIMINARY DIFFICULTIES.

W. J. FARMER.—We see no reason to publish the lengthy statement of your perplexities in psychic research, especially as we find nothing new in any of them. They have been encountered and overcome by multitudes of other investigators and some of them have been dealt with and answered in *LIGHT* over and over again. There is, for instance, the question, If spirits can do *this*, why cannot they do *that*? which has been often answered. One answer often given by spirits themselves is that they can do certain things and not others, without always knowing why. Further, that they differ as much in their powers and capacities as we do. Another consideration is that they are controlled by higher powers and restrained from doing certain things that might be detrimental to the education and training which life on earth is designed to afford. If we might advise you in the matter we should say do not be "held up" by your problems as to *how* and *why*, but leave them aside and go ahead, and you will discover that one by one they will find their solution as you proceed.

RIDER'S NEW PUBLICATIONS.

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"An exposition of the Doctrine that man alone can realise in himself the threefold existence of body, mind and spirit; and that his mind represents a reflection or portion of the Creative, Intelligent Energy."—*The Times*.

* * * Write for Rider's Catalogue.

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TO CONTRIBUTORS AND CORRESPONDENTS.

Now that we have so many contributors and correspondents, some unversed in writing for the Press, we offer a few hints which may be of mutual help:—

1. Do not write on both sides of the paper. It means extra trouble for the printers.
2. Tell your story, or state your case, as clearly and simply as possible. Be brief, but do not omit any circumstance that has a direct bearing on the matter in hand.
3. Write as plainly as you can. Typewriting is always preferable.
4. Verify all your references and quotations.
5. Each manuscript should bear the name and address of the sender, either on the first page or the last.
6. When correcting proofs do not make long interpolations, to include which might mean the reprinting of a large part of the article. If some important point has been left out it can often be introduced as a footnote or addendum at the end of the article.

ANSWERS TO CORRESPONDENTS.

Mrs C. P. (Shanklin).—Regarding the picture in the "Daily Mail" (December 28th) the indications of a figure to which you call attention appear to us to be caused by the movement of someone quite close to the camera. This would give the blurred effect which is reproduced.

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. Mary Gordon.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—Anniversary; 11, Mrs. Beaurepaire; 6.30, Ald. D. J. Davis, J.P.
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Ronald Brailey; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. F. Curry.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. G. H. Mower. Thursday, 8, Mrs. Kent.
Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), Lyceum social and dance; tea at 5.15; social at 7; all welcome. Sunday, 11, Mr. T. W. Ella; 3, Lyceum; 7, Mr. G. R. Symons. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Redfern, address and clairvoyance. Friday, 8, free healing.
Peckham.—Lusanna-road.—7, Mr. Horace Leaf. Thursday, 7.30, lecture on healing; 8.30 A.G.M.
St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Miss Violet Burton. Thursday (not Wednesday) at 8, Mrs. Clare O. Hadley.
Worthing.—Tarring Crossing.—6.30, service.

THE "cult of the dancing table" may be a theme for laughter, but it has also its grim side when we reflect that the message of Beauty and the Voice of wisdom having failed, men had to be brought to a knowledge of the power of the Unseen World by something grotesque.—G.

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Vacancy for Paying Guest in comfortable and quiet home; Reform or ordinary diet; near Finsbury Park, London; delightful garden and tennis court; within short and easy reach of City; references.—"C." c/o J. H. Goring, 3, Tudor Street, E.C. 4

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,141—VOL. XLII. [Registered as] SATURDAY, JANUARY 21, 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.

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending and the Voices of the Day
Are heard across the Voices of the Dark.

TENNYSON.

Even the most matter-of-fact person who has become familiar with the truth of spirit return must find himself occasionally speculating about the conditions of the unseen world, to which our notions of time and space do not apply. One cannot go very far into such questions without a risk of losing one's bearings. Our contributor, "Lieutenant-colonel," therefore, is to be thanked for his admirable articles, which have done so much to illuminate the question of time-values. Space is closely connected with time, and séance experiments give us some curious insights into the space problem. Not long ago a spirit friend who on earth had been a lawyer gave us his signature as a test of identity. He signed it in a notebook placed on the floor. We did not picture him as having to lie prone on the ground to perform his miracle. To him the floor was non-existent except that it supported the book, and he might well have used it as we should use a desk. The very existence of the floor or of the house itself would possibly only become known to him as a result of his temporary contact with the physical side.

But it is sufficiently clear that these questions of time and space are not to be settled in off-hand fashion. Some spirit communicators show a very imperfect sense of time, for instance. They cannot tell whether some event in their lives occurred five years ago or fifty years ago, and a message from them concerning some coming event shows them wildly mistaken in their time reckoning. We were told of an important change in our life to happen "next year." It did happen, but it was nearly twenty years later. On the other hand some spirits are remarkably precise in their time-sense and will give accurate dates. As regards space-conditions a good deal seems to turn on the question whether a spirit is earth-bound or ad-

vanced beyond earth conditions. A good many years ago in Oxford a haunting spirit in an old house was seen moving as though his legs were partly below the ground. An architect who was consulted about the matter discovered that the floor had been raised in modern days a foot and a-half above its old level, and as the newspaper account put it: "The ghost, like a sensible man, was walking on the floor it was used to."

* * * *

In "The 9.15," a novel by F. Frankfort Moore (Hutchinson & Co.) we find a story of a lonely island in the neighbourhood of the West Indies on which a scientist, Dr. Hilliard, his wife and daughter have established themselves. The scientist is there to study and experiment in what he regards as an almost lost faculty of humanity known to Psychic Research under the general head of "Telepathy." A young man, Captain Storrington, is "marooned" on the island, and, finding the family, is induced to take part in the experiments. It is an interesting story, but we quote it here to bring out a particular episode. In one of the experiments Storrington sees the face and hears the voice of Rosamund, the doctor's daughter, although she is a long distance away. It seems a great success, but not so to the girl, who is by way of being an expert. She remarks of it that it is only the tyro—the beginner—who sees faces and hears voices. And she shows that in her view the higher telepathy is a matter of silent impression. It is that which marks the proficient in the faculty.

* * * *

We found something rather suggestive in the idea. It seemed so plain that the less material in their nature the communications made by the agency of spirits, whether in or out of the flesh, the higher their quality. It is a kind of reversal of ordinary reasoning which makes physical tokens the most arresting and "successful." It depends of course in which way the matter is regarded. If it is a question of convincing those in whom the higher faculties have not awakened, the more material the nature of the evidence the better. But as we go on it becomes clear that these are the elementary things and that the finer the token the more closely it is related to its spiritual source. And it is always well to remember that the further the manifestation is, so to speak, projected into the physical world the more likely it is to be corrupted and so to lead to mistakes and misunderstandings. That is why "physical phenomena" are so frequently a source of confusion and so very "mixed" in their results.

TRANSFORMATION.

Scorn not the foul and the ugly things
Life can unfold them and give them wings.
Consider how from the mould and slime
The lilies rise and the roses climb;
How a wonder of beauty and colour shoots
From coiling masses of swarthy roots,
And the hard dull mass of the meteorite
Is turned by the air to an orb of light.

—D. G.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

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 19.)

September 10th, 1916.

THE SILENT POWER OF PRAYER AND THE SPIRIT IT BRINGS.

"You may think that prayer, unless answered, has no effect. We know that prayer does often seem unanswered, and we do not really know how much is, and how much is not, but we can all estimate the benefit of prayer to ourselves. Have we never felt tossed and torn with the battle we are fighting, say, against some persistent sin? If we pray against it we feel we are not only fighting ourselves but have asked a Power infinitely above us to fight for us also. I do not gather that God answers prayer Himself in most cases, but that his Vicegerents do. Having once given authority to the ministers of His power, God may probably not interfere directly."

[Why, then, do we pray to God, and not to His ministers?]

"Because all are under Him, and under His authority, and though they may act on their own accord, yet He is aware of their acts, and they are really directed by Him. This may sound rather crude, but if I were to try to explain the infinite and infinitesimal interweaving of thought that goes on in our world, you could not grasp it. The influence, then, that prayer has on ourselves is to make us more hopeful, for we have invoked the Highest Power to aid us, and believe that help will be given us. It also brings us nearer God. We no longer feel alone and left to struggle by ourselves. If I did not realise some Power greater than myself giving me strength and confidence in the ultimate triumph of what is good in me, I should often, even here, have given up the struggle in despair and said: 'Of what use to strive? We are buffeted on the waves of destiny and if we sink we sink, and if we live we live!' The appreciation of the higher powers around us, culminating in the one central, over-ruling, and all-seeing God, lends us a part of His power, and makes us realise that the spiritual element in man is more truly himself than the material body has been; and that though the sins of the earth body may cling to the spirit body for a time, yet they must eventually be shaken off, with all that savours of the mortal, which has no part in the immortality of the spirit. Prayer is more than the asking for some benefit, some help; it is the request that spiritual light may enter ourselves, to remain with us, to soften, to improve, to refine us. What we pray for in our spirit world is never for personal benefit, for quicker progression; but that we may be made ready for the progression when it comes. Men pray for earthly things and get no sign. Let them pray for spiritual gifts and the answer will come through the very outpouring of the prayer itself. Pray, then, not for help in any special difficulty, but for the spirit which will enable you to meet every difficulty in the right way."

[Then one may not pray for health or benefit for friends?]

"Yes, because you ask for them and not for yourself, and in this way you may obtain help for them."

September 17th, 1916.

THE MEANS TAKEN TO INSURE SPIRITUAL PROGRESSION IN ALL, AND TO ALL.

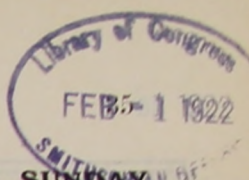
"Many people have the idea that it is not possible for everyone to be what the churches call 'saved,' yet the men and women who come over to our world are not despairing of, or given up as being irreclaimable sinners; but then the methods of the two worlds are different. Here in the hells of unsatisfied desires and impotent wickedness which earthly sins prepare for those who have practised vice on earth, they are not left alone in their misery: ministering spirits descend to them and try to awaken their better nature, and any who desire to throw off the old sins are brought to the First Sphere, where they are looked after by their appointed guides. There is much that is painful in doing this work, and no one but the higher spirits can be entrusted with it, for if anyone with a tendency to the particular sin of the hell he visited were to attempt the redemption of its inhabitants he would be in danger of himself falling into temptation. I once thought I might help in the gamblers' section, but I found that one visit was more than enough, for the old

love of gambling came upon me with such a force that it was as much as I could do to beat a retreat without myself again falling a victim to the vice. I saw thousands of men and women, all haggard and worn, with no trace of enjoyment, no money passing, and yet compelled, it seemed, to pursue the old weary gamblers' round. Why, then, should I have felt the desire to join them? I do not know, but so it was, and as I turned and fled I heard a guide say: 'You have shown prudence, Brother Marmaduke, and you will not ask again for that work to be given you.' The great aim in trying to redeem these sinners is to get them away from the hells to which they have condemned themselves, and then to give them new interests. This is not always easy, but we find that most have some germ of good in them: the drunkard may be compassionate; the gambler a good friend; or the thief will help a brother in distress; and when once their good point has been found they are assisted to develop it, and so the healthy plant thrives and kills the weed it has replaced. After the gamblers have left their probationary hells I have been able to help them and given them interests beyond those they formerly had. My organ-playing has been a great assistance in this, and I often bring several of these lost ones to my room and play to them. They cannot bear the higher atmosphere for long, but they get glimpses of a higher and better life and of its beauties. Sometimes memories of a happy childhood are awakened, and a softening influence is exercised. There is no one, whatever his past life may have been, whom we put outside the pale of redemption. I often think I might have been considered irreclaimable, yet here I am, happy and, I trust, useful in a small way, and hoping to be more so in the time to come, when I have attained to a more perfect realisation of the things of the spirit."

September 24th, 1916.

THE GREAT MYSTERY OF LIFE AND DEATH.

"We ask why a man should be removed from earth while still doing good and useful work. Do you think the ending of his life was planned? Not so, it was but the working out of the fixed laws of the universe: there is nothing cruel or arbitrary in it. Were there no war, then all these young lives would not be sacrificed now. And what occasions war? Nothing but man's ambition and desire for territory, place, and power. If love ruled, there could not be war, or this woeful loss of life. True, it may not, in some cases, be a misfortune for a man to cast off his earth-body, but it is a loss when it happens to a young man, for if his earth life had been lived to its full term, it should have been more rounded and perfect before he passed over, and much that must be learnt would be known already. Why will not men realise that they are sowing a crop of dragon's teeth that will turn and rend them? Every misdirected ambition; every ignoble impulse spreads and so war is in men's hearts, and that takes little to bring it to the surface. If one man thinks of war, thought calls to thought, and so the desire for war is spread. 'There always has been war and there always will be war,' is the parrot-cry of the majority of men. Yes, because as long as the world is ruled by low desires, pride and arrogance, so long will war continue. But if there could only be established on earth a system of education to train up a nation whose aim would be not the aggrandisement of its own country, but to people it with a fine, noble-minded, and honourable race, not greedy for power but desirous of true morality, not wishful to gain in acres but to grow in grace and worth of character: then indeed you might look forward to peace with other nations, who should be your brothers and friends. But one nation alone cannot accomplish this: it must be the united work of all countries, and then when peace reigns and mercy is triumphant, true science will spread; aeroplanes will carry peaceful travellers; 'monsters' will no longer be used to crush and devastate, but for quicker ploughing and tilling the ground so that nations could have bread for all and comforts for all. Then will science no longer use its powers to construct instruments of destruction, but to conserve and preserve life. Is this a dream? If so, to what end the creation of the world at all, if instead of progression there is retrogression? No, the world must progress, and



though it fall, and struggle, and stumble, by the very falls it learns the painful lesson of experience, and sets its feet in the right path. 'Perverse and foolish oft I strayed' may be said of all the nations at present, but the suffering has been great and perhaps the pain may bring a knowledge of the better way. We do not think the war will end yet, but we do think that all the nations will see the horrors of war more than they have ever done, and so will aim at a world-wide peace. Do not despair, for the light is spreading, and the clouds are dispersing, and the sunshine of the glorious knowledge of the continuity of life will soon break through the gloom of sorrow, and brighten the lives of many who now mourn the loss of those whose time had not yet come to leave the earth, but who are welcomed and trained for the higher spheres, where the good is perfected in them, and where temptation and evil cannot enter."

(To be continued.)

SIR A. CONAN DOYLE AT THE PEOPLE'S PALACE.

Under the auspices of the Jewish Spiritualists' Society, Sir Arthur Conan Doyle (who was accompanied by Lady Doyle) lectured on "The New Revelation" to a large audience. He was supported on the platform by the Rev. C. Drayton Thomas and Mrs. Drayton Thomas, Mr. and Mrs. A. Vout Peters, Mr. and Mrs. Horace Leaf, Miss F. R. Scatcherd, Mrs. Ensor, Mrs. Podmore, Mrs. Neville, Mrs. Jamrach, Messrs. H. W. Engholm, Thos. Brookes, R. Boddington, Ernest Hunt, L. Curnow, and A. T. Connor.

ALDERMAN D. J. DAVIS, J.P., ex-Mayor of West Ham, who presided, observed that they were there to deal with a subject that had exercised the greatest minds at all times. It was a very long time since a great man first asked the question, "If a man die, shall he live again?" That question was still being asked, and he thought they would agree with him that they had with them one of the most able men in the kingdom to deal with that question. (Hear, hear.) Sir Arthur had done the only thing that a wise man would do; he had studied and tested the subject for himself.

SIR ARTHUR, in the course of his address, said that either a great discovery had been made or a great delusion had been placed before the human race. He had collected forty-three opinions of men of Science, all professors in known Universities, and all of whom, in varying degrees, supported the spiritual hypothesis. He gave some striking examples of his own personal experiences in Spiritualism, proving to his mind the reality of human survival and spirit communication. Alluding to information and messages from "the other side," which told what awaited them when going through the vale, he remarked that, no matter through whatever medium the information came, whether in England, Japan, or Iceland, the scheme of things was always the same; it explained and supplemented religion, and it was information which was at once encouraging, reasonable, and delightful. It was the greatest revelation the human race had ever received. It did not belong to any sect, either to Jews, Christians, or Buddhists, and could never be ring-bound by any one religion, for it had been made clear that it was love which was the real driving force on the other side. He had been asked how Spiritualism affected the vast number of evil people in the world, but he thought the theologians had enormously exaggerated their number. So far as the messages received were concerned, in effect they declared that the object of Christian life was to get spirituality. If any religion gave them that on this earth it was what they were here for, and, having that, a person would be foolish to change his or her religion.

During the evening a bouquet was presented to Lady Doyle by Miss Lily Tropp.

The Jewish Society wish to acknowledge, with thanks, the services rendered by Mr. J. J. Goodwin, leader of the Brighton Spiritualist Society, in the work of organising the present meeting.

APPRECIATIONS OF "LIGHT."

I cannot find words to express my gratitude for the wonder of it every week. LIGHT gives not only illumination. It is a magnifying glass on all that is good and true.—S. STRANGMAN.

What a splendidly interesting paper you make of it. I find it indispensable.—LILLIAN WHITING (Rome).

Let me take this opportunity of congratulating you on the sterling good sense always expressed in your excellent paper.—C. W. FUGEMAN.

A CORRECTION.—Referring to the article in LIGHT of the 3rd ult. (p. 775) on Mrs. Roberts Johnson and her Mediumship, Col. Pulley points out that the term "Gurkhali spirits" is incorrect. Gurkhali is the language spoken by the Gurkhas, not the man himself.

SPIRITUALISM AND THE SUNDAY PRESS.

THE JUDGMENT OF MR. JAMES DOUGLAS.

In the last issue of the "Sunday Express," Mr. James Douglas gives judgment on the case for Spiritualism so far as it has been presented to him. But as the first portion only of his conclusions is given, it is difficult to offer any definitive comments on his statements. The latter portion of the judgment may tend to modify some of that which at present appears. At the outset of Mr. Douglas's inquiries we heard much confident assurance that he was "favorable"; later it appeared that his verdict would be the Scotch one of "Not Proven." At the present moment it looks very much as if his verdict would condemn the whole subject as a mass of "Deception and Self Deception"—that, indeed, is the title of his present article.

From his present article we gather that having taken counsel with Mr. George Bernard Shaw, Mr. Douglas has been advised by that cynical philosopher that, "the only safe rule in dealing with marvels is that all your informants are liars." Mr. Douglas adds to this invaluable dictum his own view that "lying is as universal as breathing," and that there is "a natural explanation of all marvels and miracles," which latter has been the precise standpoint of LIGHT through all its forty years' existence. The difference, of course, turns on what is meant by "natural"—a question we need not stop to consider just now.

Mr. Douglas is struck by the casuistry in Spiritualism, and by the fact that "the mind is capable of playing unimaginable tricks with itself." It "can see forms and faces and endow them with objective reality." One pauses to reflect that such is the amazing power of deception possessed by psychic phenomena that they even delude inanimate things like weights and scales, photographic plates and many ingenious scientific instruments.

"Those who desire to be deceived will always find those who are willing to deceive them," says Mr. Douglas. We may pass that remark with the simple comment that it is a two-edged blade—it "cuts both ways."

In short, Spiritualism, from Mr. Douglas's point of view—so far as his judgment on the matter is at present recorded—is entirely a matter of fraud, fake, and self-deception.

Mr. Douglas has yet to discover that—to put the matter on the lowest ground—Spiritualism is a straw on the stream of human thought. It may be possible to divert or arrest the course of the straw, but to change the direction of the stream is quite another business. Between "damning" the flowing tide and "damming" it there is more than the difference of a single letter.

MR. G. R. SIMS'S OPINIONS.

Mr. Sims is proceeding with his inquiries, and if he flounders a little here and there it is not surprising. He meets with many things that he finds puzzling, which is only natural where a man tries to fit ancient and orthodox notions of the future life into a new region of experience, or *vice versa*. He gives us some humorous verses in his own vein on the fact that Dr. Chalmers Mitchell offered to match his cockatoo against the spirit voices for a hundred guineas. And he adds, "But fancy inviting angels to screech against a cockatoo. Heaven is Paradise, not Parrot-dise." Very funny indeed; and possibly a necessary attitude in the present state of public education or miseducation, for the publicist who desires to mix discretion with his valour.

A LONDON CLAIRVOYANTE IN THE "WEEKLY DISPATCH."

The "Weekly Dispatch" continues the series of papers by A. V. E., who narrates some of her experiences. One or two of them we recognise as having been already related to us and well authenticated. The "Weekly Dispatch" series is of vastly greater value than those of its two contemporaries. "A London Clairvoyante" is a young lady, without literary or journalistic training, but she is writing on a subject with the advantages of knowledge and first-hand experience. The difference between the two classes of their instructors—those who know what they are talking about and those who don't—should be apparent even to the least intelligent readers of the Sunday newspapers.

THE "SPIRAL" MOVEMENT.—Mr. S. Lloyd Young (Knockholt) writes: "I wonder if Mr. Arthur J. Wood is aware of the parallel information given in 'Occult Chemistry' (No. 2930 L. S. A. Library). A diagram is there shown of the 'ultimate physical atom.' It is represented as of spherical heart-like form within which the 'life-force' flows along spiral lines. There are ten such lines, three are coarser than the other seven. Each is self-contained, and if flattened out would form a circle. There are two and a half turns to the outer spiral formation running up, returning down inside by three and a half turns. It would be quite possible to build up a model in wire from this diagram—a little job I look forward to some day carrying out."

THE POWER OF THE HAND.

III.

BY F. E. LEANING.

In certain phases of mediumship we have displayed to us a division of the subject which is difficult to treat of, but which certainly cannot be ignored. Maxwell, for instance, has borne testimony to the ability of a certain private person, in certain states, to attract small objects, such as a piece of sealing-wax or a chessman, towards him, by simply pointing his fingers towards them. On one occasion he so attracted a small statuette on the mantelpiece, in the broad light of a summer afternoon, and with Maxwell standing by and looking on intently at the phenomenon. This medium described a sensation, which is spoken of by others also, of fine cobwebs investing his hands, and from recent discoveries we have little difficulty in recognising that this is the incipient form of that ectoplasm which in a denser degree produces the figures in materialisation. From the fact that only relatively small results are obtained by any medium acting alone, and that as the number of persons increases (up to a certain point) the phenomena become more powerful, it would appear that even the ordinary individual is endowed with a modicum of force which he can contribute, provided the one thing necessary, the person with a specific psychic make-up, is present. When a group of people sit round a table, placing their hands lightly on its surface, and the table produces movements or raps which give an intelligent response to their questions, the sceptic is fond of telling us that unconscious muscular movements are the cause and the explanation of it. Without denying that this may quite possibly be so, since we cannot command from the unstable equilibrium of our muscles and nerves the rigidity of metal, it is surprising to find how very frequently this unconscious muscular action fails to work. Again, we see the immense irregularity with which psychic force seems distributed; it varies within far wider limits than the familiar power to pull or press, for instance.

However this may be, the next step to producing table movements is to effect the far lighter and quicker movements of the planchette, or the ouija, or tumbler. The power of the hand is still at the service of the mind, and so we are still within our province, and it may here be appropriate to recall a short article bearing on the subject which appeared in the "Annals of Psychical Science" (Vol. IX., p. 25) by Hereward Carrington. He quotes in this some information, if we like to consider it so, which came through the board itself, and since it is not contradicted by any of the facts and is reasonable enough otherwise, it is worth considering. According to this unknown informant, the touch on the board produces *rapport* between it and one (or more) sitters, evidently much as it does in the case of a letter, a glove, or a piece of sewing. Hence the need of a little time for the effluence to penetrate, which is sometimes longer or shorter, but in the case of a frequently used article, not so long. We remember that Crawford noticed a sort of "incubation" period, which was a constant feature of his circle work, though there was no contact with the table in his case. But there is also *rapport* between the sitter's body and his spirit, so that what is in his mind may flow out in intelligible form through his finger-tips, and what is subconsciously known to him may also, and often does, manifest itself in a like manner. But he is also in subconscious *rapport* with other spirits, and the contents of their minds may find a way through the same channel; if they chance to be discarnate. We then find Spirit A, out of the body, using the chain of *rapports* so established to give a message through the planchette under the hands of Spirit B. What applies to the planchette applies even more to the mechanism of "automatic" writing, for here only one hand is concerned, instead of a group, and a pencil is presumably as ready an object to absorb the effluence as the little board or the larger table-top.

It may rightly be objected that at this point we are entering on a field which is quite extraneous to any "power of the hand" at all, since it is not the hand but the mind that is the real actor. But so it has been all along, as emphasis on the will shows. The hand *per se* can do nothing of itself, and is only a servant, a member of the organism by which we affect the outer physical world, but since it

is the hand, and in every case not only a hand but that of some given individual, we may by a slight stretch of logic bring even this outermost activity within reach of the discussion. After all, until we hear of someone producing automatic writing with his foot or his ear, we can leave the hand in undisputed possession of the pencil. The really interesting question is, why some hands obtain these effects and others do not. The whole matter is one that goes deep into the secrets of our human constitution, so deep as to have been out of sight for many ages, during which men contented themselves by saying, "He is a holy man," or "She is a witch," as the case might be. Now we want to know why either of them is so, and though the answer is yet to seek, it may not be so far off as we think. We know at least elementary negative facts. These powers do not indicate the possession of a strong will, nor are they its product, or we should not hear of the pitiable moral falls which occasionally mark the practice of mediumship. Neither have they any connection with a marked degree of intelligence or judgment; the easy deception of sensitives by police spies, and the quality of much automatic script prove that. Putting aside will and mentality, we have only the emotional left; emotion, which as its very name implies, is a moving, variable thing, in flames one day and in ashes the next, shifting like the moon-led tides, and unaccountable as the winds. Is not this the very quality that marks the poet, and the artist, those children of imagination, and no less, but rather more, the sensitive? Yet there is something beside this, some fourth category which has as yet no name; and just as all normal people can be classed roughly as having one of these three great elements, mind, will, or heart, predominating, so these mediumistic ones have a fourth which we name psychic, for want of a better term.

It has of course innumerable sub-divisions. The man whose hand tells him of the presence of underground water or minerals, with or without a divining-rod, is one kind; another, a girl, stretches her empty hands over a number of tiny little packets and sorts them into two groups by the sensations they cause. It is found that, without a single error, she has followed a scientific principle of distinction. Eusapia Paladino holds her hand a few inches from a charged electroscope, and Dr. Imoda, standing by, observes that "after three or four minutes the gold leaves suddenly came together, showing that the electroscope was discharged." This was repeated in the presence of Maxwell also, at another time and place. Imoda concludes that "the radiations of radium, the cathodic radiations of the Crookes bulb, and mediumistic radiations, are fundamentally the same." The conception of a field of radiation surrounding the body, and more especially concentrating about the hands is not new, and is not unfamiliar to scientists; as Podmore himself remarks, we have, if all reports be true, not one but many new forces waiting to be recognised. The recognition takes the form of bestowing a name, but this is a child that has suffered from too many names. We meet it as Odic force, or Od, in Reichenbach; as Exo-neural action in Mayo, as Ectenic force in Thury (approved also by Flournoy), as Exo-somatic force in Maxwell, as Psychic Force in Crookes, and Podmore gives a list of ten other authors of eminence who have all set the seal of their acknowledgment on the theory ("Modern Spiritualism," ii., 161).

Those who have seen Baraduc's "Vibrations de la Vitalité Humaine" will remember his photograph of a sensitive's hand, endowed with what looks like a furry glove of short rays, and it may be recalled also how Kilner observed that when his subject's hand was placed within a short distance of any other part of the body, a fusion of the aura was observed to take place between them. Experimental work is now being carried on at the great French Institut Général Psychologique, of the utmost interest in this department. A preliminary report was read at the Copenhagen Congress, and a summary, communicated by Dr. Gradenwitz, of Berlin, appears in the "Psychic Gazette" of December, 1921, with the note that the complete treatment of the subject will soon be published in book form, and an English version is likely to appear later. The force, re-named once more as bio-physical, was found to issue from the subject, to pass through any gaseous or

solid dielectric substance, rendering it electrically conductive, and to act at a distance of up to one metre (about 40 inches). "Being considerably more penetrating than the most penetrating X-rays, as well as gamma-rays, so far known, and exhibiting a striking difference of behaviour from either, the rays newly-discovered are called Y-rays." The interesting fact is also mentioned that all effects are "in the dark incomparably more intense and more frequent than in full light."

The connection of the powers of the hand with the bi-morphism and polarities of the body will no doubt find consideration also, as this has been a prominent point in several investigations, and is not likely to be overlooked. Baraduc founded his biometric system upon the differing results given by the right and left hands respectively, and some of Alrutz's experiments point in the same direction. Happy are we to live in days when so many hands are picking up the torch of knowledge!

SPIRITUALISTS AND THEIR RESPONSIBILITIES.

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

"Speak unto the children of Israel that they go forward."
—Exodus xiv., 15.

It is impossible to exaggerate the gravity of the warnings conveyed in Mr. De Brath's profoundly important article on "Spiritualism and War" (*LIGHT*, p. 840). Myself, an old student of Political Science, I endorse them without hesitation. I well remember a conversation I once enjoyed with that fine lawyer and historian, the late Sir William Anson. We agreed that mankind was living in a Paradise of Fools. Civilisation, to borrow a metaphor from Horace, was marching over a thin crust which concealed the fires of a volcano. Our anticipations were speedily realised for that conversation took place in 1912. "One woe is past," but it may be that "another cometh quickly." But to foresee a danger and to understand it is to go a long way towards ensuring safety. Let us analyse the peril that confronts us and it may be that we shall discover the way of salvation. Mr. De Brath has treated of one special form of the menace: I shall refer to the general situation in which this menace is a factor.

The human race at present is in exactly the situation depicted in the Allegory of the Fall. Like Adam and Eve it is ignorant, greedy, undisciplined and to the last degree gullible. It holds in its hands the fruit of the Tree of Knowledge with all its unrealised but certainly tremendous powers. It is exposed to the temptations, not of one serpent, but of innumerable legions of serpents. What will be the end? The allegory leaves us here, for Adam and Eve were turned out of the garden before they could do any mischief with the powers they had stolen. What will men do now that they are as gods with immeasurable capacity for working good and evil? Will they wreck the very planet on which they dwell, or will they make it one of the beauty spots of Immeasurable Creation?

THE HOPE OF THE RACE.

The answer depends on ourselves, for it is only the speedy triumph of the principles of Spiritualism which can ensure the welfare, perhaps the very continuance of the human race. I attempt no definition of these principles: a very simple outline will serve my purpose. The value of Spiritualism to myself is that it intensifies my conviction of the need for righteousness and temperance and my certainty of the judgment to come—the message hurled at the trembling tyrant by the Apostle in chains.

Judgment to come—call it consequence if you will—it is the fact, not the phrase, with which I am concerned. Judgment in the present if you like, for I will not quarrel about dates. Only the true Spiritualist, with his knowledge of Spiritual consequence, can fathom such words as these:—

There is no shuffling, there the action lies
In his true nature; and we ourselves compelled
Even to the teeth and forehead of our faults
To give in evidence.

Well has one of our correspondents said that suicide is impossible to the Spiritualist while his reason remains.

It is the duty of every Spiritualist to spread the light. In this way only can the race be made fit to exercise the immeasurable powers that Science is bringing within its grasp.

The world must be converted to righteousness if the human race is to remain as master of the earth. What does it know of righteousness at the present time? Very little indeed, and the reason is not far to seek. It knows next to nothing of truthfulness, without which righteousness is impossible. To take an instance germane to the matter discussed by Mr. De Brath, how can there be righteous dealing between nations whose knowledge of each other is derived from an utterly unscrupulous Press? To take another which appeals very directly to ourselves, how is the

ordinary man, with his scanty opportunities, to learn the truth about Spiritualism while cleric and journalist alike assail him on every side with clever innuendo, inaccurate and misleading statement and even deliberate fiction? The unhappy victim of modern conditions breathes in an atmosphere of mendacity: the very name of "truth" is so meaningless that it is assumed by a catch-penny Society paper, and not a voice is raised against the desecration. Truly as in the days of Jeremiah "a wonderful and a horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means." Must we go on with the quotation and say that "the people love to have it so"?

AN END TO MENDACITY.

Not altogether, I think, otherwise we should be driven to despair. I believe that a certain love of truthfulness and hatred of falsehood may be found in a very considerable proportion of mankind. And it is to this element that we should make our appeal. I should like to see the battle between Spiritualists and their opponents fought as much as possible on the grounds of *equity* and *morality*. To take a familiar example—mediums such as Mr. Hope and Miss Goligher are persistently accused of fraud, simply because they are mediums. No evidence is produced, but the statement is boldly made, and the public, which has little opportunity of learning the truth, is readily deceived. I have myself, in days gone by, been absolutely staggered by the confident assertions of certain well-known authors, that D. D. Home tricked Lord Dunraven and his friends by stepping from one balcony to another, thus causing them to believe that he had been levitated between two adjoining windows. It seemed impossible to believe that men whose profession it is to enlighten the public should state a wild conjecture as an ascertained fact. But this is constantly, almost invariably, done. Such procedure is not to be condoned on any plea whatever: such a statement is a lie, and it should be called by its proper name. Mediums, under the damnable laws of Great Britain, are legally helpless, and they are seldom skilled in self-defence; all the more reason therefore that those who benefit by their services should insist on their receiving at least ordinary fair-play. At present they are, living or dead, at the mercy of the mendacity-monger.

"Truthfulness is almost everything"—I quote from one of Mr. De Brath's most instructive dialogues. Take truthfulness as an inseparable ally: insist first and foremost on her claims, and the victory of Spiritualism is ensured. And this done, there will be reasonable prospect of reconstructing the world on a moral basis. But unless this course is adopted in the immediate future, and carried vigorously into effect, I see nothing but increase of danger in the increase of powers which is being so rapidly acquired by mankind; indeed, sometimes I feel as Huxley sometimes felt in his later years, that "I could welcome the advent of a friendly comet which would sweep the race to destruction." But this is weakness: duty calls not to despondency but to battle. Falsehood must be fought, and falsehood must be overcome: "peace on earth" may come some day, but meanwhile the watchword for the present is: "Quit you like men, and fight."

"FOOTSTEPS OF ANGELS."

"A Modern Miracle" (Gordon Hallam Elliott, Kirton-in-Lindsey, 2s. 6d. net) is the title given to the little book in which the Rev. G. Maurice Elliott and Mrs. Elliott narrate the story of the angelic intervention by which the lives of the latter and her unborn child were saved from the surgeon's knife. The authors state that their main object in relating this experience is to seek to convince the reader that such happenings "are neither supernatural nor miraculous, but are merely super-normal and are in complete accord with the Ministry of Angels which is based upon the spiritual laws laid down by our Lord Jesus Christ." They regard persons who have no belief in the super-normal as essentially unscientific, and they predict that "the day will soon come when the so-called miracle will be known to be the most natural result of a lively faith and the outcome of the fulfilling of spiritual and truly scientific laws." To their main narrative they add the account, reprinted from "In Converse with Angels," of the wonderful vision seen at the christening ceremony when St. Dorothea, after whom their child was named and who had appeared to the mother before the infant's birth, again made her presence manifest. A beautiful painting of the head of the little Dorothea, by Miss Mary Newton, is reproduced on the cover of the book, which contains an introduction by Princess Karadjia, and a foreword by Thomas Pearson, M.R.C.S. (Eng.), the surgeon to whom the parents were guided for direction in their hour of perplexity.

SIR ARTHUR CONAN DOYLE had a splendid reception as Chairman at the dinner given recently to Mr. Henry Arthur Jones, at the Authors' Club. He was given musical honours—a rare occurrence on such occasions.

THE PRESS AND PSYCHIC RESEARCH.

ADDRESS BY DR. ELLIS T. POWELL.

Dr. Ellis T. Powell gave an important address on "The Press and Psychic Research" before the members and friends of the Marylebone Spiritualist Association at the Æolian Hall on the evening of Sunday, the 8th inst. In introducing his subject he said:—

"The opening of the New Year is always an opportune moment for taking stock of the position of a great movement like that of psychic research. And the progress of a great movement must, in these modern days, depend, to some extent at all events, upon the attitude of the Press. A cynical observer once said that the two main journalistic forces in England are the Press and the sub-Press. He meant to hint that any cause, however noble, might be maimed or extinguished by being systematically ignored in the columns of the newspapers. That, however, I do not believe. I am convinced that a worthy cause would win its way in spite of any Press boycott that could be adopted against it. The disfavour of the Press would only postpone, but can never prevent, the victory of a worthy cause. We psychic researchers are now past the period when the Press ignored us. We are in the era when more and more attention is being devoted to us. Sometimes we get publicity in consequence of enlightened sympathy, occasionally as a mere Press 'stunt,' and now and then as a result of sheer malevolence, ignorance and stupidity."

Dr. Powell proceeded to analyse the evolution of the Press from the days prior to the year 1871, when it occupied the position of an oracle, up to the present time when, owing to the spread of education, vast sections of the public were resolved to form their own judgments upon men and things.

"They ask to be supplied with the facts and they will make the inferences for themselves. They do not want oracles, and they smile at dictatorial leading articles. Consequently you have this paradoxical state of affairs; that the influence of the Press is increasing in one direction and declining in another. As a means of disseminating facts and information the Press was never more influential than it is at the present time. Conversely, as an instrument in the formation of public opinion it wields nothing like such a power as it did sixty years ago. In fact, its main chance of influencing public opinion lies in the direction of colouring the facts which it disseminates. But that is discreditable strategy, which is coming more and more to be repudiated by the best elements of the Press."

Commenting on the changed attitude of the Northcliffe Press since the day when the "Daily Mail" described "Raymond" as Sir Oliver Lodge's "spook book" and asked whether it was balderdash or science, Dr. Powell attributed the change to the direct intervention of Lord Northcliffe himself. He had seen that psychic research was gradually storming all the scientific citadels, capturing enlightened opinion everywhere. He had learnt that it is doing an immensity of work in comforting the bereaved and inspiring mankind to higher spiritual and intellectual ambitions.

THE NORTHCLIFFE PRESS.

"As Lord Northcliffe's policy is invariably dictated nowadays by the public interest rather than by the sordid motives which his enemies attribute to him, he has thrown the columns of the 'Weekly Dispatch' open to the wonderful series of articles written by, or rather through, my excellent friend Vale Owen. On the first of this month a new series was commenced from the pen of a lady clairvoyante. I know the lady well, though I might not be justified in revealing her identity. She is, however, one of the most capable sensitives of the day, as well as a charming personality. I doubt if anything could be a better demonstration of the hold which psychic research has upon the public mind than the appearance of these articles in the 'Weekly Dispatch' as a direct result of the personal intervention of the head of the Harmsworth group. Of course, there are ripples on the ocean even in a friendly Carmelite-street. The young men occasionally break out even now in spite of the attitude of their chief. Still, the world of psychic research can afford to smile at the aberrations of a junior paragraphist when the head of the whole group has so palpably indicated his personal attitude. Further, you will hardly have failed to notice the decided note of sympathy with psychic research which runs through the Saturday articles on sacred topics—so elevating, so catholic, so beautifully phrased—which are a weekly feature of Saturday's 'Times.' There is nothing effusive or enthusiastic, but the sympathy is as obvious as it is encouraging."

"As regards the rest of the Press, I think I may say that some of the good seed was sown in Canada at the Imperial Press Conference in 1920. I was one of the delegates sent by the London Press to the Conference, and as I travelled 14,000 miles with the heads of the Press of the Empire there were many opportunities for quiet conversation."

Dr. Powell associated this fact with the excellent reports which later appeared in the "Lancashire Daily Post" and the "Preston Guardian" of the addresses which he gave at Preston and the equally admirable reports in the Portsmouth papers of the meetings in which Sir Arthur Conan Doyle and himself took part in that town some six months ago; also with the "Westminster Gazette," "Birmingham Gazette," "Sheffield Independent," "Birmingham Sunday Mercury," and many other papers. He went on:—

"Without tracing the sequence of events I may say that I am now myself writing a weekly article in the 'Birmingham Sunday Mercury,' mainly consisting of replies to the many questions which reach me from the myriad students of the subject scattered all over the country. Perhaps I may take the opportunity of extending an invitation to enquirers in this audience, who can have the benefit of my experience via the columns of the 'Sunday Mercury.' The fact that this sympathetic attitude should be assumed by a great group of newspapers is thoroughly symptomatic of the change which has taken place in other directions."

MR. JAMES DOUGLAS AS INVESTIGATOR.

"For instance, I daresay some of you have seen the articles in the 'Sunday Express' written by Mr. James Douglas. Mr. Douglas attended some of the materialisation séances where Miss Bessinet was the medium. The extraordinary thing is that he seems to have been pretty badly scared. Listen to this:—

"The darkness seemed to creep and crawl with horror, and I began to wonder whether I could hold out to the end. There is no doubt that my nerves were badly shaken, and I could feel my heart racing. The palms of my hands were wet with perspiration as they rested on the table. But my neighbours seemed to be calm and unperturbed. They were not novices, I imagine. Suddenly, without warning, a dim face floated out of the blackness, was visible for a second, and vanished. Mr. A. said that if anybody was touched by a spirit he ought to rise and bend forward in order to get a message. 'It is impossible to describe the horror produced by these dim faces. There is nothing like it in human experience. I sat frozen with fright as face after face breathed itself out of the darkness and melted away. They came and went so swiftly and so viewlessly that it was hard to form a clear impression of the features. Sir Arthur had in advance warned me not to look at the bright light which appeared beside the face, but to look beside it."

"This kind of thing passes my comprehension. I think I have sat quite fifteen times with Miss Bessinet, and all the faces I saw were beautiful. There was not a trace of horror either in them or in the proceedings as a whole. I am told, however, that Mr. Douglas was not only, as he says, 'frozen with fright,' but that he was in a state of something like collapse at the end of the sitting. That seems to suggest that he is not fitted for this kind of investigation. I may say that my own younger daughter had sat through a Bessinet séance before she was seventeen years old, and never manifested a single quail from beginning to end. But perhaps her unruffled calmness was a consequence of the fact that she has been brought up in a psychic atmosphere and has been accustomed to hear the subject discussed from her very earliest days."

"Anyhow, although one is sorry that Mr. Douglas was so alarmed, I am very glad to see that he has been discussing our subject at large in the columns of a newspaper like the 'Express.' On the other hand, it is impossible not to regret that Mr. Douglas should have tackled a huge subject like ours without a good deal of preliminary study. At various places he betrays the inadequacy of his own equipment."

"Look at a case in point. In last week's 'Sunday Express' he says that 'automatic scripts are invariably ambiguous and evasive, incoherent and enigmatic. They never betray any sign of superior intelligence or imagination.' One is struck dumb at the assurance of a professed critic of psychic research who can make such a statement as that. It shows that he has scarcely touched the fringe

of investigation. When I read it I picked up the first piece of automatic writing that lay at hand in my library—an extract from the script called the 'Deeper Revelation,' which has come through the Cornish Circle. The author is Gerontius—not the imaginary being of whom Newman wrote in his wonderful 'Dream of Gerontius,' but a Roman Judge, a friend of Pliny the Elder, who lived in the time of Nero, and perished with his friend in the famous Eruption of Vesuvius in the year 79 of our era. Here is his description of the nature and power of the spirit-body:—

"Here mere matter, as known by you, ceases. The etheric body becomes the vehicle in which the spirit begins its journey, back through all these intermediate spheres, to the goal from whence it started its long pilgrimage. In this atmosphere, largely composed of radio-etheric elements, it finds a congenial condition in which to develop its immense potentialities, and it is traceable to this fact that our beings so widely differentiate in power and quality from yours.

"Our bodies, over which we have perfect control and can make visible or invisible at will, are impervious to all those weaknesses that are incidental to yours. They are kept in perfect condition by the constituents in the atmosphere, and by the energising water and fruit of which we partake. They know no wastage, but absorb all the nutritive properties, and utilise every atom without reserve. This may be difficult to understand by your circle, but here every energy is conserved, and like some of your oil-fed machinery that absorbs every available element, so all that ministers to these bodies helps to maintain and also to develop their powers in undiminished splendour.

"Your world is full of refuse that necessitates a huge system of sanitation. Waste products are with you a great problem that still remains to a large extent unsolved. We have no such problem here, simply because we have no waste products, and therefore no elaborate systems to hide or utilise such things. No need of drainage nor dust destructors. Here the body, in its great powers, thoroughly absorbs all the energies and uses every particle over and over again.

"Our mental calibre is vaster infinitely than yours, and is able, quite adequately, to comprehend matters of transcendental interest, and hold the relative items quite easily without mistake or confusion. Also we have, as working elements, intuitions, no longer shadowy predilections, but quite vital and energetic factors in our working machinery.

"Relative to the matter of which the bodies are composed, may I say further that it is of exceeding elasticity, impervious to injury, and interwoven with electrons of a substance that is largely compounded of radium, and metallic substances that are allied to helium, so that it is extremely brilliant and luminous, and at the same time is susceptible to the spirit's will, and quite easily passes through all material barriers when it descends to your planet. You may not understand this, but you know that in your mind there is an element that can penetrate a wall dividing your room from another, until you can with some mental eye see the contents therein. Give this unknown element in your mind a body of equal power of volition, and you can form a faint idea of the greatness of the immaterial matter of which these bodies are composed. Add to this a spirit of much greater power, which has developed in the schools of training here, and in this wonderful duality you have a being of awful possibilities, able at will to precipitate itself to immense distances, and to accomplish well-nigh impossible tasks."

Dr. Powell quoted the eloquent words in which this control took his farewell of the circle, and added:—

"Mr. Douglas tells you that the automatic scripts 'never betray any sign of superior intelligence or imagination.' Well, those two extracts prove the contrary, and hundreds might be added.

A PHENOMENAL POEM.

"In fact it looks as if the spirits themselves had intervened with a swift reply to their critic. Last week Mr. Douglas complained that they 'have not enriched our literature with a new play by Shakespeare, or a new sonnet by Milton, a new lyric by Shelley or a new ode by Keats.' Within three days the 'Daily Express' received a poem, purporting to have been produced by automatic writing, which it suggests is the work of Shelley's spirit. No doubt you have seen it in to-day's 'Sunday Express.' It is clearly modelled on Shelley's poem the 'Masque of Anarchy,' written in 1819 to denounce the Peterloo massacre. Mr. Bernard Shaw, who certainly has no prepossessions in favour of Spiritualism, declares that if the verses are original they are miraculous, and the human instrument through whose hand they were written absolutely denies their originality as far as he is concerned. Mr. Douglas, commenting on the verses in to-day's 'Sunday Express' points to the fact that they contain a number of imperfect rhymes such as 'grave' with 'cannonade' and 'name' with 'again.' These, he says, are rhymes

that no poet would tolerate. Quite so; but the imperfect ear, and the consequent imperfect rhymes, constitute one of the leading characteristics of Shelley. It is his most conspicuous weakness, and hundreds of examples might be given from his known work. It is too early to say anything definite, but it certainly is curious that a poem which is suggested to have come from Shelley should exhibit the very flaw which runs through all his printed poems. I wonder if the great tacticians on the other side have taken up Mr. Douglas's challenge, and put Shelley to work to answer it? Finally I think we may congratulate ourselves upon the well-balanced articles which are appearing in the 'Referee' from the pen of that veteran journalist and investigator, G. R. Sims. As I have told him, his candid expressions, the harvest of personal enquiry, are just the kind of thing that Spiritualists welcome. Our objection is to the rant of ignorance and prejudice, not to honest and incisive analysis."

Turning to the newspapers specially associated with the movement, Dr. Powell referred to the excellent service done by LIGHT, "The Two Worlds" and the "International Psychic Gazette." He alluded specially to the great process of development LIGHT had undergone during the last year or two, and said that it gained every week in power and in the esteem of its multitude of readers.

Among the prominent newspapers which had not yet taken anything like a decided line one way or the other, the most important were the "Daily Telegraph" and the "Morning Post." The operative force which determined this attitude was not illiberality or bigotry but an ingrained conservatism which was part of the traditional policy of those journals.

In bringing his address to a conclusion Dr. Powell said:—

"And now you may well ask me, What can Spiritualists and psychic researchers generally do to encourage sympathy and publicity in the Press? Well, they can do a great deal. To begin with, they can place a regular order with their newsagent for journals which manifest a liberal spirit and print regular articles of the right sort. When you read a good article and like it, drop a line to the editor. Tell him that you are a regular reader and thoroughly enjoy what he publishes. Remember that the opposition are always busy. The fanatics who hate Spiritualist enquiry are constantly bombarding the newspapers which show any sympathy with it. They express their disgust and add that they will have to give up taking the paper if any more such articles are published. This kind of thing is apt to bring a nervous publisher to the editor with a protest, 'You see we shall lose circulation if you don't stop these Spiritualist articles.' The trick (a low-down trick it is, too) can be effectively countered if the editor can show a batch of appreciative letters from new subscribers and gratified old ones. Fight the dirty tactics of bigotry with its own weapons, only draw them from a clean armoury.

COMING CHANGES.

"If for a moment, in conclusion, I try to raise the veil of the future, the vision has a rather roseate appearance. Sixty or seventy years ago the ordinary pressman would have smiled at the idea that whole columns of news would travel every day from New York to the London newspaper offices, sometimes under the bed of the Atlantic Ocean, and sometimes through the ether of space. To-day the achievement is a mere commonplace of journalism, as ordinary an episode as the rising of the sun. I will venture to prophesy that in a good deal less than another sixty or seventy years you will find regular despatches from other planes of existence as an ordinary feature of your daily newspaper. We shall, for instance, hear of the latest scientific achievements in those realms so far as they admit of being recorded in language capable of comprehension by incarnate beings. The qualification is important. To take a familiar example, Einstein's theories, as expounded by him, do not adequately express the meaning of the lofty intelligences on another plane who impressed him with the ideas. Perhaps the absence of murder mysteries will by that time have provided the Press with larger space for psychic happenings. Finally, there will be a wonderful change in the obituary notices which make so large a feature of the Press. The note of despair and of stunned hopelessness will probably have ceased altogether. Instead of adding to the record the words, 'In the midst of life we are in death,' we shall print 'In the midst of death we are in life.' Instead of reading the words 'Thy will be done,' as if they expressed a kind of abject submission to the caprice of an arbitrary tyrant, we shall understand them as the enunciation of an aspiration that God's will shall prevail so as to bring cheerfulness, happiness and the absence of such disease as is produced by man's own recklessness, indulgence and improvidence. When that is the general attitude towards death, the world will be a much brighter place to live in. And the change is coming fast, as you can see by the ever-growing power of the Spiritualist movement. The bigger it becomes, the greater the respect which the Press will pay it, and the larger the space that will be devoted to its interests. So that in a sense the attitude of the Press rests with yourselves."

LIGHT,

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SORCERY AND WITCHCRAFT.

It has been said that there is no darkness but ignorance, and it might be added that the same darkness of ignorance which led to crimes and other violations of Divine law in the past tends also at times to give them a setting of superstition, such as we find surrounding many a tale of "black magic" and sorcery. Throw a little of the light of reason on these things, and they shrink and scuttle away like bats and owls and other creatures of the dusk before the rising of the sun.

The more fully we apply the laws and principles of Nature to these dusky mysteries the more clearly they stand revealed for what they are—repulsive, perhaps, but quite natural and explainable by that larger science which takes in the human mind as well as the human body. As a spirit teacher once put it, when discoursing on this question:—

The further you recede from the orderly facts of nature, and retire into the chambers of speculation, the more certain it is you will lose law and order, and enter into that domain where fancy, superstition and imagination run riot and hold high court and seem to present a veritable witches' Sabbath.

We of LIGHT have no desire to retire into these chambers in order simply to provide sensational matter to entertain those frivolous minds that love to be "thrilled" with spurious horrors and morbid fancies. If we have reason to suspect that any "goblin" has no more genuine basis than a hollow turnip carved to resemble a face and with a lighted candle inside we shall not scruple to expose the real nature of that goblin, however much it may offend the feelings of those who prefer to think of it as a grisly spectre.

We early learned that many things which are surrounded with sham mystery in the nature of solemn rites, incantations, evocations, oaths and pass-words, and the like, are tricked out in these things to conceal the very small modicum of reality behind them. We found that there are two applications of the word "occult," one covering real mysteries to which Nature had not yet given us the key, and the other denoting more or less spurious stuff around which a great deal of artificial mystery was wrapped. When the flimsy pretensions were boldly stripped off the cheat was exposed.

We need not here go into all the question of sorcery, witchcraft and magic. The history of the beliefs and customs associated with them fills many books. Of the fact that there is a reality of some sort behind these things—a small kernel of truth—we have no doubt. Our spiritual science is here to confirm the point, and to show just what part the magic words and incantations really played in the matter as affecting the minds of the people concerned.

To-day we know that these things rested upon a single idea—the influence of one mind over another, as shown, for example, in hypnotism. And we know, too, that all the witchcraft and the magic were connected with psychological influences, the real nature of which we are gradually coming to learn. Even then we have to strip away from the question a great

amount of falsity in the way of legends and traditions and "old wives' tales" with which it had become identified in the popular mind.

Take away those mesmeric or psychological powers with which some people are endowed—in the past as well as to-day—and all the stories of witchcraft and black magic crumble to pieces and leave not a shred behind. It is here that the materialist has gone astray. Knowing nothing of the psychic or spiritual nature of man—and indeed denying its existence—he denounces all the stories as pure myth and un-mixed fable. If he reflected a little more on the question it might occur to him that there is always some little basis or core to every story. The mind does not create things out of nothing. Hodge, the peasant, was visited by forty black cats of monstrous size, with dragon wings and flaming eyes. The story had travelled and passed through many versions, growing like a snowball as it went. On investigation it appeared that two strange black cats had certainly been seen in his garden at dusk and given him a fright. That was the foundation of the grisly story, and generally speaking that puts into epitome the whole history of witchcraft and sorcery. The reality at the back of it all is the human spirit, with its powers still little understood and only to-day being brought into the region of natural law by Psychic Science.

There are real "mystic portals" and real "sacred veils." They are guarded by Divine laws against all profane hands. But for the sham variety we need have no respect. We know them by their pretence that they are solemn mysteries for the elect few. Their guardians are shy of revealing their mysteries and very anxious that the outsider shall be impressed and awe-stricken with the sacredness of the great secrets revealed to the "elect." We have no respect for mystery mongering or mystery-mongers. Magic and witchcraft we recognise only as far as they are the outcome of the principles of Nature and can be explained accordingly. Certain experiments require darkness for their best results. But the truth about them need never shun the light.

MR. JAMES DOUGLAS AS EXPLORER.

When Mr. Douglas commenced his investigation into the phenomena of Spiritualism he represented himself as being in the position of an explorer in an unknown country. It was perhaps the irony of Fate that led him to write in the last issue of the "Sunday Express," in which he condemns the subject in sweeping terms:—

Explorers who return from an unknown region cannot be trusted to tell the truth.

Those are his words, not ours.

We could say a good deal concerning the wildness of statement which characterises Mr. Douglas's later pronouncements. For the present we content ourselves with an allusion to Mr. Douglas's attitude at the beginning. It was that of one who adventures into a strange land inhabited by a weird people—"the anthropophagi and men whose heads do grow beneath their shoulders." There was a good deal of (shall we say?) poetic imagination about this. There are eccentric people in the ranks of Spiritualism as elsewhere. But there are a great many quite normal and sensible people. Some of them are members of Mr. Douglas's own profession, journalists, authors and literary folk well known to him—by name at least. Really the population of this unknown country is not so outlandish after all.

INDEX TO LIGHT, 1921.—This is in course of preparation, and will be ready very shortly. It can be supplied at the price of 6d., post free.

"For he should persevere until he has attained one of two things; either he should discover or learn the truth about them, or, if this is impossible, I would have him take the best and most irrefragable of human notions, and let this be the raft upon which he sails through life—not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him."—Plato's "Phaedo"; translated by Jowett.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

"Sayings of the week" from the "Sunday Times": Men carry their own heaven or hell about with them in the life beyond as they do here, only they will find it out there and become acutely conscious of it.—CANON GUY ROGERS.

Mr. G. R. Sims, in last Sunday's "Referee," writes: "If the thing be true, if the bourne from which no traveller returns" be really a bourne from which any traveller can return, and the joys of Heaven and the conditions of life hereafter can be revealed by them to all who are willing to hear, then, in Heaven's name, let the great truth be told, not in darkened rooms and hired halls, but from every pulpit in the land, for if it be true it is the greatest truth that has been preached since Christ bade His disciples go forth into all the world and preach His Gospel to every creature."

"Dagonet," in the same paper, referring to an inspirational speaker he mentioned in a previous issue of the "Referee," writes: "The speaker to whom I referred was renowned in the 'seventies for her fervour and her eloquence. She was Mrs. Cora Tappan, and she would, under alleged spirit influence, deliver an address upon any subject chosen by a committee of the audience. Some of her orations were given in St. George's Hall on Sunday evenings, but a little later on she set up what she called 'A Spiritual Church' at Weston's Music Hall in Holborn, and later in Cleveland-street, Fitzroy-square."

"But there was a fine 'inspirational speaker' in the late 'sixties. The lady's name was Emma Hardinge. Her addresses attracted large audiences to the Beethoven Rooms. But Emma, before the spirits made her a great orator, was a young actress at the Adelphi Theatre, where she used to play in the farces with Wright and Mrs. Frank Matthews. The moment either of the players began to gag Emma Hardinge was put to confusion. But under spirit influence she became the most eloquent of speakers."

A writer in the "Weekly Sketch" has observed the Spiritualist straw floating on the stream of human affairs, and thought it worth while to record the fact as follows: I am not a Spiritualist, but there can be no doubt that more people are discussing the subject with seriousness than ever before. They tell me that there are at least half-a-million Spiritualists who possess votes. At any rate, they understand the use of attractive titles in propaganda. One of the pamphlets they have issued is called "On the Side of the Angels."

All the British Church papers deal this week with considerable length with the Bishop of Oxford's decision not to take action in the case of the Rev. H. D. A. Major, principal of Ripon Hall (theological college), who was cited by the Rev. C. E. Douglas as having published a letter in the "Church Times" that justified an investigation by the Ecclesiastical Courts on the grounds of heresy. There seems to be a general feeling of relief and some satisfaction that the matter has ended for the time being. Mr. Douglas, however, intimates that he is appealing to the Archbishop of Canterbury. In the course of a lecture delivered by Mr. Douglas last week at St. Paul's Church, Covent Garden, London, he said: "It was a matter of urgency that the Church should decide again whether the judgment of the sub-apostolic age should stand or be subject to revision. The question touched the life of people throughout the world. It was for that reason that he made quite quietly an accusation against a priest connected with the University of Oxford that he had taught a doctrine associated with Eastern religion rather than Western."

The statement that Mr. Major made in the "Church Times" was, "At the resurrection the soul sheds its physical integument for ever." We wonder what will happen if Mr. Douglas is able to establish his charge against the Principal of Ripon Hall, Oxford, for there seems to be an ever increasing number of clergy who hold the same views as Mr. Major. Dr. Ellis T. Powell's famous work, "Psychical Research in the New Testament," will throw much light on this controversy, which is a very significant sign of the times and a true indication that progress is being made at last in Anglican circles.

A glance through the December issue of our contemporary, the "South African Spiritualist," shows that Spiritualism is making great strides in South Africa. Societies and churches are rising up everywhere. In

Durban, Kimberley, Pietermaritzburg, Krugersdorp and Pretoria there are signs of great activity and ever increasing interest on the part of the public.

A lecture on materialism was recently delivered before the Durban Spiritual Alliance by George Lindsay Johnson, M.D., B.S., F.R.C.S., whose investigations into psychic photography are well known to readers of LIGHT. Dr. Johnson gave a brilliant answer to the question whether materialism or the doctrine of the purely physical forces of Nature can account for everything, and in the course of his remarks stated: "We know no more what life is than we know what matter or electricity are. Nor can materialism explain it any more than it can explain mind or free-will. To state as Taine and Dr. Carpenter once assured us that the brain secretes thought in the same way that the liver secretes bile is the height of absurdity. All observations go to prove that the brain is no more the cause of thought than the eye is the cause of vision, or the ear the cause of hearing. The brain is merely a part of the necessary mechanism to enable the 'soul' or 'ego' to think and acquaint itself with, or 'know' in the fullest sense of the word, what each of the five senses register by means of their special organs."

A letter from "Enquirer," of Littlehampton, is published in the London "Evening News" of Monday last raising the old question of why mediums do not at once concentrate all their powers on getting in touch with the spirit of the victim of the Bournemouth affair and by so doing clear up the mystery. This of course is a natural question to come from anyone who has no knowledge of spiritual values. The work of Scotland Yard, however, is not likely to be interfered with or assisted by information from the other side. The brain value of the detective department would very soon decrease if all the thinking were done for it. We have no doubt that there are some on the other side who can tell us all about the Bournemouth mystery, but they realise that we would not be advanced a single step spiritually if the name and address of the murderer were given us. We may, however, advance a step on the road of progress by utilising our inborn powers on our own initiative and apply our sense of justice in accordance with Divine, and not man-made, laws.

A large gathering is expected on Thursday next, January 26th, at the Hall of the London Spiritualist Alliance, 6, Queen Square, London, when Sir Arthur Conan Doyle has promised to take the chair for Mr. Horace Leaf, who will deliver a farewell lecture on the eve of his departure to Australia. The meeting commences at 7.30 p.m.

Sir Arthur Conan Doyle, in the course of his lecture at the People's Palace, Mile End-road, London, on Tuesday, January 10th, before an audience largely composed of Jews, said: "So far as the messages received were concerned, in effect they declared that the object of Christian life was to get spirituality. If any religion gave them that on this earth it was what they were here for, and, having that, a person would be a fool to change his or her religion."

Mr. Hope, the famous Crewe medium for psychic photography, addressing a large audience at the Temperance Institute, Southport, on January 12th, stated, according to the report in the "Southport Visitor," that "in one case the manager of the Kodak Company had personally carried through the whole process, using ordinary plates which he had himself provided, and which he developed, and spirit phenomena appeared in the photograph just the same."

The "Express and Echo," of Exeter, reports that during his address at the Exeter Barnfield Hall last week in connection with a gathering under the auspices of the Exeter Spiritualist Society, Mr. Evan J. Powell, Paignton, referring to the Torquay heresy charge, said the heresy hunt was begun in Torquay, in Christian England, but owing to the limitations of orthodoxy they tried to deprive the clergyman concerned of his living, because he was honest to his own soul, regarding his outlook on the Resurrection of the physical body. He (Mr. Powell), or anyone, was liable to be hauled before the City magistrates and tried as a rogue and vagabond simply because he expressed what he believed.

In the "Westminster Gazette" of January 13th two columns are devoted to an interesting article (the first of a series) by the Hon. Mrs. Alfred Lyttelton on her experiences in telepathy. She relates more than one case that came under her personal observation, and of the proof of telepathy says, "Experiments have been made, facts have been patiently tested and accumulated, till gradually the existence of telepathy has been recognised."

SCIENCE AND HUMAN SURVIVAL.

[A Paris correspondent sends us the following extract from a letter on psychic investigation addressed to a friend of the writer who resides in Seychelles. It puts the case so forcibly that we think it worth printing here.]

It is very striking and very curious to note the anxiety (as it appears) of many—nearly all—"men of science" lest it should be proved that the human soul should by chance survive bodily death—you remark on this, too. I am entirely with you when you say the spirit hypothesis is the simplest and most rational *a priori* to account for all supernormal mental phenomena. As for the orthodox scientific mind, explaining everything by telepathy—if the whole subject had not such sacred and vast significance for human beings—the refuge of the doubters in telepathy would be quite ridiculous; for they pooh-poohed telepathy till they thought it would come in handy as a weapon against a still more alarming possibility—*viz.*, the possibility that the despised Spiritualists might be right all the time, notwithstanding that such "charlatans" had committed the unpardonable crime of being, most of them, lowly, ignorant, untrained and without the cachet of academic learning and distinction. The scientific man denied and pooh-poohed telepathy as he pooh-poohed mesmerism, and later its less surprising successor, hypnotism, as he did also suggestion, mind healing, dowsing, and many other phenomena that did not appear to fit into the frame of the little cheap picture which he painted of the universe. One must remember as an excuse for those "leaders of thought" that after all the majority of them have as little time for thinking as the "man in the street" has of taste for it. They are engaged usually in some

NARROW TECHNICAL RESEARCH

and occupied in repeating, year in, year out, a series of lectures to people who will have to answer a set of stereotyped questions to "pass" various examinations. And then their "research," when they have the time for it, gets into ruts and becomes Chinese in its minuteness, and they have a real dread of going outside the part of a part of the science in which they are cited as "authorities," lest the authority of the neighbouring part of the part should be able to convict them of having made some tiny slip and so risk the reputation acquired in their own special part of a part.

One really cannot expect people of this habit of mind to welcome facts that seem subversive of all the little edifice so laboriously put together by generations of the short-sighted bricklayers of scientific research. The tendency from now on, I venture to predict, will be a reluctant

admission of all the phenomena of "metapsychics" even as the reality of telepathy has been admitted. Those phenomena will be taken under the "high patronage" of science, but—(we shall be very carefully informed) they prove "nothing"—that, of course, the spiritualistic explanation is as ridiculous as ever it was—perhaps even more so! The "subconscious," which was derided but yesterday, is to-day "adopted" as though it were a discovery of orthodox psychology and medicine, instead of having been thrust upon them by men like Frederic Myers, whom the "academicians" would look down upon as an intrusive amateur to be patronisingly smiled upon.

But the consequences of the establishment of almost any one of those numerous classes of phenomena of which the recognition has so long been evaded, is a complete revolution of orthodox psychology and a complete annihilation of the materialistic conclusions to which it was rapidly tending—indeed, at which it had practically arrived. Facts even of hypnotism, mesmerism, telepathy, alone, to leave on one side the higher phenomena such as telekinesis, materialisations, etc., establish for ever that

MIND IS NOT A FUNCTION OF BRAIN,

and that *mind* and *not* body is the "essential individual"; that body is surely the effect and outcome of "mind," and that "mind" can and does function independently of any material substratum; and, therefore, can and (as we now know) does continue to exist after the body to which it had "allied" itself—or of which it had been the real creator—has passed again into the primitive elements of which it had been built up.

This is what I call the *a priori* victory of modern psychical science, to distinguish it from proofs of survival resting upon statements concerning direct communication with the departed, which we might call the *a posteriori* proof.

Even if all the latter were merely elaborate structures of the subconscious, aided by telepathy and so on, that would not affect the inevitable consequence of the discovery of the *existence* of the subconsciousness and telepathy as facts now known; these very powers themselves, as I think, demonstrate beyond any further possible doubt that the departed still are living conscious beings, even though the supposed communications with them be considered to be all based on mistake—not that such is the case by any manner of means.

You will find on pages 331-332 of No. 6 of the "Revue Metapsychique" some remarks of Dr. Geley's upon this very point; he goes to the very root of the matter in his criticism of Morselli, and the concluding paragraph is a masterly summing up in which is exhibited the bed rock upon which the hope of man can now for ever more rest secure. W. S.

VENTRILOQUISM AND THE DIRECT VOICE.

A great deal of nonsense has been talked concerning the use of ventriloquism at direct voice séances—a farcical impossibility to those who have any intimate knowledge of the matter. More than one correspondent, however, has raised a question concerning a recent statement in *LIGHT* to the effect that ventriloquism is a matter of suggestion addressed to the eye rather than to the ear. One says he would like an expert opinion on that. Well, we can doubtless obtain an expert opinion, but at the moment it seems unnecessary. A little reflection ought to settle the matter.

What does the average ventriloquist do when giving a performance? He has some dummy figures which he manipulates with a string so that they shall open and shut their mouths when speaking and so convey the idea that the voice came from them and not from the ventriloquist. Also he has mastered the art of speaking without to all appearance opening his lips—it is not that he really does this, but the movements of his mouth are so slight as to be practically imperceptible to the audience. Why does he do these particular things? Obviously to delude the eye as to the origin of the sound. Sight is the most easily deluded sense we possess.

Darkness would of course ruin the whole performance, and as most direct voice séances are held in darkness the ventriloquist theory is easily disposed of on that one consideration alone. Just as a passing observation, it may be remarked that light is unfavourable to direct voice phenomena just as it is to wireless telegraphy.

But, it is said, there are stories of famous ventriloquists who have made their voices proceed apparently from the floor or the ceiling. There are, certainly, such stories, but here again light is necessary, to enable the ventriloquist to convey the illusion that it is not he who is speaking, by the fact of his mouth being apparently closed all the time. Each person present at the performance would look at the other to see who was speaking, and the apparent direction of the voice would be artfully suggested by the ventriloquist looking at the floor or ceiling and graduating his voice to create the idea of distance.

We need say nothing here of the variety and range of

the voices at direct voice séances—the many languages spoken and the evidences of personal identity. It is sufficient that ventriloquism cannot begin to explain them.

In a letter on this subject, to which these observations are in part a reply, Mrs. Berens (Hove) writes:—

At one of Mrs. Johnson's séances I found myself seated next a man who was a total stranger. Before the lights were extinguished we started a little desultory conversation. He told me his daughter had been a fine singer but had passed over a year or two before.

The séance started, and shortly after we were thrilled by the sound of a beautiful soprano. The circle listened spellbound. In the pitchy darkness I turned to my neighbour and said, "Is that like your daughter's voice?"

He answered quite simply, "It is my daughter's voice." To add to the wonder a glorious male singer joined in, and soon all were absorbed by this extraordinary duet. Personally, I am not musical enough to know a tenor from a baritone, but certainly can distinguish the male from the female voice.

To those present the idea of ventriloquism must seem absurd; yet frequently one hears this solution advanced by the glibly ignorant. Like most people I have been amused by every ventriloquist of note who has appeared during the last thirty years. Recalling the raucous squeaks of the dolly soldier or sailor, one realises the absurdity of the suggestion.

It has also been asserted that it is physically impossible for a woman to ventriloquise. Certainly I cannot recall one in a long experience. But is it a fact?

That is a question to which we cannot reply. We, too, have never heard of a female ventriloquist. But that may be easily accounted for by the reflection that ventriloquism is a great strain on the organism, and the best ventriloquists have to be men of vigorous physique.

THE small nature is the one that continually strives for effect. The larger nature never does. The one goes here and there in order to gain recognition, in order to attach himself to the world. The other stays at home and draws the world to him.—R. W. TRINE.

AN ITALIAN HEALER AND SEER.

PADRE PIO, AT BAIÆ, ITALY.

There is much heard in Rome of an extraordinary personality, Padre Pio, a monk in the monastery of Baiæ, near Naples, who is said to possess remarkable powers of healing and equally remarkable powers for aiding humanity in many other ways. I am told that those who seek his presence and who begin to relate to him the circumstances or the special need for which they seek his aid, are told by him that no narration is needed; he reads it all in the atmosphere and can immediately tell them occurrences, conditions, and even their most secret thoughts. To one lady who was in much perplexity regarding a possible movement and change of location, and who intended going to him for counsel, but had not yet done so, he sent a special message to her, with full directions and revealing entire knowledge of her problem. Many pilgrimages are being made from Rome to consult and advise with him. Padre Pio is said to be the absolute incarnation of ardent and glowing love; of a marvellously divining sympathy, and of knowledge and vision far beyond the normal. I understand that the Pope has forbidden Padre Pio to heal on the ground that healing is a miracle, and that it is contrary to the faith that miracles should now be manifested; a curious paradox for a Church whose entire history is that of miracles! But it is said that those who come into the Padre's presence are healed, simply by his look, his glance upon them. The healing goes forth and that he cannot prevent it.

I find that many of our Roman friends regard the late beloved Abdul Baha, Abbas Effendi, as the reincarnation of St. John. The Theosophists express their positive faith in this conviction!

It is a great regret to me that during my ten days' sojourn in Naples I had not known of Padre Pio, when it would have been comparatively easy to have made my pilgrimage to him; but only since arriving in Rome have I learned of this remarkable personality. I am also told that a wide interest in him has been manifested in Florence, to which city I go on, in a few days, then being settled for the winter in the Florence-Washington Hotel, on the Lung' Arno, at that point of vision where we see the sun set behind Bellosguardo—the Bellosguardo of Mrs. Browning's "Aurora Leigh," and personally associated with her as the residence (during her life in Florence) of her dearest friend, Isa Blagden.

LILIAN WHITING.

Hotel Boston, Rome, Jan. 6th, 1922.

MINERAL DIVINING EXTRAORDINARY.

BY MAJOR R. A. MARRIOTT.

I think it may now be said that divining for water is as truly a natural gift as is clairvoyance, though many rational minds still scoff at the reality of the possession of either power. An instance came under my notice of a man in Lincolnshire, whose powers of divining were truly marvellous, in that he could locate by the use of a brass rod, rocks which, though of the same geological formation and containing the same ingredients, differed in structure only so much as to have distinct marketable qualities. He had also the power of distinguishing when blindfolded, the difference between two similar rocks, which differed only in colour, not in constitution. This was well illustrated in one instance on a visit to the Ancaster quarries to select a stone suitable for repairing a portion of a stone armorial design fixed in the wall of a house. On being shown various qualities in the office, he selected one and asked the manager if he would like to see him find out which portion of the quarry it came from. He then produced a brass rod and decided he would walk in a certain direction. He was accompanied a long way to where the quarries apparently came to an end. He then asked if there were no other quarries further on in this direction, and was told there was an old quarry, which for some years had been disused. Thither he persisted in going, and actually found the seam from which the office specimen had been taken years before; and there it was retained, being presumably good enough to serve its purpose. His powers were then tested in several other ways, but found invariably correct.

He also told me that he could diagnose cattle and horse diseases, and had proved himself right at animal post mortems, though the veterinary had held a contrary opinion to his. All he did was in exercise of his profession as land-agent, though he might become, I think, a world celebrity. I wrote to ask his permission to recount this, but my letter was returned.

As regards water divining, I was told by a man who was not a professional, that he found out his powers when a young man, on the occasion of a dowser coming to his neighbourhood, whom he tried to hold up to derision by walking behind him and mimicking his antics, when he suddenly found his twig making movements which he could not control. This power extended to metals, and on one occasion he found by these means a silver coin which had been lost in the long grass of an orchard.

RAYS AND REFLECTIONS.

The habitat of spirits is said to be the ether, and I have sometimes been amused by the inquiry as to how anything human could live in the "cold of space," a moment's exposure to which would freeze the living human body to the state of a marble statue. Told that the region of etherial life in which spirits dwell is really another condition of space untouched by these frigid realms, the inquirer seemed a little dubious. He could not imagine such a place, and rather resembled a dear old friend of mine who having proved the reality of spirits, informed me that they doubtless lived in other planets, because—where else could they live? They had legs like ours, and it was clear therefore that they must have something substantial to stand upon!

I am never quite out of sympathy with "materialism" of this kind. It is an excellent set-off to the vaporous etherialism which disdains the solid earth and riots in lotus dreams, leaving the more robust souls the drudgery of making this world more habitable. It seems a mean kind of work to the inflated idealist, but in worlds to come I foresee high honour and high place for those who faced "the burden and the lesson."

Many a great soul is doing this work to-day. They remind me of the simile of the mountain in Goldsmith's "Deserted Village"—

"Though round its breast the rolling clouds are spread
Eternal sunshine settles on its head."

And as regards the humbler workers (who may not be so lowly after all) I think of the lines of an old Scottish poet:

"The rude task ended, reckoned nothing worth,
And closed the bargain of the lowliest vendor—
Lowly and rude put off their garbs of earth
And on their robes of splendour."

A short time ago LIGHT noticed a grotesque book entitled "Reincarnation." The "Occult Review," giving it more attention than our reviewer thought necessary, points out some "howlers" in the chronology of the writer who seems to have got strangely mixed up in his dates as well as other matters. He finds a Kingdom of Greece centuries before Greece was a Kingdom. He says he was incarnated at Rome when Julius Caesar was Emperor, and as the "Occult Review" points out Julius Caesar was simply first magistrate of the Roman Republic. Other amusing blunders in the author's story are exposed by our contemporary. To us the book was simply a fantastic story of impossible adventures, all the more strange as they were put forward as proofs of reincarnation, by a "man of science."

The lore of dreams and dreamers fills many books, and will doubtless fill many more before we get any clear ideas on the question of dream and reality. There seems to be little doubt that most dreams are the mere idle roavings of the mind—just vagrant reveries full of life and colour, it may be, but signifying nothing in particular. But there are others—sometimes of the nature of a dream within a dream, or it may be flashes of interior reality.

One writer has divided these true visions into "passive and predictive" dreams, and dreams that are active and creative. He quotes the case of Condorcet, who was able to solve in dreams abstruse calculations which he could not work out while awake. And then we have Lord Thurlow who, as a student, completed in his sleep Latin verses which he had laid aside in the day as being too difficult to master. Benjamin Franklin, too, that very prosy philosopher, declared that most of his political projects were conceived during sleep.

"The best wine is the oldest, the best water the newest," said Blake. So, I suppose, it is that all the finest and rarest things of existence grow richer and more beautiful with age, while the inferior things are only enjoyable while they are new and fresh.

D. G.

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PROBLEMS OF PSYCHIC PHOTOGRAPHY.

The case which we present this week, and which has been submitted to us by the Rev. J. W. Potter, of South Norwood Park, London, S.E., differs in many respects from some of the problems that we have from time to time given to our readers. Mr. Potter has laid before us very full notes of the proceedings and of the incidents that occurred leading up to, and continued during, this his first essay into photography when acting under instructions obtained at a séance in his own home circle. As portions of the notes contain some matter that does not relate to this case we have selected the statements that deal directly with his experiment in connection with this photograph and the problem it presents. We understand that for some time past it has been Mr. Potter's custom to have a sitting on certain evenings of the week at which his wife and children are present; they sit round a table and by the use of the alphabet, called over, messages are spelt out by the well-known method of table tilting. It appears that at one of these sittings it was intimated through the table that Mr. Potter was to make an experiment in psychic photography, and he was instructed to have all

Mr. Potter was told that his son Claude was to sit on a chair for the experiment the next evening, with his back to the wall, but four feet away from it, and that the camera was to be placed seven feet away from the sitter; further, that Mr. Potter was to load the carriers in the room on the spot, and he was not to have a red light burning; he was to do it all in the darkness.

We now come to the Saturday evening on which the actual experiment took place, and we feel that we cannot do better than to give Mr. Potter's own story in full as to what actually occurred, and which he sets out as follows:—

"On Saturday evening we sat as arranged, except that we began at 6 instead of 6.30, for the reason that my five carriers had plates already in, and I desired to use them before starting on the packet of twelve specially bought for Claude. There were present Mrs. Potter, Clifford (to operate magnesium), Vera, Rene, Claude and myself. We started gramophone with Marsellaise, using the same piece all through—seventeen times. I explained to Quinlafab* why we started earlier, and said I would deal with these five preliminary plates according to directions for the succeed-



A direct reproduction from one of the eleven negatives, each of which showed a normal shadow on the wall behind Master Claude Potter.



A direct reproduction from the tenth negative, disclosing an entire absence of the shadow on the wall behind the sitter. Mr. Potter cannot account for the absence of the shadow.

light in the room blocked out and the windows of the room covered with thick green baize. We now come to the sitting of Tuesday, November the 8th of last year, when there were present Mr. Potter's two daughters, Vera and Rene, and his two sons, Claude and Bernie. The windows had been covered with a thickness of green baize and then Mr. Potter and his four children commenced the séance, in the course of which the table tilted and spelt out the following instructions, namely, that Claude, Mr. Potter's eldest son, aged thirteen, was the one selected to be photographed. The following Saturday was given as the day on which the photograph was to be taken. The experiment was to be conducted in the dark and the boy was to hold some flowers in his hand, these flowers were to be chrysanthemums, and they were to be white ones. It was then indicated that the camera to be used was the "black Kodak." Magnesium wire was to be used for illumination during the exposures, twelve inches of magnesium wire for each exposure was to be burned, but each plate was to be exposed in the dark for thirty seconds before igniting the magnesium wire. Instructions were then given that Mr. Potter was to manipulate the camera and slides, that the room was to be heated by a fire but the fire was to be put out before the experiment commenced. The circle were then told that they were to expose twelve plates in succession.

On Friday evening, November the 11th, Mr. Potter and his circle sat again and further instructions were given.

ing twelve, so as to gain experience and see if there are any contrasts. We had therefore arranged for seventeen exposures in all.

"We had prepared seventeen pieces of magnesium twelve inches long each. These were held by one end in a pair of pliers in front of reflector, and I myself lighted each of these with a match. Clifford held all except the first experimental one, when he was the sitter, and I held the magnesium and lighted it. The dark exposure for each plate was thirty seconds; the magnesium was then lighted, and when burned out the shutter was closed and plate removed. The three sitters, previously arranged, sat at the table during the twelve exposures of Claude's photographs (two each for the first batch of five). In the first four of the preliminary five Claude stood on the left of sitter, he holding flowers. Claude sat for the fifth (which came to nothing), and the subsequent twelve.

"The reflector stood on a plate on the top of a flower stand at a height of three to four inches above the camera, about a foot back from the camera, and eighteen inches away from the right of camera, as seen from the sitter's point of view. The reflector was adjusted to throw the light directly on to the face of the sitter. At the end of the second exposure the reflector was found to have been moved round so as to direct the light from the sitter (see

* An intelligence who communicates through the table.

sketch). I asked Clifford to be careful not to touch it again, and turned it again toward the sitter. He declared that he had not in any way touched it. When the magnesium was lighted for the next exposure it was found to be again turned away from the sitter, and Clifford at once said it was the spirits themselves and not he (he had seen a black figure pass by—he being clairvoyant), so we concluded it was moved by the spirits to suit themselves, and left it thus for the remainder of the sittings. It was not again altered. Note that this all took place before we started with the twelve plates. Clifford and Claude saw (clairvoyantly) both grey and black spirit forms. Claude also said he felt very cold; and "hairs" were again being drawn across his knees.

"Claude sat in the chair without moving therefrom during the whole of the twelve arranged exposures, holding the white flowers in his right hand, and a bunch of violets in his jacket. The exposures were all absolutely identical both as to length of dark exposure, and light, and the three sitters at the table remained there throughout. The only person who moved about was myself manipulating the camera, which was upon a tripod stand, and Clifford who held the magnesium. After eight of the twelve exposures had been made I directed the three sitters to place their hands on the table. I then asked Quinlafab if all was progressing well. He replied 'Yes,' and shook the table joyously, and thenceforward beat time to the music till the exposures were complete. At the end we all sat at the table and thanked him, and asked if it was successful. He replied, 'Yes.' 'Claude help the developing.' He then said Good-night. We asked when we were to sit again and called Monday to Saturday, but got no reply. I said, Well, do you want us to sit to-morrow, Sunday? 'Yes.' Table danced. Vera remarked, I suppose you want to know the result of the photos? 'Yes.' Danced again. I said, Surely you do not want me to develop these photos to-morrow, Sunday? 'Yes.' I replied, Well, I suppose I will have to do it, then. We then said Good-night.

"I duly proceeded with the development of the batch of five plates; the fourth one appeared to be a failure, the others call for no comment except that they show no abnormality. They were Wellington plates, speed 350.

"The packet of twelve bought specially for Claude on Friday last, at Boots', were Wellington anti-screen plates, 300 speed. (All had been exposed in Kodak with F8 stop.) The packet was not opened until during the sitting itself. After seven or eight had been developed and no abnormality appeared, I remarked to Claude that half a dozen exposures might have been saved.

"When we arrived at the tenth plate I noticed the absence of shadow usual to the others. It then dawned on me that this was the kind of extra arranged. All the other plates show the shadow. I refused to be puzzled, as I knew the conditions were identical from our side, and at once concluded that this was the psychic abnormality. 'Extra' it could scarcely be called since nothing was imposed. The thought flashed through my mind that our opponents were claiming to be able to superimpose extras, and our friends on the other side were now offering them a problem of the opposite kind; and I thought I could now see the reason why Claude had to sit four feet from the wall; why no screen at back had been ordered; and why green baize was ordered for the windows—though I do not understand the scientific reason for the latter.

"On Sunday evening, November 13th, we all sat at the table, and asked for Quinlafab. He came. We asked him if the absence of shadow plate was the 'extra.' He tilted twelve times. Assuming a mistake I said, 'Twelve, yes, and which one, reckoning from twelve.' He replied with three tilts. This indicated the shadowless plate. I asked if the absence of shadow was intended as an extra. He replied, 'Yes.' Had they intended to do that? 'Yes.'

"I said I would take same to London in the morning if they approved. They replied with exuberant tiltings. I said, Is it to be published? They replied, 'Yes.'

"(This is all I have recorded that relates to the photos.)"

We give on this page a direct reproduction, untouched, of the negative number ten, and have selected one of the other eleven plates, a reproduction of which we also show, which indicates clearly the strong shadow behind the boy on the wall. All the eleven negatives showed this shadow with the exception of one, namely, the tenth.

It should be noted that in the photograph showing the shadow, the back of the chair is clearly illuminated, but in the one without the shadow the back of the chair has reflected no light. We have asked Mr. Potter many questions regarding the whole of the operations, and the one point on which he is most emphatic is that his son, who stood by him and held the magnesium wire at each of the twelve exposures, never budged from the place where he was standing, and during the whole experiment held the burning wire at the same elevation. This is shown quite clearly in the position of the shadow in the eleven plates, each photograph being practically identical both as to position of shadow and exposure.

On our own part we have at the moment no explanations to offer and are very glad of this opportunity of submitting what appears to be another problem in psychic photography to our readers. We will welcome their comments and shall be glad to know if they have heard of or seen any similar photographic result,

"QUARRELSOME DOGS."

AN IMPOSSIBLE STORY.

It was my friend Brownie who told me the story. Brownie is a solemn Scot, but he has more than a dash of the Celtic imagination. If the adventure he describes in the following story happened anywhere, I should imagine it would have been either in Erewhon or "Cloud-Cuckoo Land." However, here is the tale, as he told it.

He said:—

In the town in which I formerly lived we had a very delightful little society which met in a hall of its own to discuss psychic and spiritual evidences. It was a subject in which all the members were intensely interested, and although some of them had other interests such as Prohibition, Reincarnation, Anti-vivisection, Vegetarianism, and so forth, we got along very well together, and there was very little unpleasantness. But one day by some singular freak—I do not know what put it into their heads—it may have been the Dog Days or the influence of the Dog Star—it occurred to some of the members who kept pet dogs to take their animals along with them to the meeting. It was, of course, an absurd thing to do. The first I knew of it was when, arriving at the hall rather late, I found the whole place in an uproar. The Vegetarian's dog was barking furiously at a respected member of the Society who happened to be in the meat trade, and I found that another member—a medical practitioner—had just been bitten by the dog of the Anti-vivisectionist. The Prohibitionist's dog had fastened on the throat of the dog who had come with the Brewer's wife. Still another dog belonging to one of our Church people had "gone for" a Rationalist's dog, and the two were having a battle royal on the platform. Meanwhile a Reincarnationist's dog, having frightened several timid ladies into hysterics, was running amok through the place upsetting things right and left. At first I thought a free fight would follow, for everybody who had a dog was trying to defend it against the onslaught of the other animals, and as for our President, he stood helplessly on the platform uncertain what to do.

Directly I got in I laid about me vigorously with my stick, calling on the President to help me, and between us we drove those quarrelsome curs out of the hall, not being at all sparing of our blows for the thing was altogether beyond endurance.

Our President was very philosophical, however, and took the matter quite calmly. He said there had been an error of judgment, and his only admonition to the audience was, "You see, dear friends, how impossible it is to conduct our proceedings in quiet when we introduce these—ah—let us say, controversial elements into our midst. After what has passed, I am sure you will agree with me that in future it will be wiser to leave your dogs at home."

LUCIUS.

"THE MAGIC POWER" (Hurst and Blackett, 8s. 6d. net), is a study of the power of love in its form of self-sacrifice. The author, Tillie McLean, is a lady of whom we are told that she is well known in Higher Thought Circles. The story strikes me as rather mixed—sex interest, hypnotism, the Irish question, all come in. But all ends well under the power of "the alchemist that transmutes the basest metal into the purest gold—the greatest thing in the world, for God is love." It is not a powerful book, but it is very readable.—E. K. G.

CONDITIONED STATURE

By JOHN ROEBUCK. With a Foreword by Rev. RICHARD LEE, M.A.

LIGHT, in a half-page review speaks of this book as wonderfully eloquent and a book containing some deep sayings. The author, continues the reviewer in "LIGHT" sees a world in which men are not being true to their natures or their essential selves. That is one aspect of the Truth, and one that may well be emphasised. Emerson has dealt with that idea, but Mr. J. Roebuck gives it fresh emphasis and strong thinking.

3s. 6d. net, postage 4d.

SPIRITUALISM, True and False

AND THE EXPANSION OF CONSCIOUSNESS. By ARTHUR WILLIAM GARLICK.

"This is an extremely valuable little pamphlet for all those who are interested in occult research. . . . We commend this pamphlet. It contains in addition to a chapter on Spiritualism, another upon the subject of the Fourth Dimension. The author has avoided technicalities, and has written in a style admirably lucid and easy of understanding."—THE OCCULT REVIEW,

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MEDICAL MATERIALISM.

Mr. Frederick Stephens (Paris) writes:—

Lately, as your readers know, a distinguished physician announced in his best pontifical manner "that a medical man who finds his patients oppressed by the tenets of Spiritualism may point out to them that not a single thing has yet been proved in respect of mediumistic teleplasties, nor are the phenomena in accordance with any scientific laws." Don't you think it is time we dropped our respectful attitude to these high priests of physiology, etc., who have consistently in the past sheltered themselves behind this jargon of "scientific laws"?

After all, what are these "laws"? Are they—even in the much more exact sciences of physics and mechanics—anything better than *approximations*, continually requiring re-statement and modification as new facts force themselves into recognition, and become incorporated into our picture of the Universe? And if this be so in the comparatively exact physical sciences—*à fortiori* it is even truer in the biological sciences of which medicine in all its departments is merely a practical application. If physiologists were not so transcendently bigoted, they would perhaps learn a lesson from the past. They sneered at Mesmerism and ultimately had to "adopt" it as "Hypnotism."

Professor William James (a disciple of Agassiz) very acutely criticises this ingrained tendency on the part of medical materialism to label and ticket all states of mind of which it disapproves—the label being regarded as a complete refutation of its *validity*. To quote James: "Medical materialism finishes up St. Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being an epileptic. It snuffs out Saint Teresa as a hysteric, Saint Francis of Assisi as a hereditary degenerate. George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treats as a symptom of a disordered colon, etc."

It is apparently assumed that if some pathological condition of the nervous system can be shown to exist in a certain person, this *alone* will be a complete refutation of any spiritual or religious idea or doctrine believed or taught by that person.

This bombastic claim on the part of the medical fraternity to occupy a specially qualified position to pronounce a verdict (without appeal) upon questions of supernatural psychology ought not to be admitted by anyone claiming the right to think for himself—especially when one reflects that the Profession is an intensely conservative one, and by no means remarkable for its receptivity to ideas which threaten its professional interests—witness its attitude (as a whole) towards Mind Healing. Of course the man in the street must have some pontiff to tell him what he must think, being too lazy to think for himself. Having therefore dethroned his (former) theological pontiffs, he has now enthroned the scientific variety of the species who will continue to tell him with lofty patronage that mediumistic phenomena, etc., are quite impossible *à priori*, because they are contradicted by "scientific law," by which he will doubtless continue to be greatly impressed.

EMOTIONAL STATES AND PHYSICAL REACTIONS.

Mrs. F. E. Leaning writes:—

Mr. De Brath may be interested to know that the experiments about which he enquires in the last issue of *Light* were carried out by Professor Elmer Gates, Director of the Psychological Laboratory, Washington, who reported on them in 1879. Probably medical journals of the time would have noticed—I believe the "Medical News" in particular did so. He also gives particulars in an interview reported in the "Metaphysical Magazine" for July, August, and September, 1897, which is largely, if not entirely, reproduced in "Borderland," Vol. IV., p. 413 (Stead, 1897). About forty different "emotion-products" were obtained.

Dr. Stenson Hooker writes:—

Mr. De Brath will find a reference to this in Macfadden's "Encyclopedia of Physical Culture," Vol. 5. I should be pleased to show it him. It was Professor Elmer Gates, of Washington, who made the experiments in question.

The magistrate who listens with devout attention to the precept, "Thou shalt not suffer a witch to live," on Sunday, on Monday dismisses as intrinsically absurd a charge of bewitching a cow brought against some old woman. The superintendent of the lunatic asylum who substitutes exorcism for mental modes of treatment would have a short tenure of office; even parish clerks doubt the utility of prayers for rain so long as the wind is in the east: and the outbreak of pestilence sends men not to the churches, but to the drains. . . . We act on the aphorism, *Laborare est orare*. We admit that intelligent work is the only acceptable worship, and that whether there be a Supernature or not our business is with Nature.—HUXLEY.

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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.

ROBERT DALE OWEN AND HIS FAMILY.

STUDENT.—Yes, the study of the lives and characters of the old pioneers is full of interest and inspiration for to-day. Of their mistakes we need say little, for they were dealing with a subject that is still full of problems and in their day was unknown and uncharted. As to Robert Dale Owen, he was the son of the famous Robert Owen, the Scottish reformer, who had married Caroline Dale, daughter of David Dale, in his day one of Glasgow's foremost citizens—hence the combined names. Like his father, Robert Dale Owen was an enthusiastic reformer and made an attempt to found a model city (New Harmony) in America—it was a failure, one of the many failures that sow the seeds of future harvests. An American citizen, Robert Dale Owen was in 1854 appointed United States Minister at Naples, and, on his way there, visited London, where he learned with dismay that his father, Robert Owen, had embraced the then new "superstition," Spiritualism. You do not need to be told that Dale Owen himself became an ardent Spiritualist, and how, after his death, his daughter Rosamund Dale Owen took up the work as a lecturer on Spiritualism. She married Laurence Oliphant, the brilliant author and journalist, and they went to reside at Mount Carmel in the Holy Land. Laurence Oliphant died in 1888, and his widow then married James Murray Templeton. This is only a brief outline, but it will sufficiently supplement the allusion in "Rays and Reflections" to which you refer.

PEOPLE WHO CANNOT GAIN PROOF.

LAWRENCE.—We should imagine that the number of people who cannot get phenomenal proof is very few, and, as we have often said before, this does not always imply an aggressive unbelief. It sometimes turns on something in the personality which is unfavourable to the production of phenomena, mental or physical. The very presence of these people seems to "shut up" the average medium or psychic. Bradlaugh once said that he had given attention to the subject of Spiritualism for twenty years without receiving a single evidence of its truth. We have known a few other such cases amongst public men who are doing the world's work, and we have formed the idea that it is not advisable that these men should be "converted." It may be that the directing intelligences in the Unseen World contrive that such people shall not be drawn into matters that might affect their usefulness by distracting their attention from their appointed work. There are "times and seasons," and no man gains any truth until he is ripe for it.

SYMBOLICAL DREAMS.

D. TUBMAN.—Why some prophetic dreams foreshadow the future in a very literal manner while others take a symbolical form is more than we can say. Hazarding a guess, we suggest that the minds of some people tend to parable and figure of speech, and that as the mind of the recipient of a prophecy or prevision has sometimes a good deal to do with the form it takes this may be the general explanation. Of course this cannot be always the case, or we should not have so many letters telling of symbolical dreams and asking for an explanation. We fear as a rule these questioners are not so successful in their inquiries as was Pharaoh when he inquired of Joseph the meaning of his famous dreams about the lean kine and the fat kine! But some of these visions carry their own interpretation. We know a lady who dreamt that her brother came into her room and shot her through the heart—a tragic dream which had its sequel when he visited her later bearing a cablegram to say that their father, whom they idolised, had died abroad—a blow to the heart indeed. Even before he gave the news she recalled her dream and instantly saw its meaning. But just why the dream came in this figurative rather than literal way is more than we can tell.

"A HISTORICAL PROPHECY."

Referring to our reply under this heading in LIGHT of 7th inst. (p. 15), Mr. Stanley De Brath writes of the "prophecy": "This brilliant satire was found among the papers of this author after his death. He was editor of the 'Mercure' (Paris) in 1770, and was a dramatist of some repute, and a supporter of the school of Rousseau, and of the Jacobins during the Terror, 1792 and 1793. He edited the 'Mercure de France'—a violently revolutionary paper in the Jacobin interest. Nevertheless, falling under the suspicion of the Terrorists, he was arrested as a 'suspect' and thrown into prison. He describes in vivid language the spiritual crisis he then went through, and afterwards became an ardent Catholic and reactionary. The distinguished French critic, Sainte-Beuve, considers the 'Prophetie de Cazotte' to be his best work. It was published after his death. There is no evidence at all that it is anything more than a brilliant satire on the anticipations of a New Era held out by Rousseau and the Extremists; and students of psychic phenomena will agree that it is too detailed in its predictions to be anything else." In short, it would seem that the famous Prophecy of Cazotte must be put in the same doubtful category as the "Prophecy of Johannes," which made so much stir at the beginning of the war.

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Author of "Unseen Hands."

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"It is a detective story of an unusual intriguing and fascinating kind. Constructed with a admirable skill."—*Aberdeen Free Press*.

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BRIEF BOOK NOTICES.

"Joan of Arc." By R. B. INCE. Riders. (2s. net.) This is a clear dispassionate account of the history of this world famed personage. The author shows that "La Pucelle," although undoubtedly a psychic nature, owed her military success to an intense patriotism, and the belief of her followers, rather than any personal occult powers.

"Jacob Boehme." By W. P. SWAINSON. Riders. (2s. net.). A very good example of the unlettered mystic, who by intuition and inspiration attained to a true knowledge of ethical principles, far above the dogma-bound code of the period. His philosophy was, however, like most of his contemporaries, highly coloured by the religious beliefs of his day.

"The Symbolism of Colour." By ELLEN CONROY, M.A. Riders. (3s. 6d. net.). An interesting dissertation on the popular and occult interpretations of colours. Curiously, Black and White are included, although it would be supposed that these would have negative and collective results, respectively.

"The Hidden Self." By H. ERNEST HUNT. Riders. (4s. 6d.). Books from this author are always welcome for their lucidity and care in detail. He draws attention to the great influence of the Unconscious Mind in everyday affairs, the danger of repression, and the advantage of utilising this part of the mind in our system of education. Stress is laid on the danger of dissociation of personality, and consequent deception, as a result of a too intense psychical preoccupation, and the importance of retaining personal control. The book is a very comprehensive study of Psycho-analysis within small compass, and is well within the scope of the ordinary reader.

W. W. H.

ANSWERS TO CORRESPONDENTS.

W. P.—Mrs. Chandos Leigh Hunt Wallace is, we understand, a niece of Leigh Hunt, the essayist and friend of Charles Lamb.

M. D. (and others).—Miss Lilian Whiting now resides at Florence. We can forward any letters, if the foreign postage is prepaid.

P. L. C. (Manitoba).—The lines have true feeling but as verse they are impossible. We instance the phrases: (1) "worn concept's den"; (2) "they heedeth not"; (3) "In strive to know thee that we err. If not intent thou wilt not demur." (1) is clumsy; (2) ungrammatical; and (3) quite meaningless.

NEW PUBLICATIONS RECEIVED.

"The Radio-Occular (Spider Web) Process of Thought." By A. A. BRAUN. (Grafton and Co., Coptic Street, W.C., 10s. 6d. net.)

"Reincarnation: True Chronicles of the Re-birth of Two Affinities." Recorded by one of them. (Cecil Palmer, 10, 6 net.)

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 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Rev. Robert King. February 4th, social at 7.30; tickets, 1/3.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Dr. Sulliman; 6.30, Mrs. Beaurepaire.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. Jamrach; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. H. J. Everett.

Holloway.—Grove-dale Hall, Grove-dale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Mr. W. W. Drinkwater; 3, Lyceum; 7, Mrs. Annie Boddington. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Maunders, address and clairvoyance. Thursday, 8, special lantern lecture by Mr. H. J. Osborn in aid of building fund. Friday, 8, free healing.

Peckham.—Lausanne-road.—7, Mr. Ernest Hunt. Thursday, 8.15, Mr. and Mrs. Brownjohn.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Podmore. Thursday (not Wednesday), at 8, Mrs. E. Neville.

Worthing.—Tarring Crossing.—6.30, service,

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MEETINGS FOR THE WEEK.

MONDAY, JAN. 23RD, AT 7 P.M., First of a Series of ten lectures by **MR. G. E. WRIGHT**, on "Psychic Phenomena and their Relation to Science and Religion."

TUESDAY, JAN. 24TH, AT 3.15 P.M., Clairvoyance by **MRS. E. A. CANNOCK**.

TUESDAY, 24TH, AT 7.30 P.M., First of a Series of ten lectures by **MR. H. ERNEST HUNT**, on "The Mind in Relation to Psychic Research."

WEDNESDAY, JAN. 25TH, AT 8 P.M., Clairvoyance by **MR. A. VOUT PETERS**.

THURSDAY, JAN. 26TH, AT 7.30 P.M., Farewell to **MR. HORACE LEAF**, previous to his departure for Australia. **SIR ARTHUR CONAN DOYLE** will preside.

FRIDAY, JAN. 27TH, AT 3 P.M., Conversational Gathering. At 4 P.M., Trance Address by Morambo (MRS. M. H. WALLIS'S Spirit Control) on "Home Conditions in Spirit Life."

FRIDAY, JAN. 27TH, AT 7 P.M., First of a Series of ten Lectures by **MRS. F. E. LEANING**, on "Further Elements of Psychical Research."

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The other Meetings are all held in the large hall at No. 6, Queen Square.

Members are admitted free to the Thursday Evening and Friday Afternoon Meetings, on presentation of their Membership Card; Visitors pay 2s.

Admission to the Meetings for Clairvoyance is *only by ticket* (Members 1s.; Non-Members 2s.) to be obtained beforehand at No. 5, Queen Square, and no one can be admitted to these or to the Friday Afternoon Meetings after the commencement or leave before the close of the Meeting.

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SEE PAGE 51.

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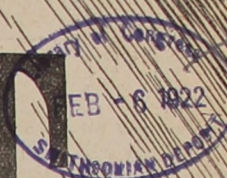
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SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

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NOTES BY THE WAY.

Law cannot Love create or Sin destroy,
But Love controlleth Law by power divine,
It lights men's path and makes all labours bright,
All knowledge sweet and life a pleasant way.
—H. H. MARTYN ("Visions.")

Mr. Hudson Maxim, in an article in the "Scientific American Monthly," suggests the passage of every atom in existence through the human heart and brain in the course of its evolution. As he puts it:—

If the cards be shuffled times enough, we may all draw a "royal flush," so it is but necessary for the Infinite to shuffle the stars times enough to give every atom in existence the royal chance of mounting through the human frame to the dignity of brain and throne of thought, mind, soul.

Mr. Maxim does not write with the formal dignity of the European scientist who would hesitate to draw an illustration from that popular American card game known as "poker," but he comes, we think, very near the truth. Some of our spiritual philosophers have written of the promotion that comes to the atom when, from forming part of a mineral or vegetable, it is advanced to the dignity of joining the highly-refined concourse of the brain atoms. His argument recalls to us the observation of an old and philosophical Spiritualist who many years ago said, "Man is a mathematical point through which the universe is constantly flowing."

A correspondent, writing on the subject of suicide, raises the question whether death by suicide does any injury to the etheric or spiritual body. We have no reason to suppose so, except, perhaps, to the extent of marring its beauty; but that is not the real question, which touches much deeper considerations, such as the premature and forced entrance of a life into another state of being for which the individual is not ripe. It puts the suicide, in many cases, in the position of a man who deserts his post, behaving like a coward in the face of the enemy. We are quite aware that it is only possible to deal with the question on very general lines, for circumstances alter

cases and there are instances in which one can imagine suicide to have some kind of justification. A man may, for example, commit suicide (in effect) by heading a forlorn hope where he goes—and knows that he is going—to certain death. But as a general proposition suicide is a terrible mistake, bringing penalties which are far heavier than those entailed by facing the troubles of earth. The spirit-body may not be injured in any ordinary sense, but surely as it expresses the state of the spirit it would be affected in appearance as we have suggested above. Knowing this, as the Spiritualist knows it, as a matter of serious fact, should be the best deterrent against what is a breach of natural as well as Divine law.

* * * *

Dr. Schrenck-Notzing, we learn, has published a new book on the experiments in materialisation conducted by Dr. Gustave Geley, of Paris, with the medium, M. Franek-Kluski. "New Researches into Occultism" is written in German and published in Leipzig. The author devotes half the book to a careful translation from the French of Dr. Geley's account of his experiments, with a general commentary. The book also contains a well-reasoned reply to the attacks made upon the author by other German professors and medical men, for it seems that official science in Germany is fully as bigoted as elsewhere—probably even more so. We gather that the usual charges of wholesale fraud and delusion are levelled against the experiments and the experimenters, and that this attitude is coupled with the refusal of the critics to study or investigate the subject before pronouncing upon it—a painfully familiar experience.

CREED, RITE AND SYMBOL.

There is an instinct in the human heart
Which makes that all the fables it hath coined,
To justify the reign of its belief
And strengthen it by beauty's right divine,
Veil in their inner cells a mystic gift,
Which, like the hazel twig in faithful hands,
Points surely to the hidden springs of truth.
For, as in Nature nought is made in vain,
But all things have within their hull of use
A wisdom and a meaning which may speak
Of spiritual secrets to the ear
Of spirit; so in whatsoe'er the heart
Hath fashioned for a solace to itself,
To make its inspirations suit its creed,
And from the niggard hands of falsehood wring
Its needful food of truth, there ever is
A sympathy with Nature which reveals,
Not less than her own works, pure gleams of light
And earnest parables of inward lore.
—JAMES RUSSELL LOWELL.

THE supernatural does not exist, but the supernormal does, and a careful study of the occult enables us to penetrate the arcana both of nature and its manifestations in the material world, and of nature in her higher ethereal departments. And we find that the law of man's being has decreed that death, the so-called king of terrors, is but a transition to another and more incorruptible state of being, where nature's laws still enfold him.—"The Mediumship of St. Paul," by C. W. STEWART.

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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 35.)

October 8th, 1916.

THE DIVINE INSPIRATION IN MAN AND HOW IT CAN BE RECOGNISED.

"That is a large and comprehensive title, but I will do my best to deal with it. First of all to define the divine in man. Is it not the feeling that one is more than oneself; of having within some element which is attached to and akin to the higher and more eternal order of the universe? Some can entirely stifle the thought of this divine unity and live a completely material existence, but, when cultivated, this recognition of the higher soul within us can grow and develop until we can faintly catch glimpses of God's purposes permeating all nature and even all the ills and sorrows that 'flesh is heir to.' The cultivation of this divine element within us is the difficulty, for we have possibly crushed out the spark as soon as it commenced to burn, and we have no light in ourselves by which to kindle it again. But if we pray for that light to be given us, and if we set ourselves to repress all worldliness, ambition, greed, and every other sin that works against the divine in us, then man has the power to regain what he has so carelessly lost. What is the difference between a man who recognises his implanted spark of divinity and one who does not? Do we not see that the first submits his course of conduct to a higher tribunal than that of the world: that he weighs and measures the result of each action, its effect upon others, and upon his own character? But the worldly-minded man only looks to his material prosperity and what will increase it. We do not mean that a man should consciously make it apparent that he consults this higher monitor: that would be pharisaical; but in all cases where there is doubt as to the right course to pursue, he must take time to consider, and not act on the impulse of the moment. Impressions are very often given from our side, but the man who is used to the introspective process will soon learn to distinguish between what is his own impulse and what is an impression given him from an outside source. There have been men who have cultivated this side of their nature till there has never been a doubt or hesitation as to the right or wrong in any given case. They have so trained the divine within them to take the upper hand that it steps forward and regulates the conduct mechanically. As a doctor who loves his profession never hesitates to respond to any call upon him, so our inward monitor, the divine within us, will at once admonish us as to the right and higher course to take if there is doubt. There is too much stress laid on creeds and not enough on belief in the Divine. If every man realised that he was a small branch on the Parent Tree, he must necessarily set a higher value on himself and weigh more carefully his conduct and actions. We cannot all attain at once to the same height of perfection, but we all can strive for the same goal."

October 15th, 1916.

THE HIGHER FORCE WITHIN US, WHICH MAKES ITSELF FELT IN THE SPIRIT WORLD.

"The idea of a future life which many people think they hold, is that of everlasting bliss or torment, adjudged on a day of resurrection. They never ask themselves: to what use the intermediate years can be put during the waiting for that final day of judgment. They do not perceive the absolute waste of time and experience involved in such a belief; but they do not really believe it, they only acquiesce in it as the easiest solution of an, to them, insoluble problem. Now when we pass over, if our past life enables us to progress at once, or when our progression does commence, we find that in the spiritual or real man who has survived there is an unrecognised force, urging him on to better things, even as the growth of a plant is not by its own will but forced on by a power which is in itself and yet not of itself. You may liken it to the conscience, and yet it is even more powerful than that: it is a never-ceasing, burning desire to be up and doing, first for one's own improvement, and then for one's fellow-beings both on earth and in our spirit world. You could hardly credit the 'push' of this hidden force-power. It seems to be there ready and waiting to take one on when the nature is prepared for it, even as a steam-engine will

go on working though doing so to no end, when the work has been for a time withdrawn. If one seems to temporarily lose sight of this driving force, say by an access of selfishness or distaste for work, then we think we have evaded it and can go on our own way. Not so, the force meets us again till we are permeated with it, and the only effect of our self-indulgence is to make us work harder than ever in order to atone for the lost time that might have been usefully spent. As we grow used to our lives here, and are therefore more able to regulate them adequately, we are told to work less persistently, and to take on the recreations which were possibly our hobbies in earth-life. I have my organ, and when you pass over, you may have your piano, or its equivalent. Your brother has his painting and designing. Then for those who love the actual exploration of unknown places, it is always possible to go to the most distant countries and study them for themselves. I have been a good deal lately to Japan and China—places I never visited in my earth life; but this is a personal digression which I did not intend to make. To return to this driving-force: it appears to diminish as our characters develop and require it less; one's personal desires seem absorbed into the force, if I may so describe it, and the one no longer wars against the other, but both are in harmony. One has no longer to fight such a strenuous battle against one's old earth-nature, but has become at one with the influences and aspirations of the higher life. Something of the material has been lost, and more of the spiritual gained; the nature has been refined and purified, and the tasks which were once distasteful have become welcome. We can now stand alone without fear of falling, and if earth and its old pleasures were offered us we should shrink from its associations with the lower ideals which we held when in the mortal body. I fear I may write too much concerning the duties of this life, and too little of its joys; but when duty has become a pleasure, and each duty fulfilled brings with it perfect satisfaction, then indeed is the perfection of bliss attained."

October 22nd, 1916.

RELATIONSHIPS AND LOVE-CHAINS IN THE SPIRIT WORLD.

"When we arrive at years of discretion on earth we are free to choose our associates, and our own wives or husbands, and if we are wise we select those who can also be our companions in the next world, and the perfect friendship or relationship can survive through all eternity. Take the tie between parent and child: the separation has only made the love more idealistic, and to the mind of the one left on earth, the one gone before, is invested with all the attributes of the angels. Do not believe that when those two again greet each other it will be as friends merely: the love between them has but strengthened and deepened in the time of parting, and when they meet it will be as parent and child again, and never will there be any other relationship between them. I told you I had met my mother, and though there was little affection between us in earth life, yet she had so changed during her life here that I can now love her as a son should, and she, having seen her faults, could make allowances for mine, and be to me a loving mother. All the relationships here are based on love only, and those who pulled different ways on earth are not compelled to meet here. But oh! for those who have truly loved, what a reunion it is! How all barriers are swept away! Love shines forth as the sun, and the very long-thoughts can be read in the mind and need no utterance in words. In this perfect love-light the character can develop as it never could before, and the man or woman becomes what he or she was meant to be: still a little lower than the angels, but passing onward in orderly progression towards their more perfect condition. My dear friend, if you lose your belief in the love-tie here you lose all. Never doubt it: your loved ones will wait for you, and all that was beautiful on earth will be a thousand times more beautiful here. I hope I have shown you there is no fear that the love given to you on earth will fail in Heaven: rather it will gain in depth and intensity, until that of earth becomes to you like the dim shadow of a dream."

(To be continued.)

WHAT SPIRITUALISM MEANS.

PROPAGANDA LECTURE BY MR. H. E. HUNT.

A large gathering composed almost entirely of persons unassociated with the London Spiritualist Alliance and who presumably had little acquaintance with the subject for which the Alliance stands, assembled in the hall at 6, Queen-square, on the evening of Tuesday, the 17th inst., to hear an address by Mr. H. Ernest Hunt on "Spiritualism: what it means and how to study it." Mr. Leslie Curnow occupied the chair.

MR. HUNT, in opening, referred to the supreme importance of the subject and the immense interest which it was exciting at the present time as evidenced by the space devoted to it in the public Press. He advised his hearers, however, not to go to the public Press for information, for that would be a case of the blind leading the blind! What was the central fact and crux of the whole matter? This—that man is a spirit here and now. This took us back to the dictum of St. Paul, "There is a natural body, and there is a spiritual body." We were at the present moment existing in two bodies—a material body by which we were associated with the exterior and physical world, and a spiritual body by which we came into touch with an interior and spiritual world.

HINTS OF A DEEPER LIFE.

Mr. Hunt went on to quote a great number of cases illustrating the occasional partial disconnection between the two bodies which sometimes took place in dreams, hypnosis and under the influence of anaesthetics. He instanced among others the case of a friend of his who, many miles from home, had a dream vision of his mother ill in her room, which he afterwards found was correct in every detail. It certainly was not his friend's physical body which travelled from one place to the other, saw the kind of dressing-gown his mother was wearing and the particular flowers by her bedside. Another case was that of Dr. George Wyld who, under the influence of chloroform, found himself outside his physical body and looking down on it as it lay on the couch. The materialist declared that it was impossible to think without a physical brain, but such an experience was clear evidence to the contrary. It showed that while he was still an inhabitant of the material world, a man's spiritual body was able to function apart from its physical investiture, and suggested that it would still be able to do so when the "silver cord" spoken of in Ecclesiastes, which linked the two bodies together, was finally severed. Such cases could be multiplied. The records of the Society for Psychical Research also contained many instances of persons projecting the spiritual body by an effort of will and making it visible to others at a distance. Here we had an explanation of the phenomenon sometimes met with in the lives of the Saints and known as "bi-location." All this we arrived at without touching on anything that was regarded as psychic phenomena. But persons going on a journey naturally sent word back, if they could, of their safe arrival at their destination, and if our friends survived physical death it would be only natural that they should take any possible means that offered of letting us know the fact. He believed they were anxious to do so, and that in many cases they had got the message of their survival successfully through. The seeming triviality of the methods they employed to do this mattered not one jot. Many of the mightiest things in the world arose from trivialities. What mattered was the intelligence behind.

EXPERIMENTAL PROOFS.

Mr. Hunt went on to deal with the different methods by which discarnate intelligences manifested their continued existence—raps, automatic writings, clairvoyance, trance speaking, the direct voice, psychic photography, and lastly the comparatively rare phenomenon of materialisation—and asked his hearers whether they could suggest any other ways in which our friends could demonstrate their presence. Adding these facts to the normal experiences to which he had alluded, they must agree that the case for human survival was a strong one.

Lastly, let them suppose that the fact of man's spiritual nature became generally realised: what would come of it? Nothing short of a mental revolution. Men would look at life as spiritual progress, and would cease to work for merely material ends. Incidentally it would destroy the fear of death; for men would regard death as only the turning of the next page in life's book. Socially this realisation would make a great difference. The present industrial disorder was in no small degree due to spiritual starvation, and nothing would save us but spiritual food. The confusion and warfare of the last seven years were directly due to material aims. Not until we could get education of a spiritual type permeating the whole nation should we get true peace among men. Again, the knowledge of Spiritualism, its phenomena and their implications,

(Continued at foot of next column.)

THE PRESS AND THE PROOFS.

"QUEX," MR. G. R. SIMS, MR. JAMES DOUGLAS AND OTHERS.

As one of the journals of largest circulation, the "Evening News" is probably seen by most of the readers of LIGHT, especially during the last few days when Spiritualism has been prominent in its pages. Thus, it has published Sir Arthur Conan Doyle's reply to the charges of Mr. Filson Young, an interview with Mrs. Roberts Johnson, an account by "Quex," one of its leading writers, of a séance with Mrs. Roberts Johnson, which, in company with Mr. G. R. Sims, he attended, and other articles, letters and allusions.

"Quex" gives a very fair account of the matter, showing none of the unreasoning prejudices of some previous Press investigators. He was well impressed with Mrs. Johnson, and records one significant experience. The medium described the presence of a spirit who wished to speak to "Quex," someone who had died from a blow or a shot in the head. Here we may quote:—

"It's someone who has never tried to communicate before, and it is hard for him at first to get the force," said Mrs. Johnson, softly. "Let us sing again."

I had no speech with this voice, but when we asked his name something was said which came as near anything to the name of a man I knew in France, who was killed by being shot through the head. I will say no more.

"Quex" is sufficiently moved by the experience to put the second paragraph into italics. To a novice the episode seems remarkable: to the initiated it is nothing wonderful in view of many much more complete and striking proofs.

"Quex," however, records that the whole experience satisfied him neither one way nor the other... "if it was trickery it was quite clever trickery."

In the "Referee" of Sunday last Mr. G. R. Sims discourses on "Tearing Aside the Veil." He is doubtful whether the effects produced by his presence at the direct voice séances were due to Black or White Magic. And so forth. He appears to leave the subject in the air generally. He refers to the Witchcraft Act; suggests that an attempt should be made to prove the matter in a Court of Justice, and calls for proof by evidence that will be convincing not only to the individuals interested but to the whole community.

In the "Sunday Express" Mr. James Douglas argues around and about the matter, with little or nothing good to say about it, and considers that the case for spirit communication has not been proved. If the "Sunday Express" prints any correspondence arising out of Mr. Douglas's series, no doubt answers will appear replying to some of his arguments, but few of these are worth any serious attention. They have been dealt with so many times before. He gives, for instance, a short list of disasters arising out of dealings with psychical subjects. Thus, we are told, a man of science committed suicide after some years of experiment. That such an argument would apply in a vastly greater measure to every other movement, institution or discovery is apparently of no consequence. The logic is simply childish. So might the Rationalist quote cases of religious mania against Religion, or the Theologian the fatalities in scientific discovery against Science. We have no time for such absurdities.

In the "Weekly Dispatch" A. V. E. continues her series, on this occasion discoursing of "Spirit Guides, Good and Bad," contriving to introduce some statements that the uninitiated will doubtless prove to be hard sayings. But although apparently speculative and unverifiable, they may be none the less true. It is a matter of individual experience.

(Continued from previous column.)

would re-establish religion in the life of the nation. The Bible would come into its own again. Spiritualism would shed a light on every page, and establish the underlying doctrines of the Church. It was folly for the Church to oppose Spiritualism, and equally folly for Spiritualists to deprecate the work of the Church.

How were his hearers to find out the truth about Spiritualism? He had always maintained that the proper avenue of approach was by study. He would not recommend them to experiment personally till they knew something of the subject. Let them get hold of the books that told of other people's experiences and read, mark, learn and inwardly digest them. To that end he suggested that they should join the London Spiritualist Alliance, make good use of its library, attend its lecture classes and take in LIGHT. Then later they could decide for themselves how they stood in the matter.

Mr. Hunt's address was listened to throughout with close attention and some evident sympathy, and the vote of thanks at the close, proposed by the Chairman, and seconded by Mr. H. W. Engholm, was carried with very hearty acclamation.

SPIRITUAL LIGHT AND COLOUR

AS REVEALED IN THE VALE OWEN MESSAGES.

By A. J. WOOD.

No one who has read the Vale Owen Script can fail to have been struck by the important rôle which light and colour play in its voluminous chronicles of the after life.

The efforts we make to visualise some of the scenes of dazzling splendour therein depicted must be feeble pictures indeed, compared to the living realities. To whatever exalted a degree the faculty of imagination may soar in the endeavour, it must fail utterly to realise that sense of vivid actuality so strikingly portrayed in the Script. One thing that stands out clearly in these messages with regard to various presentations of light and colour in the other life is that although these things are present in all the spheres in a degree unequalled on earth, the higher the sphere the more glorious and transcendent their appearance; so much so, that even those communicators whose messages reveal a high degree of spiritual progress, confess themselves unable to bear with equanimity the greater splendours they had been permitted on occasions to witness.

What, then, is the source of all this surpassing loveliness of light, and radiancy of colour in the realms of spirit? This is a problem in spiritual philosophy, and it provides us with the answer.

In this lower world of Nature the source of all light and colour is, of course, the sun. In the world of spirit they owe their existence to its counterpart—the sun of heaven—the glorious sphere of Divine Love proceeding from, and ambient about, Him Who is the Light and Life, not only of that world, but of this and all that is. This ambient glory is the very garment of God Himself; and is, according to Swedenborg, always visible as a sun before the highest angels, who alone of all the hosts of heaven are able to support its ardour; hence their name, “Angels of Light.”

“Zabdiel,” in one of his messages, hints at this great source of light in the higher realms. He says:—

“You will now be able to understand that there is quite a literal truth in the words, ‘Who dwells in light which no man can approach’—and, I may add, none whom I know whose sphere is higher than that to which nearly all men on earth would be able to approach. For few in the earth life are able to rise many spheres beyond; and the light which streams from above is blinding even to those who are much progressed.”

With regard to this sun, Swedenborg says:—

“The nature and intensity of the Divine Love may be understood from comparison with the sun of the world, for the Divine Love is far more ardent than that sun; but its ardency is gradually tempered by mediums which appear like radiant belts around it.”

It is not visible to spirits in the world of spirits; although their light is from the same source, and brighter than the noonday light of this world. The seer also informs us that the sun of heaven is not in the heavens themselves in which the angels dwell, but high above them, and is seen at a constant angle of about forty-five degrees. Hence the perfect and perpetual summer time in which the inhabitants of heaven rejoice. He tells us further that “when the Lord appears in the heavens, as is frequently the case, He does not appear encompassed by the sun, but in an angelic form distinguished from the angels by the divinity which shines from His face; but still He is not personally in heaven—because, in person, He is always encompassed by the sun—but He appears present there: this presence is called the presence of the internal sight,” and is undoubtedly the same as that spoken of in the Script as the “Presence Form,” and which is so varied in its manifestations. These variations arise, of course, not out of changes in Him, but out of changes of state of the angels and spirits who behold Him. It is the possession of this wonderful faculty of internal sight by angels and spirits, which enables the Lord to manifest Himself simultaneously in so many different spheres, and under so many different aspects. The Script says on this point:—

“Each manifestation is appropriate both in character and setting to the business in hand. He does not always assume the same form, nor yet the same character . . .

and is, in many spheres, manifest at one time. The number matters not.”

It is of interest to note that Swedenborg says this power of appearing in places otherwise than where they are is also possessed in a lesser degree by the angels. His words are:—

“Even the inhabitants of heaven themselves frequently appear as present in places where their view is fixed or terminated, although it is very far from the place where they actually are.”

THE PHILOSOPHY OF LIGHT.

Turning once more to the Script, let us see if we can understand in some measure the philosophy of light as experienced in the other life.

“Light and darkness,” says “Zabdiel,” “are states of the spirit.” And it is out of these internal states of the spirit that the external conditions arise and become evident to spirit senses. This is the sum and substance of the whole matter—the whole philosophy of spiritual light and darkness. The darker the soul, i.e., the more evil and false it is, the greater the exterior darkness in which it dwells; whilst the brighter the soul, i.e., the more of goodness and truth it possesses, the greater the light in which it moves and has its being.

Not only do the angels dwell in greater light in proportion to their increase in wisdom and goodness, but they also become *bodily* forms of light and radiant beauty; and the reason is, because they are forms receptive of the heat and light of the sun of heaven; its heat being the Divine Love, and its light the Divine Wisdom, which are continually flowing into and about them, constituting their very life. “Sun of my soul” is not a mere metaphor, but a living spiritual reality. This glowing radiancy of the angelic forms is mentioned in several places in the Script. Take the following as examples. “Zabdiel,” in one of his messages, gives a description of his guide in these words:—

“He stood there quite still . . . he appeared no longer as he had been hereto, but, as it were, transparent and all aflame with glory. Try to picture him made of alabaster, but living and glowing, and irradiated through with a beauty of glorious light, itself alive and rejoicing.”

The same communicator describes his guide as he saw him upon another occasion:—

“Presently he came forth (from a sanctuary) and he was greatly changed for his robe was not upon him, but he stood naked before me, but for a circlet of flashing gems upon his brow. How beautiful he was as he stood there bathed in that soft penetrating light which intensified about him, and moved and lived until his body was like liquid glass and gold, and shone forth increasingly, till I looked downwards, and shaded my eyes from his increasing brightness!”

With regard to his appearance of nakedness, Swedenborg says that this is, in the other life, always a sign and symbol of innocence, not the innocence of ignorance, but the innocence of wisdom and goodness; so that “Zabdiel’s” description tells of the high estate of the being he portrays for us.

“Leader” also, in one of his descriptions of a Divine Manifestation, tells us of the appearance of seven high angels who accompanied the Presence.

“They wore gossamer robes of vari-coloured hues. They were not really coloured—they did but suggest colour without displaying it . . . but, for all their gossamer robes their bodies were naked in their surpassing loveliness. They were so very high in their holiness that their garments were of such a lustre as not to clothe so much as to adorn.”

The very presence of angels without them being bodily visible is sometimes of itself sufficient to occasion a sense of light to others, as witness a description by “Zabdiel” of a visit he once paid to a mountain settlement in one of the spheres.

“Gradually the tree country was left behind, and about the white, gold and red of the summits played lights which

told of the presences from the higher realm descended on some business, to linger among the heights awhile."

Turning from persons to things, even the very mansions and temples of heaven, bright as they are, take on at times a certain added "liveliness" from the impact of forces within and about them; which fact is instructive as showing the extreme sensibility and responsiveness of spiritual substance to the vibrations and impulses of its light and life.

IN LIVING LIGHT.

"Zabdiel," in describing a palace in "Sphere Five," tells us that its "great gate is of liquid stone. That is quite literally to be read. This stone was not solid, but in flux; and the colours of the gate changed from moment to moment, affected by what went forward within the house, and also by what was agait upon the plain."

Speaking again of the hall in the centre of this same palace, he says:—

"It was also square, built of high pillars of liquid stone like the gate, and these were also changing continuously in hue."

"Arnel" also describes a certain large building in Sphere Ten in which there are five towers; the largest of which, he says, "is very lovely to see. It is of no colour of earth; but call it golden alabaster set about with pearls, and you get an idea of it. It is almost like one vast and splendid fountain of liquid gems in perpetual play."

Speaking of this same tower as it appeared during a Divine Manifestation, he says:—

"It became more transparent, and seemed to be flowing up and down, and from within outward, and back inward upon itself, like liquid glass of many colours."

The Vale Owen Script is supported in its records of this particular and beautiful phenomenon by the great seer, who relates his own experiences in the following words:—

"Besides cities and palaces, it has also, at times, been given me to see the decorations of particular parts, as those of the steps and gates thereof; and they seemed to move as if they were alive, and to vary themselves continually with new beauty and symmetry. I was also informed that the variations may succeed perpetually, with continually new harmony."

With regard to the colours seen in the other life he informs us that "these are representative of what is celestial and spiritual, i.e., of the things of love and the affections of goodness, and the affections of faith and truth," colours being derived mostly from the former (love and goodness) and white light or brightness from the latter (truth) the splendours varying according to the combinations of these heavenly virtues.

THE INMOST LIGHT.

This dependency of varying light and colour upon the inward qualities of the soul is illustrated in the Script, where we read in one place:—

"There are mansions here which sparkle with light in every stone, and send forth radiance over the country to a great distance by reason of the high purity in love of those who dwell in them."

"Zabdiel," in describing his own house and home, says:—

"The country in which we builded our home touches many spheres, and amongst them those whose nature radiates many colours, according to their virtues. . . . According to the occupations in which we are mutually engaged at any time the blend of colours varies, and the atmosphere takes on that tint. . . . Then the house also vibrates and responds to the thoughts and aspirations."

In fact, "all colours," says Swedenborg, "in the other life are from these origins (goodness and truth), and therefore they are of such a refulgent brightness that no colours in this world can be compared to them. There are also colours which were never seen on earth." This latter fact is also mentioned in the Script.

Another remarkable feature of the other life in which colour plays a prominent part is that of the atmosphere. We have just seen a hint of it in the above extract from the Script. The atmosphere varies in different regions. Mr. Vale Owen's mother, in one of her messages, says:—

"The atmosphere is not always white. In the neighbourhood of the city of Prince Castrel there is a sense of golden sunshine all around. . . . Every region has its own peculiar tint or sense of colour, according to the nature of the people, and their employment and bent of mind."

Swedenborg refers to the beauty of the heavenly atmospheres in the following words:—

"They are innumerable, and of such beauty and pleasantness as to surpass all power of description. There are adamantine atmospheres which sparkle from every

minutest point like diamonds. There are other atmospheres resembling the glittering of all precious stones. Others that are like the glittering of pearls that are transparent from their centres, and radiated with the most brilliant colours; others that flame as from gold and from silver"; in short, "the varieties are innumerable and inexpressible."

Well might "Zabdiel" exclaim on one occasion, when recounting to Mr. Vale Owen some of the marvels he had seen:—

"Oh, the wonder, and beauty, and wisdom of our God! If what I know be but a little of His scheme of love, then what must the whole be like, and how tremendous!"

WATER DIVINING—A RARE GIFT.

We hear a good deal about water-divining, but rarely meet one who combines in himself the faculty and the ability to speak to an audience regarding the results and the laws governing the use of the power.

Mr. J. Timms, of Oxford, who lectured at the British College of Psychic Science on Wednesday, the 18th inst., is such a man. It is over ten years since Mr. Timms, who was a carpenter by trade, discovered his ability as a diviner. He tested it quietly for several years, going over and over the same ground at different periods of the year, noting his findings. Within the last two years he has been in touch with a group of University people in Oxford, and with them is making a detailed examination of underground streams in Oxford and district by means of divining. All results are verified by repeated tests, the findings are carefully marked on a large map, and remarkable results had been obtained over an area of one hundred square miles. Mr. Timms has testimonies from many counties as to the success of his well-water finding. He claims that fifty per cent. of his results are absolutely correct, forty per cent. are within a few feet of the prediction, and ten per cent. inaccurate. The latter may sometimes be accounted for by counter attractions in the shape of metals or other streams which distract the power in other directions. During the late drought Mr. Timms was able to indicate wells in the Oxford neighbourhood, now yielding 700, 600, 400, and 250 gallons of water per hour, which have proved of immense value to farmers.

Mr. Timms states that the "hazel twig," beloved of the old diviners, is still the surest guide, but he occasionally uses other wood, sometimes a metal indicator. He gave the audience at the College an interesting demonstration of the action of the twig on a watch and coins placed on the floor, and then with coins of different metal. The large muscles of the lower arm are immensely enlarged during the operation, as Mr. Timms' bare arms testified—whereas in turning the twig consciously the wrist muscles only are called into use. He used to consider that gold gave the strongest "pull," followed by silver and copper, but on one occasion a group of professors in Oxford testing him with metals—the kinds quite hidden from Mr. Timms—placed a piece of nickel under the cloth. The twig pulled more strongly than with a gold piece, and a further test was made with the same result. The newest coinage, as compared with the old, has responded to a similar test, so nickel stands as number one on the list of metals, as far as Mr. Timms' divining is concerned.

It is to be hoped that the work being undertaken by Professor A. H. Church, M.A., F.R.S., in Oxford may result in many of the hitherto unknown laws relating to divining being discovered, and a group of those who possess the gift may be drawn together for further elucidation.

During the lecture Mr. Timms stated that the twig could not affect any metal or water held above it, and illustrated this by testing on the arm of a lady in the audience wearing a bracelet and ring. The movement was quick when the arm was below, but immovable when the arm was raised above the twig. The same thing had been experienced when Mr. Timms travelled under the Severn Tunnel, while, on crossing streams by train or car, the rod immediately responded. A light, straight metal rod used by Mr. Timms, was bent into the shape of a twig under the power in one of the experiments during the lecture.

Mr. Hewat McKenzie suggested that instead of the twig being attracted by the metals or water underground, probably Mr. Timms and others were only delicately responsive to influences in nature which found no resistance in the diviner and were directed through the medium of the nervous forces of his body towards waters or metal. The twig was a point of concentration for such forces. If this was so, then the water diviner was truly a medium also. This seemed an entirely new point of view to Mr. Timms, and he promised to bring it before his collaborators. The Gaumont Film Company have filmed Mr. Timms at work, and intend making another by means of the slower process, so that the whole action may be seen. A hearty vote of thanks was accorded Mr. Timms for the highly educative and interesting lecture.

BARBARA MCKENZIE.

THE ILLUSION OF "TIME."

A DECEPTION OF APPEARANCE.

By "LIEUTENANT-COLONEL."

It is a curious fact that popular conception of Time has taken the form of an orderly progression, or regular presentation, of a definite actuality, something omnifluent, irresistible, before which even the gods must bend, and which is enforced on man, endorsed with the seal of fate.

This idea has been embodied in our own literature, in the verse of that grand old hymn, "Time, like an ever rolling stream, Bears all its sons away"; and the proverb, "Time and tide wait for no man," among innumerable other instances that might be mentioned.

This fundamental error, for such it is, has even been accepted by dialecticians, in many cases, with misleading conclusions, while in psychology, and more especially the Spiritualist branch of the subject, it is not only a cause of error, but it distorts the outlook and cramps both intuition and imagination.

The "drift of time," or "passage of time," are terms in common use, which imply that all events are irremediably fixed in some frame or setting, and must progress with the setting in a certain fixed direction and with a regulated degree of progression, similar to a cinematograph film, but without the control of the operator, unless it is assumed that the Deity retains control without ever exercising this power. It will be seen that this view asserts definite and indisputable fate, without loophole for volition or free will.

It is interesting to study the how and whence of this almost universal idea, and why it has obtained such a grip of human imagination.

THE ORIGIN OF "TIME."

In pre-historic days, when the human mind first began to notice events that were not a necessity for physical existence, the first and foremost would be the sun, with its regular journey across the sky, and its influence on the habits and comfort of the individual. His presence was a means of reasonable security and activity, while his absence curtailed activity and introduced a possibility, if not a probability, of danger. Naturally he was recognised as a beneficent being, superior to any known power, consequently collective pleasure in his rising, and fear at his setting, resulted in an automatic idea of periodicity by which minor events were measured and tabulated.

Presently, man recognised the regular rotation of the seasons, as apart from the variable weather of each day, and he considered that this mighty being was not all powerful, but had to contend with some adverse power, over whom he invariably periodically triumphed. Thus the recurring period of triumph became a festival of rejoicing, and a means of tabulating the occasional and more important events.

"PROGRESSION" OF TIME.

After a while, this awakening mind realised that these events were regular, dependable, and that future arrangements could be made on the strength of their regularity: also that many other events had a regularity of their own: he could remember this, but although the future events were also dependable, he could not remember them, they were in some way different, or looked at in a different way. It reminded him of travelling, he remembered what he had passed, but he could not remember what he had to pass, although by personal warning, primeval instinct, and other means, he might have an idea of what he had to pass.

The one was behind, the other in front, evidently the days and years he remembered were behind, and as he knew the others were there, they must be in front. All men were then travelling from the Past to the Future, and the events travelled in the opposite direction.

This idea has persisted through history, more definitely

as it has been accepted as a dogma by the Churches and literature, while even Science has only occasionally raised a stray voice in doubt or question.

The ordinary man still conceives Time as an inherent part or quality of everything, a perpetual directional movement, as distinct from intermittent physical movement: he would express himself as moving towards the Future and away from the Past.

But having realised the origin of this "moving time" theory, it is necessary to see if it is based on anything more than the fallacy of the imagination, whether any points can be adduced in its favour.

Past and Future are certainly somehow in different categories, though the events in each may be similar, or show no change in transference from one to the other; they are on different sides of a dividing line, which we call *now*, or the Present, and they pass from one side of this line to the other perforce and without our option, and there is apparently no return, no movement in the opposite direction. The Past is a sealed book, which cannot be altered. Also the movement of the earth, the comparison by which we measure Time, gives the impression of a regular progression in a definite direction.

THE MOVEMENT OF THE EARTH IS VARIABLE.

It only gives an impression of regularity because the irregularities are so small that they escape general notice. Astronomers tell us that the rotation of the earth is decreasing as a result of the lag of the tides, if for no other reason, and consequently the day will lengthen, until one side of the earth is in continual daylight, while the other will remain in perpetual darkness: the seasons will have vanished, and the only basis of time measurement will be by sidereal observation, a meaningless value for the period of human life.

It is therefore obvious that earth movement is not a permanently dependable method of measurement, and is variable from time which is based on other statistics: in other words, it is not an orderly progression, only approximately so. The same conclusion will be reached if any alternative method of computing Time is considered, for each must depend on some natural force, which is liable to alteration from external sources, if not by its own exhaustion.

But if all possible methods of measuring Time are both different and variable, it is obvious that no single one can be considered a standard measure, nor can the idea of a standard measure be maintained, apart from a standard means of measurement.

Time, therefore, is not a general standardised measurement, but belongs individually to each separate event, and may vary during the progress, or history, of each event.

Similarly, the assumed "direction" of Time is also a terrestrial idea, due to the rotating and revolving movements of the earth, which have been used as a basis of measurement, and by which night and day follow consecutively, and the seasons follow in regular order.

Imagine a dead world, thrown out of its orbit, and wandering through space, only subject to the temporary influence of such other bodies as it may approach from time to time; such a world would contain no sequence of events, no sense of direction. Duration is a necessity of its existence, but it would be a stagnant Duration with irregular events interspersed, but nothing consecutive.

In every case the sequence belongs to the events, or the internal economy of any event, it is not a quality of the duration. What is commonly called "Time" is but a sequence of events compared with the sequence of terrestrial movements, and properly belongs distinctly and individually to each event, and not to those which may be used for purposes of comparison.

"FROM HEAVEN TO EARTH" (County Printers, Adelphi, W.C., 2s. 6d.) is the title of a book of messages received by automatic writing, the profits, if any, from the sale of which will, it is stated, be given to charity. The automatist, Mrs. McLaren Post Macfie, says in her preface that she is informed that her gift "is one of the 'signs and wonders' predicted in the Bible, bestowed so far only on a few people in various countries." There is always a danger in accepting the assurance that one is gifted or honoured beyond the majority of one's fellows, and in taking it consequently for granted that the communications one receives are from such a high source that they must on no account be challenged. We find very much in these pages

with which we are in full sympathy, but here and there we come on pronouncements equally positive which we regard as open to very grave question, and in some of which we see more signs of very human and earthly prejudices than of a heavenly origin. We wonder how this visitor from the higher realms knows that one of the heads of a great nation (whose motives are probably mixed like most men's) is "an incarnation of many devils," and that a whole people, apparently with no exception, "represent the standards of evils and horrors unmentionable." One is not absolved from exercising the right of private judgment on any statements merely because they purport to emanate from some lofty intelligence on the other side.

LONDON SPIRITUALIST ALLIANCE.

OPENING SOCIAL MEETING.

The new session of the London Spiritualist Alliance was inaugurated with a well-attended and very enjoyable social gathering of members and friends in the hall at 6, Queen-square, on the evening of Thursday, the 19th inst. An important feature of the occasion was the introduction to the members of the newly appointed Organising Secretary, Mr. George E. Wright. Before performing this pleasant task, the Chairman, Mr. Henry Withall, expressed his pleasure at seeing among those present the faces of some who were associated with him in years long past as well as other friends who had joined since, and expressed the hope that during the coming season they would all know the joy of service and the satisfaction of doing their very best for the promotion of that Society and the furtherance of the objects for which it stood. He explained the circumstances which had led to the change in the proprietorship of *LIGHT*. Happily that journal, though no longer belonging to the Alliance, would continue under the same able editorship and be inspired by the same high aims as hitherto. Mr. H. W. Engholm had retired from the position of Organising Secretary of the L. S. A., and it became absolutely necessary to secure someone to take on the work. Fortunately, owing to the generosity of a friend, the Council had been able to secure the services of Mr. Wright, a gentleman who was already known to many of them by his contributions to *LIGHT*, the striking address he had given in that hall some months ago, and the excellent lecture class he had been conducting during the past season.

Mr. WRIGHT, who was received with applause, proceeded, after briefly referring to the continuation of the lecture classes conducted by Mrs. Leaning, Mr. Hunt, and himself, to submit some proposals as to the Society's activities during the coming year. By the labours of their late executive member of the Council, a great impetus had been given to their movement. The attack had been carried deep into the lines of materialism. It was for them to consolidate the position which had been won. They were, as their name implied, an Alliance of Spiritualists banded together for mutual interchange of experience and instruction, as also to provide facilities for teaching and information to reach them from their unseen helpers and fellow-workers. But there was another side of their work, which, for want of a better term, he would call their missionary work. There was a real and ready field for this. The interest in their great subject was far more widespread than some of them realised. Certainly it was often a sceptical, critical, and even hostile interest. But it was there, and that was the great thing! The L. S. A. could meet the

public interest in a way which no other society could do. They wanted to make it clear that the genuine inquirer, however sceptical he might be, could get the best information in England on all psychical subjects at 5, Queen-square, and that by joining the L. S. A. a person did not commit himself to any platform or credo. "In this matter," said Mr. Wright, "every member can be a missionary. Everyone has friends or acquaintances who, though sceptical, are not indifferent to the subject. Bring them along to see us and talk to us. Let them see with their own eyes that we are not a lot of long-haired, wild-eyed fanatics or, as Mr. Douglas would say, 'pathetic examples of human credulity,' but plain, practical men and women who are in this movement because we know it is a great movement and a true movement, and a vital movement for human happiness."

Another way in which he would ask their assistance was this: many of them were no doubt in touch with various religious and social organisations in the district in which they resided. If they saw any prospect that an address on Spiritualism at a meeting of any such institution might serve a useful purpose, would they please let him know? Next he would ask them to send him cuttings of any references to Spiritualism or Psychical Research in their local Press. As Secretary of the Association he hoped to take up such references by means of correspondence addressed to the paper in which they appeared. He hoped also that members would forward to him any records of sittings which they considered contained evidential matter.

Lastly there was the question of research work. He had every hope that they would be able to get some lines of research well started before long. Owing to a generous offer by the same friend to whom the Chairman had referred, the project of erecting a building for this purpose in the garden of 5, Queen-square had come within sight. But if the difficulty in regard to building regulations were overcome there would be still all sorts of incidental expenses to be met. Members must not therefore expect any great output at first.

In view of the heavy programme of lectures and the smallness of the staff, Mr. Wright appealed for the assistance of voluntary helpers to act as stewards at the meetings. The librarian and himself would also, he said, be glad of the names of members who would be prepared to give general clerical assistance at times of special pressure. In conclusion, he trusted his hearers would favour him with any advice and suggestions in any matters where the good of the movement in general, or of the L. S. A. in particular, could be forwarded.

During the evening the audience listened with keen enjoyment to three beautiful piano solos by Mrs. Hervey Webb, and four charming songs by Mrs. Rose. At the close Mr. Wright received many proffers of help from both ladies and gentlemen.

PSYCHICAL SCIENCE AND THE DETECTION OF CRIME.

By ABRAHAM WALLACE, M.D.

When the majority of people realise that every action, good or evil, is somewhere recorded, whether in the subliminal region of the Ego that is below the threshold of the individual's ordinary consciousness, or be it in the "God-Consciousness"—"the world-memory," which Theosophists call "the Akashic Records"—and when criminally disposed persons learn that these records can be read by sensitives, and every evil deed be brought to light, then communities will not receive such shocks and disappointments as have occurred during the past few weeks in connection with the Bournemouth murder case or similar crimes.

If such knowledge could be utilised, as it might be, at present, it would act much more powerfully as a deterrent to serious crimes than the carrying out of our system of capital punishment.

When we have evolved to that state of ethical advancement in which judicial destruction of a life shall have ceased, and the present basis of punitive measures of "an eye for an eye," and a life for a life, has given place to the principle of a seventy times seven forgiveness, then the methods of psychic science will be duly appreciated.

When the Christian principle, moreover, is established (and not only tacitly and piously admitted, as it is by the churches to-day) and acted upon, homicide being considered as evidence of disease with moral and ethical irresponsibility, murderers will be treated by up-to-date psychological methods instead of by the putting into action the ancient Jewish law of extermination and thus sending these unevolved individuals to the next stage of existence totally unprepared for functioning there, and they, remaining close to the earth plane, may, and indeed, do often influence, consciously or unconsciously, unstable minds, by evil suggestion, to commit crimes similar to those for which they have been convicted.

Even to-day it has been possible by occult means to discover the principal details of murder cases, and some of us have already been able to do so by psychic investigation in several instances.

If, for example, some article in Miss Wilkins's attaché

case, found at Bournemouth, had been submitted to a well-developed sensitive possessing the gift of so-called psychometry, sitting in congenial surroundings with several sympathetic persons, male and female, with the necessary knowledge for psychic investigation, I am certain most of the details might be obtained and clues followed up, and, if capital punishment were not the necessary sequel, the criminal or criminals would be discovered.

Some years ago, as a psychical researcher, I devoted attention to this subject, and in co-operation with several good well-developed sensitives, singly or in combination, we were able to obtain some details of several murder cases which still remain unsolved by the ordinary police detective methods. As capital punishment, however, would most likely have been the result of capture, we were not permitted to disclose the facts, which we believe would have inevitably led to the finding of the criminals.

The day is soon dawning, let us hope, when an advancing civilisation, appreciative of psychic investigation and occult knowledge, will adopt such methods for the detection and suppression of crime.

MR. DE BRATH thanks very sincerely the correspondents who have so kindly sent replies to his recent query, and begs they will excuse a general reply.

At the Holborn Hall on January 17th, the London District Council of the Spiritualists' National Union held their annual Conversation and Dance. There was a large attendance, and the evening was thoroughly enjoyed by all. Mr. Richard Boddington, the President of the L. D. C., Mrs. Jamrach (Vice-President), Mrs. G. M. Ensor (Hon. Secretary), and Mr. Horace Nuthall (Hon. Treasurer), contributed to the success of the gathering, at which many prominent Spiritualists were present.

FAREWELL TO MR. HORACE LEAF.—Tickets are selling rapidly for the Farewell Social and Dance to be given to Mr. Horace Leaf at Mortimer Hall on Monday next, and a large gathering is expected. Mr. Leaf departs on February 1st for his lecturing tour in Australia. It is hoped, if the proceeds permit, to make him a presentation, and thus those who cannot be present can share in the recognition of the esteem in which Mr. Leaf is held. Details of the function will be found in our advertising columns.

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THE SCOFFERS.

The "Evening News" of Friday, the 20th inst., printed a letter from M. L. S. A. (Haverstock Hill), giving a quotation from a communication "from the other side" which is very much to the point. Here it is:—

"The stir in your sphere is causing much excitement in our direction, and great revelations may be daily expected when the superficial and irrelevant speculators learn to respect our condition as one of interested and helpful correspondence. To the pure all things are pure. The secret is revealed to the gaze of the earnest and devout, and to no others."

The italics are those of M. L. S. A., and the words italicised carry their own significance.

At the present time a perfect tornado of Press criticism is raging around us. Old experience has mured us to such attacks, and the most furious bursts of invective leave us cold. It is such an old tale, and the plungings and tossings of "superficial and irrelevant speculators" rarely provoke in our minds any feeling but a mild amusement, or it may be occasionally a sense of boredom.

We cannot say of our critics that they "forget nothing and learn nothing." They learn a little, perhaps, but they forget a good deal. Most of the present tactics and arguments have grown old and rusty with age.

Here we have Mr. Filson Young "faking" phenomena at a séance, at which he was an honoured and trusted guest, and much amused to discover that the "spirits" did not detect the fraud, and "Truth"—which thinks the name of LIGHT is a humorous one—sending a trick letter to "E. M. S." and discovering that the trick succeeds in deceiving its victim.

These be very ancient ruses, and nearly always "successful"—not always, for where the intended victims are unusually alert and intelligent the cheats have been quickly detected and the trickster made to look very small. But such exceptions do not get into the papers, for obvious reasons.

Perhaps we should not complain that the opposition have not yet discerned that Spiritualism is primarily a psychological question which carries us a good deal beyond the ordinary physical criteria in judging cases.

We ought not to complain, because a good many Spiritualists seem to have very little acquaintance with the fact. Otherwise we should not find X, a good earnest investigator who has received proofs of survival so copious and convincing that they would have converted the most hardened sceptic, rushing his friends Y and Z off to a séance with a beautiful and simple confidence that they will look at the matter in the same way as himself and receive the same shower of proofs. Variable and elusive, subject to laws of the higher chemistry of personality of which at present we know little, the manifestations may be killed or maimed, and the séance be a flat dead failure, as might well be expected. Yet even here there are exceptions. We have known of obstinate sceptics whose presence, to the general astonishment, has

been favourable to the production of phenomena, showing that the question goes rather deeper than the consideration of faith or doubt—credulity or incredulity. But these cases are exceptions, howbeit there are a sufficient number of them to give the lie to the parrot criticism that credulity is the first requisite to obtaining proof. It is not so. As an old science professor, who investigated psychic phenomena critically but with an open mind and became convinced of their reality, once assured us, there is in a séance evidence of laws analogous to those of chemical experiments. The smallest admixture of some element of an alien or hostile character will ruin the whole process. And we have known this element to come in, not in the shape of a scoffing critic but of what Sir William Barrett calls a "wholesale believer."

It is not by any means so simple a question as the superficial observer seems to suppose. It is a very long and very wide subject. We could say a great deal upon it, but prefer to confine ourselves just now to the narration of an early experience in the investigation of psychic phenomena. It has an eloquence of its own.

Many years ago, at the outset of our enquiries, which were full of pitfalls and perplexities, we attended several sittings with a powerful female medium for physical phenomena. In these investigations we were accompanied by a young friend, A, highly critical and highly intelligent. Unknown to us he took his own measures to detect whether the manifestations were real or spurious, and one day called upon us with the news that the whole thing was a cheat, which he and another man, B, had completely exposed. Our friend A told us how he and B had attended the circle one evening and between them faked the whole of the phenomena—voices, movements of objects, lights, in short the whole "bag of tricks." The deluded sitters, he said, had accepted everything as genuine and the two conspirators had not enlightened them.

This seemed crushing and conclusive, till we put the question, "But what did the medium say?" "Oh, she said nothing. She thought it was all genuine—that the 'spirits' were doing it!" And he laughed consumedly. We could only reply that our young friend and his companion had proved something—but they had proved too much! We asked him to reflect that if the medium had been conducting a fraud and had suddenly found the whole business taken out of her hands by unknown persons she would have naturally been disturbed and apprehensive and would not have failed to show it. Instead of which, as A admitted, she had entered innocently into the whole business and supposed that everything was proceeding as usual!

And then A made the ancient objection—we are hearing it to-day as though it were something surprisingly new: "But if there are spirits, why didn't they find it out and tell the sitters they were being cheated?" Why, indeed! We think the sooner our critics—and many "believers"—get it out of their heads that the position of spirits towards mortals is that of a group of persons looking over a garden wall into the garden next door and seeing everything that goes on, the better for the general sanity.

The man who sets out to pronounce on the question of Spiritualism, whether as advocate or critic, must be able to carry two ideas in his head at the same time. He must, for example, see that however close a spiritual relationship may be, that relationship may be nothing like so near and intimate as regards the physical side of things. Spirits are truly men and women; but they live in another state of being, and that is a consideration that brings in a whole train of problems, whether the idea of spirits be regarded as a question of fact or of theory.

It is much easier to scoff than to reason, to launch theories than to make patient investigation into the facts. That doubtless is the reason why there are so many scoffers and so many theorists. Great and widespread is the love of the "soft job."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

"Sayings of the week" from the "Evening News" interview with Sir Arthur Conan Doyle:

"Mr. Filson Young talks of 'Hymns and Humbug.'"

"We found the hymns."

"There is no division of opinion as to who found the humbug."

As reported in the "Daily Mail" of January 19th, three prizes of £1,000 each are offered by the Paris newspaper "Le Matin" for the first satisfactory manifestation of the occult phenomena of lifting objects without contact, the materialisation of matter projected from the medium, and the production of handwriting without contact. A committee of psychologists and doctors will be formed to supervise the tests.

"The Methodist Times" quoted the following from Dr. Ellis T. Powell's address on "The Press and Psychic Research": "As everybody knows, LIGHT, edited by Mr. David Gow, has undergone a great process of development during the last year or two. It gains every week in power and in the esteem of its multitude of readers. Very much the same may be said of the 'Two Worlds,' conducted by Mr. Ernest Oaten. In another direction Mr. John Lewis's 'International Psychic Gazette' is a monthly, but is doing excellent service. I am, however, rather sorry to see that in the last issue Mr. Lewis cannot refrain from having a tilt at psychic researchers who, like myself, believe in the Divinity of Christ. I have written him a candid letter, and he is going to print it. That argues a fair-mindedness very different from the bigoted boycott methods of the 'Church Times'—the kind of medieval intolerance which makes me, as an Anglican and a journalist, feel heartily ashamed. Contrast it with the liberal policy of 'The Methodist Times,' which criticises the Psychic Researchers (as it has a perfect right to do) but throws open its columns to reply and defence."

In connection with the religious revival on the East Coast and in Scotland that has recently created a widespread interest, a correspondent, writing to the "Leeds Mercury" last week, draws attention to the psychic aspect of the matter as follows: "Like every other 'effect,' the religious revival must have a 'sufficient cause'; and should not that cause be discoverable in what we call 'the natural order'?" For instance, in the last great Welsh revival a young man declared that he was simply rushed against his will into a church by some invisible force, and on another occasion similarly prevented from entering a public-house. Can there be any relation between the force that was thus exerted and the 'psychic force' which has been the subject of investigation by scientists like Wallace, Crookes, and Lodge? Again, a Professor of the Welsh language wrote at the time of the revival in Wales that he had heard young, uneducated miners pray in classic Welsh that he could not hope to equal. Can there be anything in common between such experiences and the 'trance' or 'inspirational' speaking said to occur in connection with Spiritualism? Might we not at least give such suggestion our unbiased consideration?"

Again in the "Church Family Newspaper" of January 20th, Edith Picton-Tuberville, O.B.E., writing on the subject refers also to the historical revival in the Rhondda Valley of 1904, when, as she reminds us, "Testimonies were given, not only of spiritual experience, but of strange phenomena. Lights had been seen. Lights had been seen in places where, humanly speaking, there were no lights. Men and women had seen strange and heavenly lights in their rooms in the dead of the night, also out on the hill sides. It was not only one or two who testified to the seeing of these lights, but it appears to have been an almost common experience."

Lady Scathmore, writing in the "Sunday Mail," Glasgow, on the question, "Can Clairvoyance Solve Crime?" says: "As a psychic investigator of considerable experience, I make bold to say that when we thoroughly appreciate the psychic, there will be no more need for Scotland Yard, for international secret service, or for any League of Nations for that matter. In making this assertion, I am not thinking of that 'clairvoyance' which deals merely with fortune-telling or, indeed, with table-rapping and other proceedings which tend to be entertainments rather than serious sciences. I speak of Spiritualism proper. Spiritualism is a character-building influence, and as such it is a power with immense possibilities. So with this great psychic force. Let us not question, but enjoy its benefits. We have seen that it may bring happiness and comfort, and therefore, since aeons of study must be accomplished before we understand fully, it is as foolish for the sceptic to stand aloof and criticise Spiritualism because he does not understand it as it would be for him to refuse to have anything to do with electricity because his knowledge does not encompass all that might be known about it."

A number of London and provincial daily newspapers have recently reported a ghost story which has for its setting the historic abbey of Belmont, near Hereford. The London "Daily Express" Hereford correspondent gives the following version: "A Benedictine monk kneeling in the silent abbey just before midnight saw a figure in white above the altar. He summoned his brethren, who, the story runs, also saw the ghostly visitor. I saw Brother Silvester, the monk in question. 'I have seen lots of ghosts in and around the abbey,' he said. 'In the majority of cases they were the spirits of former priests at the abbey. As I was engaged in closing the doors I saw in the grounds one evening the full figure of a man. He was dressed in ordinary priestly garb, and his form could be distinguished quite plainly. The apparition was only visible for a few seconds, then it disappeared as quickly as it came. On one occasion I was awakened from sleep by someone passing his hand over my heart. On starting up I recognised the visitant as the returned spirit of a dead priest. When persons have loved you in life they will make their near presence known to you.' The Abbot of Belmont, Father Kindersley, interviewed to-day, was humorous and sceptical. He pooh-poohed the idea of any sensible person believing in psychic phenomena. 'If any man here says he has seen a ghost I would give him a good dose of physic for his indigestion and watch how he ate his next meal,' he said laughingly. 'If the Abbot had lived in other days we fear he would have had to keep a goodly supply of physic. But we doubt if this corrective would have suppressed the psychic phenomena that has made the records of his church live through the ages.'

Dr. Ellis T. Powell is contributing a series of most interesting and instructive articles in the "Sunday Mercury," Birmingham, entitled "When the Dead Speak." In the course of these he relates some of his personal experiences in psychical research. Writing on the question of the identity of the communicators, which he rightly says is the root problem of Spiritualism, Dr. Powell tells of the following incident: "My grandfather, who passed away in 1887, left me his silver watch. I lost it during the Jubilee celebrations of 1897, thanks to the activity of a pickpocket. I concealed the loss because I knew the strong family feeling that might be evoked by my supposed carelessness, and I bought another watch which was, to all appearances, the exact replica of the one I had lost. Nobody except myself knew of the affair. A few years later, quite early in my investigations, I sat with a clairvoyant who was a perfect stranger to me. He described the presence of a spirit form which I recognised at once as being that of my grandfather. 'Now,' said the medium, 'he is pointing to your watch pocket and laughing.' 'What is he laughing about?' said I. 'He says the watch is not what it ought to be.' Admittedly, there is the bare possibility that this was telepathy, but it impressed me very much at the time."

In the same article Dr. Powell, dealing with the question of animal survival, related the following striking story: "A clerical friend of mine, while he was at college, had a dog which was very attached to him. In fact, the attachment was so close that the dog simply moped while my friend was away, and could only be partly consoled by having his master's blazer to lie on. Ultimately the dog died. Years afterwards, when my friend had become a widower, the animal was described to him by a clairvoyant as having come with his departed wife, who was also present. 'I cannot get the name of the dog,' said the medium. 'The lady keeps on holding up the figure two as if that was the name, but I cannot understand it.' The dog's name, in fact, had been Tuppence, so that the incident was a very good test of the identity of the animal."

A London clairvoyante, who writes over the initials A. V. E. every Sunday in the "Weekly Dispatch," dealt last week with "Spirit Guides." Everyone, the writer states, has spirit guides, whether he be a thief, a murderer, a business man, or a professional man; according to the life you lead depends the kind of guide you attract. If you live and strive for the highest you will get the kind of guides who will help you in your struggle upwards. On the other hand, if you go in for wrong-doing you will attract guides who will make you do worse things than you would do yourself unaided; for people who have led bad lives here are ever on the look-out for opportunities of carrying on their evil doings.

Many will agree with A. V. E. in the statement made in the course of the same article on the question of the right atmosphere and environment for spirit communion. The writer states that: "The Church affords, or should afford, the right conditions for the medium to work in, and it is there that the faculties of clairaudience and clairvoyance should be nurtured and honoured. I personally think that there is no place more fitting than the Church for a bereaved mother to receive an evidential communication from a son passed over into spirit life, or for the sorrowing widow to hear that all is well with her husband by means of some direct evidence."

THE LAW OF SPIRITUAL CONSEQUENCE.

A SYMPOSIUM.

BY STANLEY DE BRATH.

Persons present: The Hostess, the Archdeacon, the Parson, the Doctor, and the Engineer.

HOSTESS. That was a terrible sentence, Archdeacon, that you quoted at our last reunion about God being Justice, Love, and Truth, "but He is inexorable." It seems to recall all the Old Testament vindictiveness.

ARCHDEACON. I think not. We take "inexorable" to mean "pitiless," but that is not its meaning: it means "not to be moved by entreaty." One cannot see how perfect wisdom, being fully cognisant of all causes, could be anything else.

PARSON. But, "long-suffering and of great kindness, repenting Him of the evil?"

DOCTOR. If you are going back to the God of the Old Testament, I for one do not wish to hear any more of Him.

A. No? I thought one of your own arguments, doctor, was that "Science never forgives," but effect follows inexorably on cause.

D. So it does; but that is just why I say that Nature is unmoral and morality a human invention—useful of course, but resulting from human experience.

A. Does not immorality produce physical evils?

D. Of course it does.

P. But what about "When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive?"

A. (Holding up a hand). One at a time, please. (To the Doctor.) On any intelligent Deistic theory is not God immanent in the universe as the Creative Energy?

D. If you like; but I am not in sympathy with deistic theories. If I concede that to your position how does it affect the case?

A. Only that natural laws are understandable on the one condition that they are quite invariable; and that on my view of Immanence they must express a certain attribute of the Creative Power—the attribute of Truth—that having laid down (as we humanly say) immutability as a necessary condition, they reflect that attribute.

HOSTESS. But that is only in the world of Nature, which has no moral sense.

A. No moral consciousness, which is perhaps not quite the same thing. But do you mean that physical laws should be immutable, and moral laws changeable by entreaty of short-sighted mortals?

H. Not the laws, of course, but their consequences. How do you explain "Their sins and their iniquities will I remember no more?"

A. By taking those words along with many other declarations, such as those of the 33rd chapter of Ezekiel. The prophet is stating that neither good nor evil is written up as a debtor and creditor account. It is open to every man to set in motion the causes of evil to annul good, or the causes of good to annul evil. Each will produce its exact effect. (Turning to the Parson.) But you know I do not like quoting texts: to do so is to imply that they are exact and complete statements, scientific statements in fact; whereas they are relative to the circumstances of the moment, to the understanding of those to whom they were addressed, conditioned too by the mentality of the prophet himself just as they are nowadays. The more sincere and high-minded the man, the more spiritual his expression and the deeper his insight. Add too, the clearer his prophetic gift of "lucidity." And there is no reason to consider the historical books as inspired at all.

D. I can agree with that at any rate; but nothing that you or anyone can say will make me accept the God of the Old Testament.

A. I see no reason why you should, if you admit with me that the books represent the notions of their age, but show a growing spiritual sense in the writers. Primitive man is much the same, whether in the first or the twentieth century; he can grasp only one idea at a time, and his one idea then was of an external Deity, just as not long ago people were asking: "If there is a God why does He not stop the war?" If you agree that what the prophets and lawgivers said was only as much as could be seen by sincere men of that age, horrified by the gross abuses of their time, plus a certain amount and variable degree of psychic power, I do not see what there is to object to.

D. Put like that perhaps there is not; but it is not the usual explanation.

P. I am afraid such an idea would undermine the authority of the Bible. People will not take one part with another; they accept it or reject it as a whole.

A. Is not that our fault? It is our business to interpret it as truly as we can in the light of present psychic knowledge. Some utterances of Ruskin seem to me more inspired than some passages in Isaiah, but it does not follow that all he says is true.

But we have wandered from the point. On human analogies complete "forgiveness" implies the annulment of consequences. Be it so. The psychic fact of healing and the spiritual fact that the eyes are sometimes quite suddenly opened to spiritual realities do show that the operation of a higher law can produce effects that rapidly supersede some physical effects. But this also is "inexorable": the conditions must be complied with.

ENGINEER. You mean, I think, that as I should put it, the net resultant is the algebraic sum of the forces in play: some may be negative and some positive, and all in varying directions, but the resultant force and therefore the resultant effect is their sum; and the more that are coincident, the greater the result?

A. Yes, it is a good illustration. As I see it, there are two poles to Truth: one is the invariability of Law, whether physical or spiritual, which means that the Divine Power is not to be turned aside by entreaty; the other is that this Power is ever ready to come to our aid whenever the will turns to desire the Right apart from all selfish interests. We reason in a circle when we seek to bring all under one formula. Divine action can only be represented in terms of human action: this is unscientific and must always be misleading unless we remember that whatever we may say, we are speaking allegorically.

E. You remind me of a story I heard from a Mahomedan in India: A certain unbeliever went to a dervish, and said, "Show me God and I will believe in Him; and if Satan is formed of fire how can he be hurt by that element?" The dervish took a clod of earth and struck the man on the head with it. He was summoned for the assault. Why, said the Cadi, did you not answer the man instead of striking him? My act, the dervish replied, was my answer. He says he has a pain, let him show me the pain and I will believe him; and as he is formed of earth, how can he be hurt by that element?

When the laugh had subsided, the Hostess said, I think the Archdeacon has been more merciful than the dervish; he has explained Browning's lines,

So now I conclude. All's Love, but all's Law,
I have gained a whole world where a jewdrop was asked.

CHURCH OF THE SPIRIT, CAMBERWELL.—The Thirty-fifth Anniversary Services were held at the Church of the Spirit, Windsor-road, on Sunday, the 15th inst. At the morning service Mrs. A. de Beaurepaire very graciously lent herself to the "Guides of the Church," who comforted and advised the members. In the evening Mr. D. J. Davis, J.P., gave an excellent address, and exhorted the members to do their best for the coming year. Before closing the meeting, Miss Smith (Vice-President) presented Mrs. Thomson with a gold watch from the members as an expression of appreciation for the splendid way in which she had acted as President.—On Monday evening,

the 16th inst., the annual business meeting was held, when the election of officers and committee took place. The Treasurer presented the Balance Sheet which showed the sum of £152 13s. 8d. to the credit of the Church.—F. J. B.

ONLY the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.
Defeat may serve as well as victory
To shake the soul and let the glory out.

—EDWIN MARKHAM.

FORCED CONTACT WITH EARTH CONDITIONS.

A STRANGE EXPERIENCE AND A WARNING.

"Warn others. It is not good for us to be forced into contact with earthly conditions."

In obedience to these words haltingly and painfully pointed out on the Ouija board through which I had received many beautiful and comforting messages, I relate the most painful and poignant experience of a life which has not been devoid of pain.

My board had been dedicated to the use of the more advanced spirits and was protected from any others by the use of the Sacred Sign. Much spiritual help and information was being given me. Suddenly it flashed into my mind that I had heard of a case of psychometry through the board. I wondered whether some "extras" on certain psychic photographs, hitherto unrecognised, could be identified by this means. I asked and was told I might place them on the board. In this manner three "extras" were identified, irrefutable evidence being given in each case. With reference to a fourth I was told he did not concern me and was unknown to my informants, but that if I wished it they "would try to find out."

Then I remembered a beautiful "skotograph" which I had myself obtained by magnetising the plate and developing it without exposure to the light. This I placed on the board. When I removed it I was told to "leave it a little longer." On removing it again I said, "I will describe it to you." Quick as lightning the pointer dashed up to "No." Then without a pause it spelled out so rapidly that it was difficult to follow: "There are three faces, one is D., one is L., one is F.," giving the names of three whom I know as my guides. I asked which was which, and each was identified by description.

A few days later, out of no idle curiosity, with good intentions but sad lack of thought, I placed upon the board an old letter and photograph of a friend, since passed over, who wrote while in very ill health and despondent mood. The result was painful. There was a pause—I could feel there was something wrong. Then, slowly and haltingly came, "I am unhinged"—then silence. After a long, long interval of agonized suspense, during which I implored Divine aid, one whom I know as my Teacher began: "My sweet child," but was immediately replaced by the spirit I had unwittingly injured, who, bravely, though evidently suffering painfully, tried to comfort me. I was told that I had caused "grievous harm and suffering to many," and was bidden to warn others in the words with which this account opens.

Since then the spirit whom I call "Teacher" has given me this message: "You made a mistake, a big one, my child and others suffered, but it has been put right. May the blessing of God rest with you. Amen."

I can but pray that all may be obliterated, but I feel that there is still much suffering, the knowledge of which is being, in mercy, withheld from me—and all I can do is to send out this warning lest others, as unthinkingly as I, commit the crime of wounding their spirit friends in bringing them by rash action into contact with earthly conditions.

VANESSA.

HUMAN SURVIVAL AND THEREAFTER.

"The Survival of the Soul and Its Evolution After Death." By Pierre-Emille Cornillier. (Kegan Paul, 10/6 net.)

This book is principally composed of a remarkable series of séances, carried out by a French artist with a young girl model as medium, under hypnotic trance. Commencing accidentally, as a result of curiosity on the part of the medium who possessed no psychical experience or knowledge, they lasted from the end of 1912 until they were interrupted by the war, which had been predicted at several séances.

The principal alleged communicator, a French savant, who died twenty years previous to that date, enunciates a spiritual hierarchy and general cosmic philosophy very similar to that given in "Man's Becoming," by Quæstor Vite, but in more popular phraseology: while some of the predictions and other evidential matter are startlingly accurate.

Reincarnation, that bone of contention between English and Continental Spiritualists, is definitely asserted, with a mass of plausible detail, but no practical evidence is given for this claim. Otherwise the subjects dealt with are very comprehensive, including all matters of psychical interest.

Both the author and medium are unquestionably disinterested, and give their impressions with complete honesty, yet although intentional suggestion appears to have had no impression on the medium in her trance condition, there is apparent evidence of sub-conscious suggestion on occasion, and of resistance to such suggestion on the part of the medium.

On the whole the book is distinctly evidential, and the author's conclusions are clear and logical.

W. W. H.

RAY'S AND REFLECTIONS.

In the current issue of the Journal of the Society for Psychical Research, Colonel Baddeley reports some interesting cases of evidence obtained in the course of experiments with a Ouija board. One of these is a book test which for point and appropriateness I have rarely seen equalled. The board referred to a certain line on a certain page of a red book on a bookshelf, indicating that the test was for the Colonel. The book turned out to be Kipling's "Traffics and Discoveries."

A reference to the page and line indicated revealed the words, "The Presence knows the Punjab? Lahore?" As an officer with a long record of Indian service, the appropriateness of the question to Colonel Baddeley was singularly arresting. The experiments, of which this was one, are naturally all well authenticated, and the evidence for an independent intelligence at work is very marked.

I was talking recently to a medical man who, although not a Spiritualist, practises psycho-therapeutics. He told me that when treating some of his patients he had a dim consciousness of something passing from his hands in the form of threadlike radiations. I agreed with his idea that it was doubtless the mysterious substance that to-day we call ectoplasm or, more properly, ectoplasma.

He expressed the view that we are on the verge of revolutionary changes in medicine and that the healing art is being gradually shifted from a physiological to a psychological basis. It is rather early yet to discuss exactly what part ectoplasma will play in healing, or indeed the precise part it plays already in psycho-therapeutics. But there seems little doubt that ectoplasma is really the mysterious substance to which the old alchemists gave such impressive names: the "First Matter," the "Subtil Earth," the "Oile of Halcali," the "Virgin Milk," and so forth. Many of their descriptions of it coincide with the discoveries of to-day.

I have been repeatedly told that the value of Dr. von Schrenck-Notzing's testimony to the reality of mediumistic phenomena is a good deal vitiated by his nationality. But this cannot apply to his position with his own countrymen, and it is as well to remember that the Baron is the victim of much petty persecution and unpopularity in his own country amongst his fellow-scientists.

After all, Schrenck-Notzing has only testified to the genuineness of the physical phenomena of Spiritualism. He has strictly guarded himself against any spiritistic interpretation. What would happen to him if he publicly accepted the idea of spirit agency behind the manifestations, I shudder to think. For in Germany the materialism of the age is fighting its most desperate battle for existence.

D. G.

THE TRUE SOURCE OF HEALTH.

In "A Spiritual Basis of Health: A Plea for Concerted Action" (C. W. Daniel, Ltd., 3s. 6d. net), Dr. J. Stenson Hooker contends very earnestly, and supports his contention by a host of facts and arguments, that if we would remove the evils of the world, including all forms of disease, we must work from a spiritual basis, and that unless we make a great and concerted effort in this direction all other methods will always remain totally inadequate. "It cannot," he declares, "be gainsaid that all present conditions of chaos in industry, international quarrels and all the ill-health can be traced primarily to certain states of consciousness. And these states are erroneous ones, distorted ones, unworthy ones. Raise these low conditions of consciousness into higher ones among the people, and a higher level of existence would follow as naturally as the night follows the day, or rather as the beautiful blossom follows the unlovely bud." These things will be when more of us are living the "religious" life, the interior life, the life of the practical mystic: in a word the life of the Spirit. Dr. Hooker ends on a chord of hope. Gazing into the not far off future, he thinks he discerns, moving forward with assured steps, the figure of the New Spirit. "She is the centre of a glorious effulgence, and in the glow of that light—the light of coming things—I seem to descry the Better Day which is to be: the day when mankind in general will lead a higher life and, therefore, reach a richer health."

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PSYCHIC PHOTOGRAPHY.

The question of recognition, on the part of friends and relatives, of a psychic portrait is so important that where once the recognition is definite, not only to those who knew the one whose features are impressed on the plate but to the casual observer who can make a comparison with a life photograph, then the only loop-hole left for the sceptic is that of thought transmission on the part of someone present during the taking of the portrait, or deliberate fraud of all concerned.

We have not yet come across any case of a well defined portrait of a deceased person being impressed on a plate by anyone in the course of thought photography experiments. It has still to be proved that this can be done before we can seriously consider this method as an explanation of the results obtained by those mediums who practise in the photographic branch of psychical research.

The example of psychic photography we present to our readers this week is one that calls for no comment from us. The two letters of testimony we give below, together with the photograph obtained at Crewe and the photograph of the late Mr. Jones, of Preston, tell their own story. A half-tone re-

production, hardly do we hold a circle without him manifesting and letting us know he is present, even if Mrs. Jones is absent; he often communicates by raps, sometimes making a noise like a sewing machine (he was a master tailor). Several times he has communicated by twanging one of the wires of a small toy mandoline that we have in a locked box, the key being given to one of the sitters. We have also had a few words from him in the direct voice without Mrs. Johnson being present, but the extra, I think, is the best of his achievements to get in touch with his loved ones. So I have asked Mrs. Jones to send you the enclosed account of her experiences at the Crewe Circle.

Mrs. M. E. Jones' testimony:—

On Wednesday, December 21st, I paid my second visit to Mr. Hope, the psychic photographer, of Crewe. Before leaving Preston I bought a box of plates of Messrs. Marden, Church-street, which were never touched by Mr. Hope or Mrs. Buxton. I broke open the box myself and also did all the developing. I soon realised that I had got an excellent photo of my husband, who passed to the

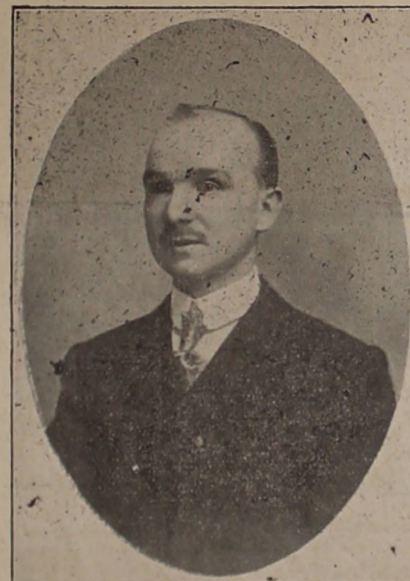


The "Extra" of Mr. A. Jones, of Preston, obtained at Crewe through the mediumship of Mr. Hope and Mrs. Buxton on December 21st, 1921.

production, no matter how good, always loses something in definition compared with the original, and the printing of a half-tone block, on such paper as our journal is presented, does not improve matters. Yet with all these unavoidable disadvantages our readers will, we think, quite clearly observe the striking likeness between the psychic extra of Mr. Jones and the photograph taken of him before he passed over which we present on this page. We are indebted to Mr. Thomas L. Banks, of 3, Waverley-road, Preston, for the following letter, together with Mrs. M. E. Jones' testimony.

To the Editor of LIGHT.

DEAR SIR.—No doubt your readers at this time will be interested with one of the latest results of the Crewe Circle. The extra is a splendid likeness of Mr. A. Jones, who was well known in Preston. It is very surprising how some spirits can manifest so much clearer than others. Five weeks after passing over, at one of Mrs. E. Roberts Johnson's trumpet seances, Mr. Jones had a long conversation, with Mrs. Jones; in fact every time Mrs. Johnson has visited Preston since, Mr. Jones has turned up to have a long talk with his wife. At one seance he asked her to bring their two daughters to the next seance so that he could have a chat with them. In our regular members' circle, where we are getting a lot of physical



A Photograph of Mr. A. Jones, of Preston, taken before his death, which took place on October 17th, 1920.

life within, October 17th, 1920. My husband being well known in Preston, has been recognised by scores of people. There was no possibility of Mr. Hope knowing my husband or having seen a photo of him. I would like to know, could Mr. Marriott or Mr. Bush explain why he was on?

THE SHADOWLESS PHOTOGRAPH.

Mr. S. Lloyd Young (Knockholt) writes:—

The new problem offered by the Rev. J. W. Potter is an interesting one, and I would offer the following theory—that the spirit operator neutralised the action of the magnesium light and caused the image on the plate by other rays. If the light used for the abnormal example originated from a point higher than the camera the shadow could be eclipsed by the sitter. The lighting of the face and also the moulding on the top of the skirting seem to suggest this, and it also might explain the absence of reflection by the polished surface of the chair-back. Then there is a difference in the pattern of the wall-paper, suggesting different actinic values (anti-screen plates are not entirely isochromatic). The same difference might be the cause of the difference in focal sharpness.

THE NATURE OF THE "OTHER WORLD."

By JULIUS FROST.

In his recent most interesting article under the above title, Colonel C. E. B. raises some very absorbing points concerning the various conceptions regarding the nature of the "Other World." I should like to deal with some of these, in the hope of throwing a little light on them, particularly as I cannot quite see eye to eye with him in some instances.

He states that there is difficulty in conceiving that a world in which the power of thought can create clothes, houses, etc., can be considered a purely objective world. But I fail to see the force of this. There was a time when the opinion was held that, while a man's actions and words influenced others, his thoughts were his own and, unless translated into speech or action, had no effect on anyone but himself. To-day such a view is wholly untenable to students of psychic or occult matters. Thought is a creative power. Proof of this is not lacking. On more than one occasion, at a materialisation séance, an investigator has strongly willed that the ectoplasm exuding from the medium's body should take a definite appearance, and it has done so. Thought clearly is creative here, if it can mould the ectoplasm to any desired shape.

Again, in the case of psychic photography, Mr. Fred Barlow stated (in a lecture before the Birmingham and Midland Psychical Research Society recently) that he had succeeded in getting an impression of a certain object on a photographic plate (in a sealed packet) simply by willing this to appear thereon. Another instance of the creative power of thought.

A considerable number of students of psychical matters believe that it is possible to create "thought forms" sufficiently substantial to be seen by clairvoyants, and that some of the more powerful of these exist as quasi-independent entities.

I presume that every investigator will agree that the "other world" is composed of matter in a finer state than the physical. Why, then, especially in view of the above facts, should there be any serious difficulty in conceiving that the power can mould the less dense matter of the Astral World (which I think is certainly purely objective) to almost any form that may be desired?

Another point raised by Colonel C. E. B. is the question of the nature of the body worn by the Spirit. This is certainly a matter surrounded by certain difficulties. Let us consider, first of all, what Man is, and this will help us here.

Man possesses an immortal Ego, or Individuality, which has its seat in a far higher plane of consciousness than any of which we have experimental evidence. This Ego cannot function on the lower planes of matter without a "body" of some sort made up of the material of those planes. Exactly how many planes he can function consciously in (if he is sufficiently developed, which the vast majority are not) need not trouble us. Certain it is that there are several. It appears to me extremely unreasonable to imagine that the world into which we pass immediately after death is a world of spirit. It is not; it is merely the Astral Plane. Physical matter is at one end of the scale, spirit at the other: they are the poles of the ultimate reality, the "root substance." Between the two are, and must be, a number of intermediate planes, of which the astral is the lowest. As we stand now, here on the earth, the Ego is clothed in various bodies, each perfectly adapted as a vehicle of consciousness on its appropriate plane, of which the physical is the lowest. After death, we function in the next—the astral. In a sense it is a sheath, or shell, just as the physical body is. Doubtless, it possesses certain organs of perception, but these are undeveloped in the majority of cases, and entirely dormant while the consciousness is centred in the physical form. After a time, the astral body, too, is cast off, and from then communication with the physical plane by means of a medium ceases, except in a very few rare instances.

Colonel C. E. B. points out the danger of messages from the other side being mixed with the emanations of the medium's sub-conscious mind. When such communications are received by trance or inspirational address, clair-audience, automatic writing or the planchette, then no doubt this is a very real danger. It seems to me, however, that it would hardly exist in the case of the Direct Voice, or Direct Writing. Unfortunately, these latter are among the rarest of phenomena, and consequently many enquirers cannot fail to receive messages which are largely coloured by the medium's sub-conscious mind. I have personally met with more than one instance of this.

Although the Astral Plane cannot, in my opinion, be regarded as much more spiritual than the physical, it is certainly a fact that it is generally looked upon as a four-dimensional world, and this must give it some features which would render it difficult both for us to grasp and for communicators to describe in the terms of our speech. Exactly how the fourth dimension—whatever its nature may be—would affect and alter our notions of Time and

Space, we cannot say. We know, however, that both of these are very greatly modified in the astral world, so that a "spirit" can appear in two places—perhaps far distant from each other—practically simultaneously.

As regards the bringing in of the fourth dimension to explain the passage of matter through matter, I do not see that it is necessary. I am acquainted with Professor Zöllner's fascinating book on "Transcendental Physics," but it seems to me that the phenomena therein described can be explained without recourse to an extra dimension of space. As any solid matter consists of atoms separated from each other by distances as great, relatively to their size, as the stars of the universe, is it not conceivable that a being with a greater knowledge of hidden forces than we possess could modify these relations so as to allow the one object to pass through the other—by dematerialisation, perhaps.

All the same, the fourth dimension theory is very interesting, and is, perhaps, just as likely. Some day we may know definitely, but to-day we can only theorise.

C. E. B. (Col.) writes:—

I was very gratified with the appreciation of my article on the "Nature of the Other World" expressed by so thoughtful and learned a student of psychic matters as Miss H. A. Dallas.

She has amplified the views therein expressed, and carried them on along lines of thought that are full of interest. In my article I had endeavoured to show some of the difficulties with which we are met if the next world is considered as a replica of this physical world, composed perhaps of some etherialised and to us invisible substance, but existing spatially in this physical Universe.

My argument was that such a view was not necessary and was probably quite incorrect. If the next world is one of higher dimension than this world, all the difficulties regarding the nature of the "body" in that world, and regarding the "room" required, disappear. Such a world, however, could not be cognisable by us and it could not be described or explained, but I should have emphasised the fact that to those living in it and suited to the environment, it would be just as real, natural, and solid as this world is to us: more so even, very probably.

Such indeed is the purport of the information I have received through supernormal channels, and if survival is accepted as a fact, it appears to be supported by logic. We can then deduce pretty fairly the limitations to the knowledge we can possibly acquire as to the nature of the "other world." Descriptions based on the physical appearances and actions in this world must be either analogies, symbolic, or due to illusion. The illusion may be due to the ideas in the subconscious mind of sitter or medium or may even be that of the Communicator.

For it is extremely probable that few of us are able at first to apprehend properly the higher dimensioned world into which we enter at death.

Even a baby in this world seems for a time to function imperfectly in three dimensions: it will grasp equally confidently at an article far away as at one close to its reach, and will even stretch out to seize the moon; it has to learn: similarly our faculty of functioning in the higher dimensions of the new world we enter into will be imperfect at first: it will depend upon our intellectual, moral, and spiritual development; to some the adaptation to the new environment will be easy and quick, to others it will be a difficult and long process.

It is just here that Miss Dallas' hypothesis serves to bridge over the transition period. According to this hypothesis each person carries over with him a quasi-material body, which forms a link with the physical world left behind but which is dissipated as he learns to adapt himself to the new conditions and environment.

One more reflection: nothing I think can be more certain than that in the other world there are many "abiding places." It would appear that the next world differs notably from this world in that there is not the same hotch-potch of all kinds and conditions of men. There are innumerable states, conditions, or spheres, to which persons naturally gravitate agreeably to their own dispositions and development. Those in lower "spheres" are not forcibly prevented from entering higher spheres; they simply cannot, from lack of facilities enabling them to live in the environment. But all intercourse between "spheres" is not closed: those in higher spheres can visit lower ones, as attracted by ties of love and affection, or to help those less fortunate than themselves. It is probable, however, that the greater the difference in spiritual development between spheres, the greater the difficulty in passing from the one to the other.

THE Peasant Art Guild Course of Lectures, which began on the 18th inst., includes an address by Dr. L. P. Jacks on "Seeing Things out of Proportion," to be delivered on Wednesday, March 15th, at 5.30 p.m., at the University of London Club, 19, Gower-street, W.C. Particulars can be obtained from Miss Burr, Secretary, P. A. G., 17, Duke-street, Manchester-square, W.1.

SOME HOMELY MESSAGES.

We take the following extracts from a long series of messages received by automatic writing, purporting to be from a father, deceased some twenty years, to his daughter in Glasgow given last year. They are sent by a Scottish correspondent who vouches for their genuineness. For the most part the information given is along familiar lines. A good deal of stress is laid on the "greater light and brightness" observed in the other world, also on its wonder.

To-night I am going to write about the vastness and the wonderfulness of the worlds here. As we are longer here, we seem to see world upon world or sphere. Each seems to mix with the other, like two large circles, with just the edge of each touching. Even in the great distance, there are more as we go on. We are always seeing new wonders. We have stars, wonderful stars; but they are just other worlds where people live. When I say this I mean people who have come over here. There is nothing in the language of man that can describe this grand and glorious universe. What wonderful music we have here, and we have great forests, where there seems to be every kind of tree. They are not like your forests, which have dark and dense places in them. There is a beautiful light through them all. Wonderful shades, and a sweet calm and restful feeling in them; just as if some wonderful person has passed and left behind his blessing, and so there has. Christ goes to all His Father's dominions, shedding His peace around everywhere. He casts His spirit abroad. What a gentle and kind influence He leaves!

First impressions are recorded, and the presence of animals noted.

I am going to tell you about our impressions when we come over here at first. The sphere we come into is very like your world that we have left, but as we are longer here we leave that behind, and go on to greater wonders more beautiful than anyone on your earth can imagine. What wonderful rivers we have here, mighty and winding, with great waterfalls, and cool deep ponds sheltered behind the rocks, and we have animals here. The horse, the friend of man, and the dog as well, and all other animals; but all animals are in the first sphere.

The question what our occupation is to be over there is answered thus:

Now, Margaret, I want to tell you about our daily life here. In your world you often wonder what we are doing. Well, it is like your life on your earth. We are all busy, but here, if any one of us has a special desire for a special thing we work at it. You will often have heard Mother say that I would have liked to have had more education when I was on your earth. Well, Margaret, I have got my wish; I have learned much since I came here, and now, through you, I can send my knowledge to your world. I have been here for twenty years now, and in that time one can learn much, and still I will learn more.

The building of our future homes and the pursuit of education are referred to as follows:—

I want to tell you about our homes here. I know you have often wondered about that. I told you before we were only beside those we liked to be beside and those who have the same desires, just as you in your earth go among people with whom you have something in common. Well, Margaret, I said in one of my letters to you before that you are building your future home when you are on your earth. Each kind action and thought and every good thing done is like another stone for your home here. People on your earth often wonder if our astral body is as real to us as your earthly body is to you. Of course it is, because without the astral body the earthly body could not live. So that goes to prove that our astral body is the real body and the earthly body only a temporary one—one which you have use of while you are on your earth, but which is cast aside when you come here.

UNDER the title, "The Rev. C. H. Rouse versus Jesus of Nazareth, Paul of Tarsus and Others," Mr. James B. Barry has issued a pamphlet replying to Mr. Rouse's attacks on Spiritualism. It is a trenchant rejoinder controverting Mr. Rouse's aspersions point by point. The pamphlet is to be obtained of Mr. James Barry, Leicester-terrace, Cheltenham, or from any bookseller. Price 1s.

MRS GLADYS DAVIES, the well-known speaker and clairvoyant from Johannesburg (Spiritualists' Union of South Africa), is returning home after two years' work in England during which she has made many friends. She leaves on the 28th inst by the "Ceramic" (White Star Line) for Cape Town, en route to her home in Johannesburg.

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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 REAL NATURE OF THE SPIRIT WORLD.

"DHU GLAS."—This is an evergreen topic. It might form the theme for an endless series of articles each setting out some point of view more or less true to the facts. Men see the material world all very much alike so far as the main facts are concerned, but so far as the moral or mental side of the matter is concerned it looks as if every man had a world of his own. To some the present existence is delightful, to others tolerable, to others yet a kind of hell or purgatory. We suppose it is much the same with spirits when each describes his world not as it actually is but as it appears to him. For it is to be remembered that the world of the spirit is in one sense the interior side of this world, although the spirit finds an external side to his life just as we do. But putting aside these "problems of consciousness," we may get some definite idea by conceiving of the world beyond as an etheric world, since ether comes next to matter when we begin to penetrate scientifically into the Unseen, and we may think of a spirit as a human being with a body of vitalised and organised ether living in a realm of ether. It is at least a good working hypothesis.

DIRECT VOICE PHENOMENA

N. G.—We are very far from "knowing all about" direct voice phenomena, although we have made close acquaintance with them in various phases. At their best, they are undoubtedly one of the most conclusive proofs of spirit communication. At their worst they are very unsatisfactory, affording grounds for suspicion by the sceptic that it is a matter of trickery. There is such a wide difference between a sustained conversation with a departed friend who shows his old traits of voice and character and a knowledge such as only he or she could possess, and a few mumbled or whispered words suspiciously like those of the medium. And this is where much of our trouble comes in. One fortunate inquirer who gets a first-class test goes away and talks to his friends as though this were the ordinary experience. Another who has a bad séance treats it as though it were an average example, and wonders that other people are deluded by it. A trumpet, by the way, is not always necessary. Some communicators can talk loudly and freely without it. Nor is darkness always essential. Sometimes the direct voice may be procured in the light. We have heard it in a lighted room. But the best results are secured where light is absent, which is the case with many other delicate experiments where the "finer forces" of Nature are concerned. There are several mediums for the direct voice in private life, but the professional mediums, as you know, are very few, but of the best.

ARE THE OTHER PLANETS INHABITED?

V. F. MORTLOCK.—"Can a spirit visit other planets? And are they inhabited?" Much, we suppose, depends on the ability of the spirit concerned—the powers of spirits vary almost infinitely. But in any case it is clear that in exploring other planets the spirit would be limited to the spiritual side of the matter, since he is cut off, generally speaking, from direct contact with physical conditions. There are many accounts of human beings on other planets given in spirit communications. Some of these are in flat contradiction to each other, and as it is quite impossible at present to verify with scientific accuracy any reports received, there is little practical utility in pursuing the question, so it is as well to receive with some reserve the various revelations made, or said to be made, on the subject by spirit communicators. Dr. Alfred Russel Wallace believed there was no human life on any planet but earth. But that was merely a scientific speculation. Psychic research is at present in its infancy, and the question of human life on other planets is not likely to be definitely settled for some time yet. But it is quite conceivable that when that time arrives some of the reports given by the more advanced and intelligent spirits concerning the conditions of other planets may be verified.

DEATH WARNINGS.

"SALOP" sends us a cutting from a provincial paper, the "Tipton Herald," which mentions a curious coincidence in connection with the death of Sir Beville Stanier, M.P. for the Ludlow Division of Shropshire. It seems that a few days before his decease, a large picture of the baronet, hanging up in the editorial offices of the "Shrewsbury Chronicle," fell from its nail, the frame being shivered to atoms. Our correspondent asks if we can offer any explanation. Taking the incident by itself, of course, chance coincidence would be the nearest explanation. But taking it in conjunction with many other cases of the same sort, which have been recorded in LIGHT and elsewhere, one might take it provisionally as a "death warning." Dr. Ellis Powell gave an address on this subject some years ago which was recorded in LIGHT, and we have printed many letters and articles on "death warnings." The evidence shows a good case for the reality of these signs as premonitory of death. But only, as a rule, when they are taken in the mass. We have known a person's portrait to fall with no ill consequence to the person concerned. But there are other "death warnings," the psychic character of which is apparent on the face of them—apparitions for instance.

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The volume of short essays by Bart Kennedy entitled "Thought-Coin" (Rider and Son, 5/-) might have been as appropriately called "Wonderings." Mr. Kennedy has a genius for starting his reader cogitating on all sorts of problems, leading him a little way, and then leaving him either to struggle after their solution by himself or to give up the quest in despair—probably the latter. Not that he puts them in the form of problems. The questions are raised by the subjects he chooses and the suggestive manner in which he is content to treat them, for Mr. Kennedy has plainly no sympathy with people "who possess the mania of finding absolute and exact reasons for things that no one understands." He calls on us to see in all the objects around us and in our fellow men and women "the wonderous coinings of thought." We do so, and straightway are faced by the whole problem of creation. He passes a group of people conversing in the street and muses on the chain of causes and effects reaching back into the limitless past, that eventuated in that meeting. Then we have the entire problem of destiny. He tells us that consciousness is "as a small light in a vast, dark place," and all the mystery of our sense life, and of time and space (which he regards as "merely arbitrary concepts") rises before us with that brief sentence. A decidedly original and suggestive book, written, as Mr. Ralph Shirley remarks in his preface, from the "standpoint of an imaginative wonderer, untrammelled by dogma and tradition."—D. R.

ANSWERS TO CORRESPONDENTS.

L. MADELEY.—The lines are certainly quaint, but quite unsuitable for print, being mere jingle in spite of their undoubtedly good teaching.

P. H.—Thank you. We regret the verses are unsuitable, although some of the stanzas contain lines of great merit.

C. J. (Welwyn).—We are gratified by your kind words about LIGHT. The work on which your son is engaged is a very valuable and necessary one.

E. HARVEY.—Thank you for your interesting letter. Your remarks on the life principle and its creative and directive powers in relation to matter are very much to the point.

W. R. BOVE.—Thank you for your letter; but we see no useful purpose in raising a question of so controversial a character. As for the general psychical investigations on the Continent you will see that these are not overlooked.

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. Clare Hadley. February 4th, social at 7.30; tickets, 1/3.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Mr. G. T. Gwinn.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. E. A. Cannock; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. H. J. Everett.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11 and 7, Mr. G. W. Sharpe, who will lecture and demonstrate at both services; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham. Friday, 8, free healing. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mrs. A. Boddington. Thursday, 8.15, Mrs. A. Jamrach.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Ernest Beard.

Thursday (not Wednesday), at 8, Mr. H. Dewhurst.

Worthing.—Tarring Crossing.—6.30, service.

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

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

GEORGE F. WRIGHT,
Organising Secretary.

MEETINGS FOR THE WEEK.

MONDAY, JAN. 30TH, AT 7 P.M., Second of a Series of ten lectures by **MR. G. E. WRIGHT**, on "Psychic Phenomena and their Relation to Science and Religion."

TUESDAY, JAN. 31ST, AT 3.15 P.M., Clairvoyance by **MRS. ANNIE BRITTAIN**.

TUESDAY, JAN. 31ST, AT 7.30 P.M., Second of a Series of ten lectures by **MR. H. ERNEST HUNT**, on "The Mind in Relation to Psychic Research."

WEDNESDAY, FEB. 1ST, AT 8 P.M., Clairvoyance by **MR. J. J. VANGO**.

THURSDAY, FEB. 2ND, AT 7.30 P.M., Address by **MRS. F. E. LEANING**, on "Psychical Phenomena in the Lives of the Saints."

FRIDAY, FEB. 3RD, AT 3 P.M., Conversational Gathering. At 4 P.M., MORAMBO (Mrs. M. H. WALLIS's Spirit Control) will answer written questions from the audience.

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