

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JUNE 3rd, 1922

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SUNDAY, JUNE 4th.
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Wednesday, June 7th, 3 p.m., Healing Circle. Treatment, 4 to 5.
" 7.30 p.m. ... **MR. & MRS. LEWIS**.
" " ... **MRS. M. Q. GORDON**.

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should read the article in the May issue of

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,160—Vol. XLII. [Registered as] SATURDAY, JUNE 3, 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.

WITHIN the deep and luminous subsistence
Of the High Light appeared to me three circles,
Of threefold colour and of one dimension,
And by the second seemed the first reflected
As Iris is by Iris, and the third
Seemed fire that equally from both is breathed.

—DANTE ("Paradiso").

DR. PRINCE AND THE ANTIGONISH CASE.

In this issue we have reproduced, as fully as our space allows, the notable report of Dr. Walter Franklin Prince on recent phenomena at Nova Scotia. A report that covers twelve columns of an ordinary newspaper is remarkable enough; but in addition to this there is the interesting fact that many other newspapers applied for the entire text of it. We congratulate Dr. Prince on the painstaking character of his investigations, and upon his exceeding fair-mindedness. In an interview with the "Halifax Herald," dictating a statement to the public of Nova Scotia, he expresses great satisfaction with the honesty, care and veracity shown by all the local investigators, but had to protest against some features of the statements made in certain newspapers, both of the United States and of Canada. At least one interview with him was "made up out of whole cloth," so far as he could see. Other allegations regarding his doings and opinions were quite misleading. A curious example, which he could not account for, was the statement that attached to each of his fingers were strings passing to bells. The sole relevant fact was that he had hung some bells in the house for experimental purposes. Amongst many other examples was the report that the wireless wave-theory impressed him profoundly, whereas it had never for a moment appealed to him. In this old country of ours we have difficulties and troubles of similar sorts, but happily for all concerned they are generally much less extravagant.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription.
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SIMILAR EFFECTS—DIFFERENT CAUSES.

The main controversy about the phenomena at Caledonia Mills is not whether they occurred as reported, but how they are to be explained. Even the mere man in the street wants not only an explanation, he needs the right one. The short cut to this end is by way of the signboard that points to plurality of causes for apparently one effect. That is to say, in the present application, movements of objects such as those in question may be originated by discarnate intelligence (whatever may be the incarnate complications), or they may result automatically from embodied electro-magnetic interactions. As mentioned in our abbreviated version of Dr. Prince's report, this duality of origin was plainly set forth by Dr. A. J. Davis, many years ago, and has for a long time been familiar to early students of the "Harmonial Philosophy." It is a definite distinction for Dr. Prince to have arrived at the same differentiation, apparently from personal experience. This remark applies to his explanation of the "mysterious fires," which he concludes were caused by human agency in the ordinary way, "in a state of altered consciousness," therefore without moral infraction. There is no exponent of this state of consciousness (of others as well) comparable to Dr. Davis. Some years ago there was reported in *LIGHT* a series of strange domestic services—fires lighted and meals set, etc.—that were by their reporter and others believed to be the work of the discarnate. At the time we had our doubts, but now have less, if any.

* * * *

CHRISTIAN SCIENCE AND ITS DISCOVERERS.

"Ah, believe me," said the French moralist, "error has its merits." A great deal may be urged on philosophical grounds against Christian Science but there is no denying that it has been a means of benefit to many thousands. It reveals—however disproportionately—a Divine power in nature which makes for the healing of mind and body. Dr. H. W. Dresser's recent book on "The Quimby Manuscripts" (published in New York) raises the question whether Mrs. Eddy, the supposed discoverer of Christian Science, was a plagiarist. The manuscripts indeed appear to prove that Phineas P. Quimby was the first in the field. It seems, too, that Mrs. Eddy met Quimby, whose doctrine aroused her enthusiasm, and that her own system bears a remarkably close resemblance to his, although she emphatically disclaimed that there had been any copying on her part. But there can be little doubt that prior to 1872 she was his admiring disciple. There is room here for a mighty war of words between the Christian Scientists and their critics. On this question we take the ground that if any discovery is of benefit to human-kind it is a matter of relatively small importance who was the discoverer. And we have Quimby's confession that he found it all in the Bible. So that even he was not first!

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 323.)

February 24th, 1918.

RECONSTRUCTION IN BELIEF.

"Here we regard creeds as only hindrances to true religion, and so our reconstruction will be the attempt to do away with creeds and to substitute the broad doctrines of real Christianity; for the teaching of Christ Himself was simply our duty to God and our neighbour, and that all mankind were our brothers. If anything made the fulfilment of these laws difficult then we were to cast it from us, whether it were riches, uncongenial kindred, or any other hindrance, and re-commence our life on simpler, purer lines. This is the 'reconstruction' which would make the world better in the future than it has been in the past. Men build large and costly churches, but the poor in worldly goods, to whom Christ addressed Himself, will not enter them. Let there be more small halls where attractive services can be held in warmth and comfort, and fewer churches, where sermons are often preached to those who are not amongst the listeners! Then, too, the housing question must be made paramount. Overcrowding causes crime, and where there is crime, Christ's teaching cannot enter. Missionaries are needed, but not called by that name. Men and women are wanted who, from pure love, will give themselves to the reclamation of the lost ones of the earth, as we do here with the probationary souls in the lower spheres. And as, with us, only the highest are deemed worthy to do this work, so on earth, only the most unselfish and noble-minded men and women will really succeed. There is no more stubborn person than a sinner. His heart may be melting within him in remorse, but let the least touch of patronage or reproof mingle with advice, and he will close up like a sensitive plant, and all efforts to reach his better nature will be futile. Only the real feeling of brotherhood can touch such a man. You must love, and feel with the people or you had better cease your efforts. 'Settlements' are excellent, but there are not enough of them. First we have to approach the people as one of themselves and give them a higher ideal of life, and then educate them to take an interest in higher things, and in their turn to become missionaries to others. The children, too, must have training of character in their homes as well as at school. Let every child be truthful, pure-minded, and unselfish, and the nucleus of a perfect state will have been formed, whence crime will be banished, and in which brotherly love will reign supreme. But we cannot expect unselfishness from the starving, or honesty from one who has been accustomed to think of stealing as 'getting your own.' Brought up as some of the slum-population have been, we might have been just as they are. What would Christ have said to them? Not 'How wicked you are!' but 'How poor and miserable you are!' He would have helped them first, and then, not till then, He would have spoken to them of their evil ways and tried to lead them to better things. First love your brother; feed him; clothe him; and then advise him, but usually the last comes first, and so it is that 'slumming' (detestable word!) is often a failure, and gives rise only to hypocrisy and duplicity; each one striving to get money or goods by promises of reform which they never intend to carry out, and so deceit is added to the original sins of which these poor creatures have been guilty. No one can really help them unless the personal touch be given, and often the sisterly or brotherly kiss alone will prove to them that the help offered is that of a sister or brother indeed."

The human eye is used by us when we want to see people or things more clearly on the earth plane. We can also see a great deal in this way that is hidden from you, for we look through and beyond the object, while your eyes only rest on its surface. In fact, we use your eyes much as you use a magnifying glass, to intensify and enlarge.

—"SPEAKING ACROSS THE BORDER LINE."

March 3rd, 1918.

THE UNSEEN INFLUENCES AT WORK ON EARTH.

"Probably, while on earth, none of us have taken into account the possibility of anything governing our action but our own mind. The real truth is that often we are unconsciously much more strongly swayed by the impressions given us from the unseen world. Let us imagine that a man can do a kindness to someone, which in the doing may involve him in trouble with relatives, friends, or in his business relations. Left to himself, that kindness would not be performed, but, from the unseen world, spirit-voices whisper to him. He thinks it is conscience which says to him: 'He is your friend. Are you doing a friend's part towards him?' He thinks it is what he calls 'his better nature' speaking to him. So it is, but it has been acted upon from the unseen; and so it is that there are generous actions done on earth by people who would not have been credited with such generosity. Then again, nations, although more difficult to guide, because more than one mind has to be dealt with, are still open to influence from the spirit world, and we may sometimes be instrumental in stopping a piece of vandalism, or treachery towards a smaller nation. In other ways, too, influences from our side are constantly at work. You intend to go to a certain place by a certain route. At the last moment you 'change your mind' and go a different way, and possibly meet with some case in which you can help, or interfere. This is no 'chance,' but direct guidance. Sometimes a man's whole life is changed by what is called 'an accident,' but which is really a plan thought out here and put into force by the thought impressions given by us. Sometimes a man is going to enter on a course which would be disastrous in its results. He suddenly hesitates, takes time to consider, and finally gives up his project. This again is not chance, but a planned scheme. manifold are the ways in which the unseen world acts on that of earth, and many are the disasters averted by it. A boy, or young man, falls in with evil companions, who lead him astray. He has parents in the spirit-world, and his mother's influence is brought to bear, and the threatened fall into sin is averted. It may be drink, gambling, or sensuality towards which he is being led, but the influence from the unseen can none the less prevail. Unfortunately, influences for evil can also sometimes be used by the dwellers in the lowest probationary spheres, but unless anyone deliberately turns from the good and listens to the evil counsel it will not be possible for harm to result. Now, bear this in mind. Whenever you have decided on some course of action, and suddenly get an impression not to take it, listen to the voice of warning, for it will be a real and true guide to you. You and others are all hedged round by guardians who will take care you do not stumble on any path they wish you to tread. We also give you impressions for and against others: those whom you can trust, and those who are untrustworthy. There is much work of this sort done, of which the earth-people are quite unconscious, but it is none the less real and far-reaching. We can speak to those who are clairaudient, but we are inclined to think that by impression is the safer way, for many people, who have got used to the voices, cease to think much about them and disregard any which go contrary to their own wishes; whereas an impression gives the idea that it is a second thought of their own, and they are therefore more likely to respect it and follow it. Clairvoyance and clairaudience are valuable if used aright, but with many they become merely automatic sight and hearing, and have no practical influence on their daily life. We would rather you were keen at impressions than clairaudient, yet dulled to the voices; and even a written warning is not likely to be effective as an impression given you from our side."

PHENOMENA such as table-turning, and making furniture move about, producing odd noises, and the like, can never be elevating, but a real spirit manifestation obtained through the mediumistic gifts of a person of high morality and clean living, may be and often has been the means of turning despair into hope, doubt into certainty.

—"TRUTHS FROM THE SPIRIT WORLD."

THE CHURCH OF SCOTLAND ENQUIRY.

By STANLEY DE BRATH.

II.

"The genuine phenomena—real effects due to unknown causes—are comparatively very few; the great majority discussed in books deserve to be assigned to the category of alleged supernormal phenomena."

In this sentence the Committee depart from the cautious attitude of reliance on published scientific work, and imply that they know what phenomena are genuine. Their real meaning probably is that "the phenomena we are convinced of as genuine are very few." One can quite understand this attitude if the books alluded to are taken at haphazard from the general run of "psychic" publications, instead of being restricted to those of responsible and reliable scientific men such as Reichenbach, Crookes, A. R. Wallace, Sir Oliver Lodge, Sir Wm. Barrett, Lombroso, William James, Schiaparelli, F. W. H. Myers, F. Zöllner, de Rochas, Morrelli, Bozzano, C. Flammarion, Aksakoff, Hyslop, Crawford, Geley, von Schrenck-Notzing, and Charles Richet.

The phenomena that have been studied and verified by these men of science, as far as human observation can verify anything, are by no means few; they are very various, and the verification is quite independent of the number or the capacity of the persons whom the evidence fails to convince. These phenomena are: (1) Materialisations (ectoplasmic forms); (2) Telekinesis; (3) Telepathy; (4) Crystal vision (the cinematographic representation of persons and events unknown to the seer); (5) Monitions of death or accident (unknown and unexpected); (6) Pre-monitions (prophetic of external events); (7) Speaking in strange tongues; (8) Inspirational (automatic) writing and speaking; (9) Clairvoyance.

All these are well-established facts to which there is an immense mass of human testimony, sifted and re-sifted again and again, and reinforced by direct experiment conducted by able men of science and skilled experimentalists. Their genuineness is testified to by the first physiologist of the day, Professor Richet, after thirty years of sceptical analysis, and by the first physicist, Sir Oliver Lodge. They can hardly be considered "very few," and their religious bearing is very wide.

Materialisation has produced on many the effect predicted by Myers for all—that without the psychic facts there would probably not be a century hence any educated man who would believe the Resurrection of Our Lord, whereas with them there will probably be none who will disbelieve it. Not that this central event in the world's history is reduced to the imperfect manifestations of the psychological laboratory, but that those phenomena give a glimpse of possibilities under metapsychic laws which the transcendent Personality of the Lord Christ could wield.

Taken in bulk, the new facts have released thousands from the contradiction between Faith and Reason: to them Faith is no longer "believing what cannot possibly be true." To thousands the facts have revealed the soul as a real entity, and death as the passing to our next evolutionary stage, in which we reap exactly as we have sown, eternal life to the patient in well-doing but tribulation and anguish upon the soul that worketh evil, not by punishment but by consequence. The inferences from these facts on the one hand agree with the conclusions of the Higher Criticism on the human element in the Holy Scriptures and throw strong light upon it, while they do not touch the Divine element behind forms of expression adapted to the age in which they were written and edited. The need for this logical re-representation of "the miraculous element" by metapsychic law is strikingly manifest in Dean Inge's "Outspoken Essays," in which he frankly states (p. 33) that "miracles must be relegated to the sphere of pious opinion," the Resurrection, apparently, along with the rest. The great error of

biblical critics and writers such as Strauss, Renan, Loisy, and others, is that being unacquainted with the psychic facts, they have re-winnowed historical documents through the sieve of their own agnosticism.

The second sentence that invites comment runs: "The Church is in no sense dependent on the results of fresh discoveries; faith, hope, and charity will not be superseded by successful psychical research." This is, of course, true; it is even a truism, and one which has no application here. The future of the Church is very much dependent on psychic discovery.

A recent writer on twelve representative Churchmen ("Painted Windows") shows differences so fundamental, ranging from Dean Inge's repudiation of all miracle, to "General" Bramwell Booth's stalwart conservatism applied to the letter of Scripture, that no one can deny that the Church trumpet gives a very uncertain sound. There can be no unifying formula, though there may be a unifying principle—the recognition of Christ as the Living King known to be such by the Resurrection (*cf.* Rom. i. 4), and the frank admission that all forms of dogma are tentative representations of truths that transcend the human understanding—adapted to different minds.

For the immense majority of Europeans the Church scarcely exists, and even in our own land and in America, those who really hold the fundamental beliefs are in a distinct minority. The reason for this is not far to seek; it is due to the incongruity between theological pronouncements and modern discoveries in all branches of science, *i.e.*, between theological theories and observed fact.

Under the impact of these facts the number of believers has greatly fallen off. Professor Leuba sent out a questionnaire to groups selected from published lists of American scientists, psychologists, and philosophers, with a view to discover how far the belief in God and immortality still prevailed among the educated classes, more particularly those in college and University circles. The net result was that more than half of all those who replied to the questions, and over two-thirds of the more eminent, rejected the belief in "immortality," which may fairly be taken to mean "survival of death." Among eminent psychologists the number of believers was not quite nine per cent. That the vast majority of average men are indifferent to both beliefs, the present state of Europe, and the newspaper treatment of psychic questions seem to me ample proofs. An instance of the latter is the comment of "The Scotsman" (May 10th). This authority on psychic matters lays down that the road is dangerous as well as dark, "and so far as the ground can be described, through the medium of the Committee's report and other sources of information, the discoveries that are promised are by no means worth, in kind and value, the risks of exploration."

It is quite true that psychical research could not displace faith, hope, and charity, but the practice of these virtues rests on a sincere conviction of God and the undying soul, not assented to as doctrines but believed as facts. Dean Inge may say that "Christianity can stand without miracles." To thoughtful minds it can, but not to the unlettered, and the Master who taught those common people who heard Him gladly, said, "The works that I do in the Father's name these bear witness of Me."

If the Church would use the same spiritual insight by which St. Paul referred the self-same phenomena to the Gifts of the Spirit dividing to every man severally as He will (*cf.* I. Cor. xii., 4-11) pointing out at the same time the "more excellent way" so far superior to any mediumistic powers, the effects hoped for by the signatories to the Petition would certainly follow. For the Spirit changeth not.

That these gifts come through the instrumentality of the subconscious mind and the cryptic powers of the soul without the intervention of the bodily senses, is only one more proof that the soul is a reality and superior to the body, and one more argument for Wallace's conclusion that the purpose of Evolution is the development of the spiritual being who passes to Life through the Gate of Death.

THE SPIRITUALISTS' NATIONAL UNION.

COMING INTERNATIONAL CONGRESS.

On Sunday, July 2nd, the day following the twentieth annual meeting of the S. N. U., which is to be held at the Caxton Hall, London, at 10 a.m., there is to be an International Congress divided into three sessions, *viz.*, 11 o'clock a.m., 3 p.m., and 7 o'clock at the Queen's Hall, Langham-place, London.

With regard to this Congress, Mr. R. Yates, the General Secretary, has favoured us with the following particulars respecting the countries to be represented, and the foreign speakers and visitors who will be present:—

HOLLAND.—Lady Gobel-Nierstrasz and Reverend Dom. Beveluis, representing the "Broederbond Harmonia."

BELGIUM.—The "Union Spirite Belge" will be represented by Mr. Delsart.

CZECHO-SLOVAKY.—Mr. Mikuska, psychist, accompanied by a delegation of Spiritualists who have been elected by the National Spiritualist Congress for the Near East.

SPAIN.—A delegation of Spanish Spiritualists will be present.

Mr. Quintin Lopez Gomez, manager of the well-known

review, "Lumen," will introduce before the Congress two questions: First, "Reincarnation"; and second, "Must Spiritualism become more Religious?"

Sir Arthur Conan Doyle, who is expected to sail for England from New York on June 24th, will be one of the speakers at the seven o'clock Mass Meeting, together with Dr. Ellis T. Powell, Dr. Geo. H. Warne, U.S.A., and Mrs. Cadwallader, of Chicago, the Editor of the "Progressive Thinker."

On Saturday evening a reception of foreign delegates will be held in the Caxton Hall, Charing Cross-road, at seven p.m., when a musical programme will be provided.

On Monday, July 3rd, the Congress will be continued in the South Place Institute, Moorgate-street, London, when there will be three sessions at eleven a.m., three o'clock, and seven o'clock. The Chev. L. Clement De St. Marcq, Dr. Abraham Wallace, and Mr. Stanley De Brath will be the essayists. Tickets for the Congress can be obtained at the offices of LIGHT, 5, Queen-square, W.C.1, or from Mr. C. J. Williams, 115, Tanner's-hill, Deptford, London, S.E.16.

We are asked to remind all those who live some distance from London that week-end tickets are now available on all railways from all parts and are issued on Fridays after five o'clock p.m., wherever the single ordinary fare is not under fifteen shillings.

THE ELEMENT OF FEAR IN PSYCHIC EXPERIENCES.

BY F. E. LEANING.

Why should we be afraid of ghosts, since we are ourselves constituted of body, soul, and spirit? And yet, as every reader can bear witness, nothing is so universal as the expression of fear in connection with certain manifestations of them. "He was as white as if he had seen a ghost," say the gossips. Fear is one of the fundamental emotions to which we are all prone, and which we are constantly warned against, for the very good reason that "Fear is the great inhibitor of action, of dangerous action in the first instance, but when it is developed in great intensity, of all action," as the author of "The New Psychology" tells us; but quotes consolingly the soldier's saying: "When you realise it's just funk, it's all right." No doubt it is all right, but this valuable attitude of mind is not the common one. And if the fear were founded, as we are sometimes inclined to think, on superstition and distortions of fancy, it would not be evinced, as it so frequently is, by animals. Many instances could be given of horses which shy when they reach the haunted spot, horses standing still, trembling and perspiring, rooted to the ground; horses in a waggon becoming unmanageable; horses making headlong flight with their riders. Again, dogs show the same symptoms. The dog in his mistress's bedroom cowers and moans, if he is small; if he is large, he refuses unaccountably to go into a certain room, or if shut up in it howls pitifully and is in a wretched condition next morning. Some break into a storm of barks and then are suddenly frozen into silence and seek protection. Cats are as sensitive, but the actual records are fewer, because, being more silent and less observed, their behaviour is less noticed. But from the famous "Lady Catherine," which, after leaving her mistress's knee, "flew up and down stairs as if pursued" for half an hour, in the old French chateau, down to the most recent case, there are not a few pussies who have been ghost-seers.

Now this effect on the animal is quite intelligible where the haunting entity, whatever it is, is malignant; and although in the vast majority of cases no bodily harm occurs either to man or animal, there is the possibility of the unknown force to be reckoned with. There are wheels within wheels here, for the terror experienced is not the result of any actual occurrence in the past. It is engendered by apprehension, and this is produced quite in the Comé method by imagination working on the whole mass of associations. These associations run back into early childhood and collect into a single formidable complex under the stimulus of the immediate happening. No one says to himself, "I am getting more and more afraid of ghosts every day," but every story of the kind, every chance remark, every implication and allusion which reflects the popular ignorant idea that if ghosts exist they are something to be afraid of, all act as suggestions along this line.

This is probably why the older ghost stories show a certain similarity of form. The sleeper awakes suddenly, without any reason, hears a rustling or some other sound which should not be possible in her locked bedroom, sees a dim figure, which she watches in a state of paralysing fear, and as it approaches and bends over her, loses consciousness. This is not merely a neat literary device to bring the curtain down on the ghost, but fairly typifies the reaction on an impressionable person of contact with it.

WHERE NO FEAR IS.

But a comparative study of many records shows that there is a range of effects varying from the extreme just illustrated up to the very opposite, and it is always a point of interest to observe, in the first place, whether fear enters into the experience at all (for it is sometimes quite absent), and secondly, at what point it does so. It is almost always wanting in the case of recognised apparitions of the dying. These may produce shock and vivid emotions, just as a telegram with bad news may, but not fear. The appearance of those recently deceased, if loved and mourned for, is consoling, but where recognition is not accompanied by love, as in the case of simple acquaintances, previous occupants of a house, and so on, we find the first indications of fear. In instances where a ghost is first taken for a living person, and supposed to be a stranger effect visiting the house or mistaking the room, and only realised later on as not of this (physical) world, we sometimes hear of fear following the realisation. Or a person follows the figure into a room and finds it empty, and not until then is affected with fear.

Such cases show very clearly that there is nothing in the presence of the visitant of itself to cause alarm, and that this only arises when reflection awakes the ignorantly-imbibed ideas already entertained.

SENSITIVE CHILDREN.

A striking illustration of the difference between fear arising naturally, and that implanted by others, may be found in Madame d'Espérance's account of her childhood experiences in "Shadowland." She tells us how much afraid she was of seeing ghosts in the rambling old house, and remained unaware of the fact that she already saw many and habitually. They were friendly and familiar figures to her, but all that she heard of ghosts, under that name, represented a shadowy terror, unknown and therefore feared. Mrs. Russell-Davies, on the other hand, speaks of the miseries of fear which her own sensitiveness laid her open to in childhood, and of her dread of the long dark passage where the "spirit child" raced alongside of her. The writer of the very interesting article on "Dreams of Fear," in the current number of "Psyche," remarks that, "In good homes children are no longer frightened by threats of ghosts or ogres or policemen," and adds that Dr. Kimmins in his book on "Children's Dreams" notes that the fairy has displaced the ghost in little children's dreams. The psychological atmosphere is certainly changing fast, and for the better, but this observation throws some light on the production of needless fears. A generation which was "frightened by threats of ghosts" in its early imaginative years was never in a position to meet psychic adventures otherwise than heavily handicapped.

The actual degree of fear suffered is evidently a matter of temperament. Some are born fearless, and some achieve it by means of scepticism, native or inculcated. The well-known story of Dr. Jessop, in Lord Offord's library, displays only a high degree of interest and curiosity. So far from his hair standing on end, his consideration was only whether the ghost would wait while he went upstairs, for his sketch-book. Such coolness is exceptional, but it would be much more universal if people were familiarised with the idea that the discarnate do not approach the incarnate, as a rule, with the intention of doing them any harm. The mere presence of another person, whether in the flesh or out of it, apart from his purpose in being there, is not inimical to us; still less need it be disquieting if it is only, as in a very large number of cases it is, his phantasm or appearance, uninformed by his personality. If it is the living person, he may have some errand to perform, and should receive courteous attention. Readers of Professor L. P. Jacks' "All Men are Ghosts," will remember how he teaches us to look at our conduct from

THE GHOST'S POINT OF VIEW.

How annoying and how absurd to have people staring at us, talking in whispers to each other, white-faced and shaking, and finally firing a revolver: the gratuitous stupidity of it certainly strikes us, from the other side, as extraordinary. And if it is not ourselves but only a simulacrum, patrolling its haunts from force of habit, it is even more stupid.

There is only one class of fear which may be considered really justifiable, and that is where a person is subjected to persistent physical discomfort, as by loud noises which prevent sleep, or by pulling off of the bedclothes, destruction of his goods (a poltergeist feature), or attempts to strangle him. The fact that this kind of manifestation is usually made by invisible agencies aggravates the terrifying effect of them. And sometimes the effect is purely psychical. A friend of the writer's, engaged professionally in work requiring considerable business ability, and otherwise a confirmed sceptic, was occupying a small bedroom in a hotel in Heidelberg, during the University vacation, at the invitation of one of the Professors. The room was habitually used by a student, but the visitor experienced such a sense of horror from some intangible and invisible cause as to make it impossible to pass the rest of the night there. As soon as the paralysing effect permitted, an escape to a sofa in a neighbouring room, where a friend was accommodated, was effected. This happened on two nights. On the third

(Continued on next page.)

UNKNOWN POWERS OF THE MIND.

A GENIAL SATIRE.

(Reprinted.)

From time to time we see recorded in the daily Press curious examples of the Supernormal. We refer more especially to what is known as miraculous healing. A patient has a dream or a vision, in which a Saint or an Angel appears and makes some communication, after which the sufferer wakes up healed. Some of these cases appear to be extremely well-attested. The testimony comes not only from the patients themselves (who should be able to speak with some little authority), but also from witnesses of intelligence and probity, in some instances men of Professional Standing. It shows that whereas the patients were afflicted with illness they have been suddenly cured, or having been blind, deaf or dumb, they are now able to see, hear, or speak, as the case may be.

From the standpoint of an Impartial Observer, these cases present points of considerable difficulty. In the first place we have to consider the impossibility of there being either Heavenly Visitants or Angels. We have high scientific authority for regarding these Beings as mere Illusions, Relics of Savage Superstition, mere Fabulous Creatures. Many learned works have been written on this question, and we cannot disregard their conclusions, backed as they are by a vast amount of erudition showing that Spirits have no more substantial origin than the fancies of Primeval Man, perpetuated into modern times by the "cunning of Priestcraft." Mr. E—d C—d would doubtless add his testimony to this view. Even supposing we admit for the sake of argument that there are actually certain Beings of Another Order—human spirits, for instance—then we are faced by another difficulty—the impossibility of these Beings communicating with us. Those who maintain this view can not only point to Theological Opinion, but also to the Law—the impossibility has been laid down by Act of Parliament.

The Impartial Observer, then, must transfer his attention from the Vision or Communication, alleged by the sick person to have been received by him (in defiance of Revealed Religion, Eminent Scientific Opinion, and of the Statutes in that case made and provided) to the alleged cure of some alleged disease. The problem then becomes even knottier. It is not easy to adopt the assumption that the patient alone was deluded, owing to the fact that, as already mentioned, certain of the cures have been confirmed by Competent Witnesses, including medical men, who would naturally feel no predisposition in favour of quack remedies. How, then, were the cures wrought? After long and mature reflection, we are in a position solemnly to affirm our belief that they were due to the Unknown Powers of the Mind. For the mind is a Perfect Abyss of Mystery and Deception, and not to be fathomed even by itself. Even the Eminent Authorities before referred to, and we say it with profound respect, do not know all about it yet. The conclusion then (it is quite provisional, of course) is that the patients in these Supernormal cases *thought* they were diseased, afterwards *thought* they communed with Saints or Angels (which was obviously the result of Hallucination besides being Illegal) and finally *thought* they were cured. Similarly the witnesses *thought* that they saw sick people miraculously restored to health.

If it is objected that on this view of the case Thought is the agent by which men are deceived about things, we can only reply that this appears to be the case.

The more we reflect on this theory the more we are convinced of its accuracy as explaining all Supernormal Facts that evade explanation of an ordinary kind. We claim no merit for the discovery—it is one of those things that might occur to anybody—and we are rather disposed to wonder why it has not been advanced before. Shakespeare, in a way, anticipated us, but that was only in regard to the quality of a thing and not the thing itself: "There's nothing either good or bad but thinking makes it so." As an Impartial Observer, we are called upon to note the occurrence of Extraordinary Phenomena of various kinds confidently certified to by intelligent persons who have seen them, and as confidently denied by other intelligent persons who have not seen them. If we are asked how it is that highly intelligent people can see and describe things which are Impossible and that other intelligent people can deny them without being able to say how and why they are Impossible, we can only reply with a formula which we expect hereafter to see more widely employed: Because of the Unknown Powers of the Mind.

D. G.

(Continued from previous page.)

day, the friends excused themselves from any further stay, and no clue was ever forthcoming as to the probable or possible cause of this inexplicable effect. But, if there are things in the Unseen World that we have legitimate cause to dread, we must never forget that there is a much more powerful and over-ruling Providence, under Whose protection we stand, and Whose servants are certainly as numerous and as potent as any of the dark hosts.

"Fear Him, ye saints; and you shall then
Have nothing else to fear."

RAYS AND REFLECTIONS.

"What is ectoplasm?" asks a correspondent, and one need not be humiliated by having to confess ignorance, because if the same querist had asked, "What is Matter?" we should be equally non-plussed. It has occurred to me as a perhaps fanciful speculation that ectoplasm is really the protoplasm of the next order of life. Physical life seems to have started with protoplasm, and as the ascent of life is in series, ectoplasm may be the end of the physical order and the beginning of the one immediately above it.

I have heard ectoplasm described as a substance given off by mediums, but this is distinctly to limit its scope. It is probably an emanation from all animal life, the variety of ectoplasm from the medium being of a special kind, something which unites the other forms of it—what the chemists call a catalyser. When so blended the various emanations are in a condition to be manipulated by those on the inner side of life whom we call "spirits" for want of a better word. But there is a whole new world of discovery before us in this direction.

Scandal, gossip, the tittle-tattle over the tea-cups at which "with every breath a reputation dies"—those are ill things. One hears of them in Spiritualistic communities, but they are not peculiar to these. The other day at a village in the West of England a nurse is reported to have been discharged from her post for frequent visits to a public-house. That she went to the tavern to nurse the landlady's dying daughter was not apparently known to the busybodies. They had not the intelligence to probe beyond the tit-bit of scandal to discover the truth behind it. "Heartless" is the word frequently applied to these cases. But I have learned not to see in them so much an absence of heart as a deficiency of brains.

I have so often alluded to the fraud idea which so obsesses the minds of certain investigators, appearing as a kind of "complex," that I read with keen interest the letters from Mme. Bisson to Dr. Schrenck-Notzing quoted in Dr. Geley's article on the S. P. R. experiments with Eva C. Mme. Bisson remarks: "The conscious and unconscious mentality of the experimenters is amazing. Outside the notion of trickery and fraud there is nothing in them."

Mme. Bisson speaks very truly. We hear a great deal about malobservation when it is a matter of casting discredit on some reported phenomenon. We hear nothing at all of malobservation when it is a question of finding fraud. Yet much of the reported trickery is undoubtedly the result of superficial observation, and the tendency of prejudiced persons to jump to desired conclusions.

This readiness of the supposedly serious and scientific inquirer to put himself into the same category with "fellows of the baser sort" and with journals that pander to the ignorant reader is rather a deplorable spectacle. I know of more than one journal that will eagerly and greedily snatch at anything to the discredit of psychical research without any demand for proof, while ignoring everything that might tell in its favour. It reveals an obliquity of vision—a kind of moral "squint"—which is readily apparent to the observer but of which the victim is sublimely unconscious.

The tendency of the lunatic to regard himself as sane and the rest of the world as mad, the amiable propensity of the drunken man to accuse everybody else of being drunk, finds its parallel in the fraud monomaniac in psychic matters who sees deception everywhere. This person is himself a fraud. He defrauds reason of her due, he defrauds honest humanity of its reputation, but most of all he defrauds himself, as he will hereafter find.

A correspondent praises highly Mrs. F. E. Leaning's series of articles, "The Place of Imagination in Psychical Research," with especial reference to the last of the series in LIGHT of May 13th (p. 292). Mrs. Leaning has gained much appreciation by her articles, which show not only wide reading and acute observation, but a high degree of perception and literary ability.

D. G.

A LOST PURSE.—At the meeting addressed by the Rev. G. Vale Owen at Queen's Hall on the 22nd ult., a purse with contents was picked up. The loser may recover it by sending a description of it to the LIGHT office.

LIGHT,

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THE PATH BEFORE US.

"LIGHT" AND ITS OUTLOOK.

We shall probably have many observant persons with us in the reflection that some things are quite clear until they have been explained, and that quite a number of propositions do not excite any doubt until they are proved.

It is hardly necessary to illustrate the point by examples. They will readily occur to the thoughtful observer, especially if he has given any study to the questions with which LIGHT is concerned. He will doubtless also have noted that in all questions outside of general experience, the demonstration of any truth is always a matter personal to the individual. It must be graduated to his knowledge and experience and conform to the constitution of his mind. He may perceive it instinctively, in which case he needs no proof and is only fogged by explanations and commentaries. Or he may be of the type that only "arrives" after years of experience and reflection. Or again he may be incapable of taking it in, and in that case can be left to Providence and the course of Time.

We leave out of account the people who, having as yet no minds of their own, are merely like gramophone records, taking certain impressions and giving them utterance without consideration as to whether they are false or true, wise or foolish.

We of LIGHT long ago determined the policy of our journal as an "abstract and brief chronicle of the time" in connection with matters psychical or spiritual. We concluded to go *straight ahead* along the path as we saw it, turning neither to right nor left, no matter how attractive the byways. We decided to record our facts and the conclusions which we draw from them—to record the facts and not to apologise for them. We knew that they might, as they did and still do, offend many who have their own ideas as to what is possible and what impossible, as to what Nature does and what she cannot, or ought not, to do. We knew that although many of those persons who study life in the pulpit, the library, or the laboratory, may know a little about it, there are probably vast ranges outside alike of their imagination, knowledge and experience. We observed that the open mind is best when it goes with the shut mouth; that the number of things upon which one can speak with any certainty is extremely few; that the purer the truth the less it stands in need of long-winded arguments, bristling with science, logic and the lore of many books. We remarked that the authors of these arguments became frequently involved in the mazes and meshes of their own learning, and that it was sometimes a matter of many years' labour before they could see clearly and think simply. We noted, too, that many people with no learning at all were born with clear minds and were often much safer guides than men "sheathed in erudition."

We introduce the inquirer to the truth as we see it. We do not attempt to force the acquaintance upon him. If he does not accept it we see no occasion for dispute. We will not argue the point. We do not

regard the truth as an article of commerce to be "pushed" on the market, blazoned and belauded. As to the facts, we set them down as we have tested them, without attempting to excuse them or taking any responsibility for their being "contrary to the laws of Nature"—as they so often are. We may accept responsibility for any defects in our statement of them, but for the facts we accept no responsibility. They must justify themselves, and they will do so—they stand in no need of defenders and apologists. In the words of a wise man, we do not desire to defend the Truth, we expect it to defend us!

AT SUNSET.

Oh, what ineffable pomp and beauty there is in the sunset. Look at it intently, and one's heart thrills with ecstasy at the glory and loveliness of it all; filling the heavens with a wondrous glow of roseate hue, a tenderness of pink, and a very rhythm of music in the delicate shades of exquisite blue, outlining and completing the whole; truly a reminder of the wonder and majesty of the great Creator. The brush of the artist never yet portrayed on canvas such beauty as is sketched in the heavens by the Master Mind of the greatest of all artists, the Heavenly Father.

"Come unto Me all ye who are weary and heavy laden, and I will give you rest," and truly, as one surveys the gorgeous beauty of the sunset, and watches the last rays of it siniling into the west, one then begins more fully to realise the meaning of perfect rest and peace—rest and at-onement with our Heavenly Father. The birds have ceased their song; many of the flowers have hidden their exquisite loveliness from the fierceness of the noonday sun; and many more have just unveiled their delicate and more fragrant beauty to the wonder and glory of the moonlight, and all nature seems hushed and at rest. "O Perfect Love, all human thought transcending!" How can we ever show our gratitude and love to Thee for the many blessings Thou dost bestow upon Thy erring and forgetful children. And as we watch the beautiful stars, the "forget-me-nots of the angels," emerge from and illuminate the heavens, and feel with Longfellow that they are indeed "thoughts of God in the heavens," so we would just bow our heads in reverent thankfulness to the Great Creator for all the wondrous majesty and beauty of the eventide; and fain would join with Tennyson in singing:—

"Sunset and evening star;
And one clear call for me;
And may there be no moaning at the Bar,
When I put out to sea."

E. A. E. RAYFIELD.

A KEY TO PERPLEXITIES.

"Error has its merits," said a French philosopher, and the saying is true and deep. A failure is never as welcome as a success, but it may be more valuable. We learn by our mistakes, and some of them are tremendously significant. Indirectly they help to cut the ground from under the feet of that old superstition that a spirit is infallible. For mistakes are made on both sides of the way. It is not always the medium and the sitters alone who are ignorant when a deception is practised or a mistake made. But that is a subject on which we have still a great deal to learn. It is a little startling to some to hear that things may happen on one plane of consciousness of which the spirit dwelling on another may have no knowledge although apparently in close association with them. And yet how simple it is. Here, for instance, are two men side by side at a classical concert. One is enchanted with the beauty of a piece of music and oblivious of everything else. The other is deaf to the music, his mind engrossed on the task of conveying a gold watch from the music lover's pocket to his own! How is it that, sitting side by side, one man was unconscious of beautiful music and the other of the fact that he was being robbed? When we meet such cases on the mundane side of life they appear quite natural. When we encounter them in an intensified form on the inner side of life we resign ourselves to puzzlement. It should not be, and would not be if we applied always the tests of reason and experience. "As above, so below," said a mystic. The two worlds are in essence one, and if we seek to interpret each by the other perplexing experiences would cease to present the difficulties that surround them at present.

TELL others who will hear it that this life which awaits you is not a mere bodiless dream in a twilight region somewhere beyond the boundary of the real and actual. No, it is strenuous and intense. It is filled with service and endeavours crowned, one after another, with success; of patient pressing onward, and of indomitable wills attuned each to others in comrade service for the Lord of Love, Whose Life we sense and inspire, but Whom we do not see, and Whose Home is too sublime for us to know.

—VALE OWEN SCRIPT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sir Arthur Conan Doyle sails for England on June 24th and he is expected to address the S. N. U. International Congress at Queen's Hall, London, on July 2nd, at the evening session.

The "Weekly Dispatch" last Sunday made the following interesting announcement: "The Rev. Vale Owen, who has just made his first important public appearance at a Queen's Hall meeting, has promised the 'Weekly Dispatch' to answer direct questions from our readers on Spiritualism. All inquiries must be accompanied by a stamped addressed envelope, and should be sent to the Rev. Vale Owen, the Vicarage, Orford, near Warrington, Lancs."

The "Manchester Guardian" of May 29th reports that: "A discussion in the General Assembly of the Church of Scotland on the report of the Committee on Psychic Phenomena revealed a sharp division of opinion, and in the end it was resolved to discharge the Committee and remit the relevant parts of the recommendations to the Committee on Aids to Devotion. Presenting the report, the Rev. Professor Kay (St. Andrews) said it was very difficult to deny the existence of many elements of experience which transcended our present knowledge. Therefore the Church, although she did not depend on revelations in that region, was in no mind to discourage the hope of attaining to fuller knowledge. The Rev. David Cathels (Hawick) said it was not so much a matter of the report itself that appealed to him; it was the fact that a report on that subject had been presented to the House by a Committee of its own. Not many years ago that would have been absolutely impossible. Those days were past, and he thought they should thank God that the spirit of dogmatic materialism and denial was no longer so prevalent as it had been."

Mr. Geo. R. Sims, writing last Sunday in the "Referee" on the Vale Owen meeting at Queen's Hall, stated: "Quite a number of private Spiritualists who are Refereaders having written to urge me to hear the Rev. Vale Owen at Queen's Hall on Monday evening, I put my worldly work aside and spent the evening with the seer. It was a remarkable evening, and the majority of the people present were undoubtedly 'true believers,' happy in the conviction that Life Beyond the Veil was no mystery to them and that they were able to hold communion with their beloved dead. I am not an agnostic, and I am certainly not a materialist, and when I saw the smiling faces around me and noted the enthusiasm that almost amounted to adoration with which the reverend explorer of the world beyond was received, I could not help wondering if, after all, the Gospel he preached might not be for the greater good of Humanity. At Spiritualism as a Faith I have never scoffed. To each man his own belief, and Mother Earth for us all at the end. But I have found it difficult to accept the communications obtained through professional mediums as evidence of human survival. It always seems to me that if the contentions of the Spiritualists were true we should not be having these curiously similar demonstrations at dark séances for the gratification of a few private individuals who have paid a professional fee, but the messages from Beyond would be broadcasted over the world."

Mr. Robert Blatchford continues to record his progress in the quest he is making to find the proof of human survival after death. Last Sunday, in the course of his able article in the "Sunday Herald," he wrote: "I have received so many courteous and helpful letters regarding my change of opinion as to the possibility of a future life that it would not be proper for me to quit the subject without some words of explanation and acknowledgment. Some time ago, commenting on a book by Sir Arthur Conan Doyle, I remarked that to me the spiritual theory did not feel true. To that Mr. C. B. Fry replied that to him it did feel true. Well, recent experiences have caused me to reverse my attitude, and now I say that to me, as to Mr. Fry, the spiritual theory feels true. Feels true, please notice, for it is my feeling that has changed. I feel that there may be another life, and I hope there is. But I have not yet added much to my knowledge of the subject, and it would be useless to write more about it until I have gone more carefully and fully into the evidence. There are two kinds of evidence for me to examine: First, the testimony and the reasoning of other persons, and, secondly, the personal test. As I have said before, it has always seemed to me that the Spiritualists have been treated with an amount of ridicule and a lack of candour which were as unscientific as they were undeserved. That is the way of the world. We know what kind of welcome was awarded to Socrates and Galileo, and some of us can remember the chorus of scorn and condemnation with which Darwin was greeted when he told proud man the truth about his pedigree. Men hate to have their prejudices challenged, and very few of us can receive a startling new idea with polite-

ness and judicial calm. Then, again, Spiritualism, like religion, came to us encumbered with a great deal of charlatanism and hysterical self-deception. Let a vicar run away with another man's wife and there rises a cry against the hypocrisy of religion and the rottenness of the Church. Let a Spiritualist medium be exposed as an impostor and the crowd will dismiss all Spiritual evidence as trickery and fraud. Even to tolerant and thoughtful men strange phenomena outside their own experience do not carry conviction. As I myself confessed, I regard such men as the late W. T. Stead and Louis Botha as intelligent and honourable men, and I cannot believe the things they told me to be true. That is a natural frame of mind, but it is not scientific. An educated, honourable man, a scholar and a gentleman, devotes twenty years to the investigation of spiritual phenomena, comes to the conclusion that the soul continues to exist after death, and gives in detail messages he has received from the other side. We cannot doubt the honesty or reason of the witness, and we cannot explain the evidence on any materialist theory, but we shrug our shoulders and say: 'Impossible; there must be some mistake.' I know that is so, for I have done it myself. We are like the American who, seeing a giraffe for the first time, cried out: 'I don't believe it.' It is not enough to say we don't believe it; the crucial question is, can we disprove it?"

At Southport recently, in the course of the sermon preached at the service held at Church-street P. M. Church, during which two war memorial tablets were unveiled, the Rev. H. S. Taylor, speaking on the future life, said "that inquiry of knowledge on this subject had been revived. Science had removed its emphasis from things material to things spiritual, whilst the tens of thousands of men who were swept from life as we knew it, had also made them anxious to know and had revived interest in the things beyond the grave. He took it that the world was never so full of eager and quite natural inquiry about eternal life as it was just now."

The "Daily Mail" of May 29th reports from its Johannesburg correspondent the following "ghost" story:—

"The police are investigating a 'ghost' story which has so far mystified all who have inquired into it. A Johannesburg chemist named Neave has a five-acre poultry farm outside Roodepoort on which is a three-roomed house with an iron roof. The dwelling, which is one mile from any other house and stands on the open veld, has for several nights been subjected to mysterious attacks. Large stones and bricks keep falling on the roof after sunset, and the doors are violently hit, seemingly with sticks. Mr. Neave placed armed natives outside and immediately there was a bang on a door. They flung it open but found nobody. Careful search of the surrounding veld has also failed to reveal the presence of intruders. While Mr. Neave has been searching outside the house his wife has heard banging on the doors, and the roof has been littered with stones which descended on it from some unknown quarter."

In the May issue of that excellent periodical, "The Beacon," appears an article entitled "Meditation and Life," from which we give the following: "Finally, let us clear away a little of the mists surrounding the word Occultism, which has come to attach itself rather vaguely to the prevalent interest in Oriental Philosophy, and, through the practice of meditation and other exercises resulting from the study of Yoga, to be sometimes confused with Mysticism. The occultism of the Middle Ages—the practice of so-called magic, alchemy, and so forth, was largely the outcome of the necessary concealment of the true knowledge of things divine, which had to be withheld from an age of ever-deepening materialism, and veiled in symbols. Its connection with 'science' is explained by the fact that the true Occultist, the trained psychic, reaches the same goal as the true Mystic—namely, he contacts through intuition the Source of all power and all wisdom and all love; but the one is a seeker after transcendental Knowledge, the other a seeker after transcendental Love. The true Occultist of to-day and the true Mystic of to-day are both equally the devotees of Spiritual Science."

From the "Progressive Thinker," Chicago:—

While walking down a crowded city street the other day, I heard a little urchin to a comrade, turn and say: "Say Chimmey, lemme tell youse, I'd be as happy as a clam, If I only was de feller dat me mudder t'inks I am; She t'inks I am a wonder, and she knows her little lad Could never mix with nuttin' dat was ugly, mean or bad. Oh, lots of times I sit an' t'ink how nice 'twould be, gee whiz! If a feller was de feller dat his mudder t'inks he is!" My friend, be yours a life of toil or undiluted joy, You can still learn a lesson from this small unlettered boy. Don't aim to be an earthly Saint with eyes fixed on a star; Just try to be the fellow that your mother thinks you are.

—WILL S. ADKIN.

THE REV. G. VALE OWEN AT QUEEN'S HALL.

(Continued from page 327.)

"I want to tell you a little more about these children, but first of all I want to point an answer to another letter. We receive a great many letters still, and my daughter, who acts as my secretary, and I are much put to it to deal adequately with them. Here is one which I brought to-night because it is a specimen of very many I receive, and in answering this we can answer perhaps a hundred or so. A lady writes to me a very nice letter. She is sincere and in very great trouble. She begins by saying that she wrote to another man who is interested and a great leader in the psychic world, and he replied through his secretary. My letters last year and the year before ran into over four figures, and I am perfectly sure that this gentleman has a much larger letter bag than I have, and considering the lady forgot to enclose a stamped addressed envelope, which costs twopence a time, unless you are great friends with the Postmaster-General, the wonder is that the lady got any answer at all from the other gentleman, who must be inundated with correspondence. Just that in parenthesis. This lady goes on to say that five years ago her lad was slain at Vimy Ridge and then she says, 'I have often felt that he was very near to me, especially when saying my prayers at night; it seemed to me that he had his arms around me, and on May 21st, in the morning, I was enveloped in a sweet peace. I have since wondered if he had come to me.' She goes on to say other things and telling me, among other little items of information, that he had been appointed O.C. of the station where he was, and how he had written to say how much touched he was on reading through the boy's letters to find how pathetic they were. In other words, this boy was a good boy who perished at Vimy Ridge. This lady asked me if I could in any way get a message to her boy. It seems to me that the mother of such a son should have all that she wishes or needs. The greatest thing is to feel that your loved ones are in the house with you, near to you, loving you. The material phenomena in Spiritualism are only a means to an end. This lady had achieved the end by her love for her boy. I would recommend her, if she is here, to continue as she is and then the proofs will become more clear and she will not have to come to me or to a medium for another message. Let me point that out of my own experience. Now with regard to the children referred to, I want to tell you as briefly as I can the story of Kathleen and Ruby. Let me preface it by saying that I was ordained to Seaforth, at the mouth of the Mersey, in 1893, and I was there until 1895—two years—when I removed to Fairfield, a suburb of Liverpool, and was there for two years—from 1895 to 1897. In 1897 to 1900 I was at Anfield, just outside Scotland-road, where I worked in the slums. Our little girl Ruby died at Fairfield in 1896, aged fifteen months—in November. We always taught our children to consider Ruby as still one of the household; to remember that she was growing up in the spirit land, and to remember also that she would like us, as her family, always to remember that she was not dead in the sense of being extinct, but must be very much alive. That was before we understood very much about this great science. That went on until in 1917 we got the name through on the planchette—'Kathleen.' We asked, 'Who is Kathleen?' and the reply came, 'A friend of Ruby's; would you like to make my acquaintance?' We said, 'Very much, if you are a friend of Ruby's.' She said, 'Ruby told me to come; she was sure you would welcome me for her sake.' We made enquiries from Kathleen and others who came through on the planchette, and this is what we gleaned; Kathleen had been a seamstress, in poor circumstances, and had been living in a district which lay between Anfield and Scotland-road, Liverpool. I passed through her street three or four times daily during the three years I was there. She died in 1893, aged 23. When Ruby passed over in 1896 my wife's mother took charge of her and put her in the care of Kathleen, and there she was brought up, and while she was still a little child she was brought to us in Anfield to visit us in our own home. We had no idea, however, that that was done. As they grew up together we learned that the reason Ruby had been able to get in touch with us was because we had always kept her in mind as a living child who, although we might not be able to see, was constantly near us. As she began to grow up Ruby used to bring to us some of those who wanted help on the other side, and many of the soldier lads who went from Orford and got killed at the Front. But she was not permitted to go to the Front herself. She was so young when she passed over that she was too ethereal a body, too sensitive to be trusted to go out to the sombre atmosphere which hung about the battlefields. But on November 11th, 1918, she did come to us and said this. She said, 'I have come again, mother, I have come again, daddy: it is lovely. It was like a door open a little way and I pushed it right open and came in.' Then she paused and said, 'Is all the big fighting over; we have heard that it is.' We assured her that it was, and after that she was allowed to visit her brother (who was working in the Y.M.C.A. in France) several times after the Armistice had been declared. I remember being told once that Ruby

was growing up in the spirit world and was learning music and singing. She often told us that she was proud of her singing. One night as I was going up the street I heard some very beautiful singing and I felt that this was no earthly singing. It came from the other side. Soon afterwards I put the question to her, and she said 'It was I who was singing, daddy.' I said, 'What were you singing?' and she said, 'I was singing "Whither Pilgrims." "Whither pilgrims are you going with staff in hand. . . ." I said I did not recognise that. 'No, daddy,' she said, 'we have a different tune to what you sing. We sing it to a different tune and I like it better. And we sing, "Whither pilgrims were you going." I remember once we were talking with Kathleen and she was very eager to fix up a meeting with us on the following night as she had a message to give us. This conversation took place: I said, 'Very well, Kathleen, what time?' She said, 'Five o'clock.' I said, 'That is rather early and not very convenient.' After a pause Kathleen wrote, 'Ruby says perhaps it is your post time, then.' I said, 'No, five would do but five thirty would be much better. Would that suit you, Kathleen?' 'No,' she wrote, 'I am sorry; I am due for leading the procession then; will seven o'clock suit you?' I replied, 'Yes. But what procession is it that you are going to lead?' She said, 'It is a procession of little children to ring the bells at a coming of age. Would you like me to tell you of it to-morrow?' I said, 'Please.' I began to have a feeling then that there was something behind this. Here were these two young girls, one hiding behind the other, and I felt there was a secret behind it, and that they were bursting to tell us but trying to keep it a secret still. At last I said to her, 'Is Ruby going to be there, too, Kathleen?' She said, 'Yes, and a very important person in it.' I knew I had it then. I said, 'Is it Ruby's coming of age?' Then there was a hesitation, and you could feel them, as it were, nudging one another. So I said 'Have we guessed it?' and there came a long drawn-out 'Yes.' Then Ruby said, 'She will never tell you anything else.' But we knew we had got it. They are very sweet, these children, especially those who go over young and grow up like that. Sometimes I am asked the question: 'Do you think I shall be able to get near him when I go over?' I have also felt like that myself. Our little girl went over when she was so very young and sweet. Her old dad had to stay in the world and rough it, and sometimes I wonder whether I shall get near to her, like so many parents ask me about their children:

How shall our meeting be, sweet child of mine?
How shall our meetin' be when from the gloom
Of earth I step into the larger room,
And on me God's own light—and yours—shall shine?
You were so young, that day the Angels came
And took you hence, while I was left to tears,
To gather, with the gathering of the years,
Somewhat of joy, of sorrow, and of shame.

So young you were, from taint of earth so free,
Among the Blessed you there shall find your kin,
While at the Gate I pause, and peep within—
'Tis why I muse, 'How shall our meeting be?'

And yet, at times, I feel your soft caress,
And while you whisper love-words in my ear;
The largesse of your bounty casts out fear,
Dear child of mine, and banishes distress;
I steep my heart in your sweet charity,
And doubt no more how will our meeting be.

"And this is just what I feel. The more one gets near to these sweet children in the other life, pure and beautiful as they be, there is one thing that is greatest of all. The greatest things there, as here, are love and charity. That is what we can get from our good friends on the other side—such happiness, and such comradeship and love. But, ladies and gentlemen, to my mind there is a greater question than that. So many I think, make the mistake of stopping there. What good will it do us? What good can we get out of it? What is the use of it? The greater question, to my mind, is this: Of what use can we be to those on the other side? Let me tell you the story now of Gertrude and Davie in illustration of that. I think we ought always to keep in mind that if this great revelation, to use the term given to it by one of the greatest Christian gentlemen I know, Sir Arthur Conan Doyle—the new revelation—if this has been given for nothing at all, surely it has been given to us to apply not only for our own benefit but for the benefit of those who, perchance, need it more than we do—those 'on the other side'; those who look to us for help.

"On the evening of March 2nd, 1918, I was at a friend's house at Lymm, in Cheshire, and there was a circle being held there around the fire—it was rather chilly. I was a few seats from the right of the crescent, and seated right opposite me, by the fire, was a lady who has now passed over. She said to me after a while, 'Mr. Owen, I want to tell you something that has been happening. You are not a clairvoyant, are you?' I said, 'No, I am not.' 'Well,' she said, 'I am. I saw a beautiful girl come into the circle and she had with her a ragged little boy, about seven years old. His stockings were all down. His little breeches were held up with string, and only one string at that, over one shoulder; his boots were tied with string, and he had a

little ragged cap over his left eye, and in his hands a bundle of newspapers, and this girl was trying to bring him to you. The name of the girl I get is Gertrude. But he would not come; he was afraid. I said, 'Well, now, what is his name?' 'Ah!' she said, 'I think his name is Davie.' I said, 'Look here; will you speak to him for me.' She said, 'He will hear you if you speak yourself.' 'Right,' I said; 'Gertrude, I want you to bring Davie to me to-morrow morning, Sunday, at 8 o'clock, when we shall have Holy Communion service. Place him by my right side and I will do what I can for him; meanwhile we will pray for him.' And that Sunday morning I felt him quite distinctly at my right side. As I was going through the service, facing east, I took his little hand in mine, and I held it and spoke to him between the prayers, encouraged him, told him to listen to what was going on, told him about Jesus, and told him to try to understand, and after the service was over, told him to pray, and that we would pray for him. We did not hear any more for some time. He went and at last names began to come through: 'Gertrude,' and then it came, 'Gertrude and Davie.' This lady, who was a clairvoyant, and told me about Gertrude and Davie, was controlled that evening by General Booth, who gave us a beautiful little address. I have seen General Booth give an address when he was in the earth life, and if that lady was acting she was one of the most wonderful actors I have seen. In other words, I believe that she did not impose upon us. We began then to have these two coming to us, and one evening we had a lady friend there at Orford, and Gertrude came through and said: 'I come to you in Church to learn, for I seem to know more when I am with you. So I am learning what you know. I put Davie's hand in yours on that Sunday at Holy Communion. There are many bright beings about the altar.' Later this same lady and our friends were having a sitting together, when Davie came and controlled her and he spoke through her organism. Davie knelt down before me with hands together, and said: 'Please, Sir, I have come. I have not done wrong in coming, have I? A big girl brought me here. You was kind to me. You have blessed me in your church. Please, Sir, thank you.' Then I laid my hand upon his head, blessed him, raised him up and returned him to his chair. 'Please Sir, I think I am a bit happier now.' 'What were you in the earth life, Davie?' 'I used to sell papers in the earth life, on the Liverpool landing stage; I sold them to gentlemen who came on and off the boats to business. But nobody wants the papers here.' 'No; but God wants you, Davie.' 'Yes; but we don't know where He is.' 'Please Sir, thank you. Yes; that's better than buying all my papers.' 'Where is your mother, Davie?' 'Mother's gone to Heaven, Sir. Good-night.' 'Good-night; God bless you, little Davie.'

'I am not going into all the mystery hanging about this; that a child should have lost his mother there, thinking that she had gone to Heaven when probably she was in some other place. Then we got word a little later, Davie would like a prayer from me. Later we got a message from himself. He said, 'I am wearing nice clothes now like the real angels and I am learning.' Then Gertrude said, 'I wanted to come to-night to tell you that I have to bring children to your church now.' 'How's that, Gertrude?' 'Well, you are the gentleman I came to long ago; and you were kind to me and helped me.' 'Did I? I don't remember it.' 'No, it was like this. I was a Catholic when on earth, but some time after my passing over I came to your church—the spirit part of it I think it was. There were others there like myself, and, when I heard you speak to us I understood. I seemed to become as one having understanding. It was there I brought Davie. Up to the present I have only been helping to teach others. Now I am going to teach them by myself. I am so happy and I want to thank you for all the help you have given me.'

'In a further message Gertrude spoke quite easily, but very quietly and with deep feeling. She said, 'You have been kind enough to help me before, and now I have come to ask you to help me once again. It is about Davie. He is not progressing quite so well as I had hoped. I have observed him, but more or less at a distance, because he has strayed away from me. He is not a bad boy, but he is weak, and allows himself to be led away, and then he falls back again. There are some people who cannot understand these boys. He gets with other boys and comes under their influence, because he is weak, and it hinders his progress. It is not to be wondered at considering the surroundings he lived in while on earth.' 'Have you brought him here with you to-night, Gertrude?' 'Yes, but I was not able to speak to him directly with my own voice. I managed to do it indirectly, however, through others, and have drawn him back with me.' 'Where is he now exactly?' 'He is standing there, just in front of you. He is rather afraid of you; he thinks you will scold him. But I tell him he has nothing to fear from you, that you are kind and will be kind to him.' 'Will he hear me if I speak to him?' 'Yes, he is standing just before you there. He will hear you.' I then spoke to him kindly and told him he must fight his battles like the rest of us and like the bonnie little soldier of Christ that he was. We would help him with our prayers, and if he would keep near to Gertrude she would be able to help him also. Gertrude rose from her chair, knelt and made the sign of the cross upon her breast and seated herself again. She then asked

us to sing 'Nearer, my God, to Thee,' as that would help Davie. This we did and then she also spoke to the lad. She said to us: 'Thank you; you have helped him and me also with my work with him. He looks so weary, poor little lamb. Good night, and thank you. God bless you.'

'A week later Davie came again and said that Gertrude had sent him, although he had not seen her and could not find her. He had to explain to us that what had brought about his lapse was that he had gone back to his old life of selling papers, had fallen in with other boys and had joined them in playing at tossing pennies, but he would try to find Gertrude now, and also he would pray.

'I take it he had gone back to his old comrades in the flesh at the Liverpool Landing Stage, and joined them unseen in playing this pitch and toss.

'A fortnight later in a message he said, 'Tell God I am a good boy now. I came here with Gertrude; I have found her and I shall keep by her now. I am dressed better now, quite a white robe. Will you keep on praying for me, please?'

'A month later he came again, controlling this lady medium friend of ours, and said, 'Gertrude sent me just to tell you I am going on well now. I am not to go back to the boys until I grow stronger, and then I am to go to them and tell them and help them. I went before when I was not strong enough; I did not know my weakness then. And I have been coming to have lessons in your church. That is all I have to tell you—but I nearly forgot the last bit. Gertrude sent me because she thought you would like to know.'

'Later on we got a message from Gertrude—about five months later. Gertrude said she had come with Davie who had now left. He had been 'crowned' that day and was now bright and strong and had been given his own special work to do. He had now, therefore, ceased to be under her charge. She thanked us on behalf of herself and Davie and others for our help, and explained that by bringing to us those with whom she desired to establish a link, a bridge was formed between them and herself and she was able in that way to get into closer touch with them. She still used Orford Church, and brought her class of children there for instruction and help. In answer to questions, she said she had been English in earth life, but was sent at an early age to a convent abroad. She had been as happy as it was possible to be in a convent. She had passed over when she was seventeen years of age; and that was about seventeen years ago. Some of the teaching she had received at the convent she had found true and helpful after passing over; some not so. She had not met the 'Blessed Mother,' but when a definite word had been given her to do, that is when she herself had become a mother to the children in her care, she had felt the presence of the Blessed Mother come to her.

'Later on Gertrude came several times and brought several others to us.

'I want you to allow me now to conclude with a story of Gertrude and Davie. We had come to our house a young man in a humble state of life whose name was James Clark. We shall hear more of him hereafter, if he continues in the way he is going at the present time. We are trying to train him as well as we can. His chief gift is that he is controlled by a very highly qualified man on the other side, who is called Dr. Harrison. I am not going to speak about that part of the mediumship to-night, but I have struck up a friendship with this Dr. Harrison and he has become quite a dear friend to me. He is a very fine fellow. One night we were sitting together and Dr. Harrison came through, and he said, 'There is a strange gentleman here.' He said, 'There is a tall man, with a long, grey beard and a kind, a very curious kind of uniform which looks like an Army uniform to me, but I don't recognise it. But there is a big "S" here prominently displayed.' I said, 'What name does he answer to?' He said I think, to the name Booth; General Booth. There is a little boy who affects me very greatly. He has been by you for some time, Mr. Owen, and he has been trying to climb upon your lap and has put his arms around your neck and he is crying. That is what affects me. He tells me that you have not been thinking of him lately, and that is why he is so sad.' I said, 'What is his name?' He said, 'I think it is Davie.' You remember that those two, the old and the young, came together at the first. A fortnight latter Dr. Harrison came through this medium again and said he had been very much interested in the little fellow he had seen with us a fortnight ago and had got in touch with him. The little chap was quite happy now, 'because,' said Dr. Harrison, 'you have been thinking of him quite a lot.' I had, and

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had sent him a message of love mentally every night. Five weeks later—we heard no more about Davie—I went into our church one night, quite dark, with this young friend of mine, and directly we stepped outside the vestry he spoke to me. I turned round and said, 'That is Dr. Harrison.' He said, 'Yes, I have come.' I said, 'I did not expect him to come there.' We walked together and we stood in front of the Litany Stool, in front of the Chancel, and he fell silent. At last he said, 'Well, I wish you could see what I can see. There is service going on in this Chancel. He said, 'There is a man there who has a white gown on, and he is talking to the people, and now they are singing, "Abide with Me." 'Now, he said, 'they are filing out and going out of church. Oh, there is that little boy, Davie! He is showing himself to me; proud he is, got two candles. He has been lighting the procession, the service is over and now he is putting the candles out.' Now, isn't that very human? He is so proud of himself because he has got on. A story like that is not without its difficulties. It is not evidential as evidence is looked upon and counted by the Society for Psychical Research. But once again it is good enough for me. It all hangs together so well, and although I cannot see those good people very often, anyway I can feel them most distinctly.

"Another problem—the unhappiness of children sometimes in that other life. That is a problem which has been put to me more than once and an answer asked for. I have no answer. I cannot understand it any more than I can understand why children should be unhappy in this life. When I have found the answer to that then, perhaps, the answer to the other will be more clear.

I have overstepped the mark in regard to time. You will allow me to thank you for your kind patience in listening to all I have had to say and to assure you that the pleasure it has given to me has been very great in coming here to speak to such an audience as this to-night." (Applause.)

The Chairman, concluding the meeting, said:—

"I am sure I need not express your appreciation of the presence of Mr. Vale Owen and the sweet human story that he has told us after I have witnessed the manner in which you received it and the way in which you expressed your pleasure at the end of his address. At the next meeting of this Society, which will be held probably here early in the Autumn, we hope to offer you an address from this platform by spirit voices from the other world. That is to say, we hope to have in this hall a machine which will amplify spiritual records obtained by means of the 'direct voice' under circumstances absolutely beyond all challenge, in such a way that our friends on the other side will address you from this platform. That will be the first time in history that an audience of this sort will have been addressed directly from the spirit world. Early in the autumn we hope to give you that pleasure.

"And now, finally, I want to offer you as a Society a watchword for the coming year—a watchword taken from the Book of books from which such a message must come. Those words are 'Remember your guides.' They are three words from the last chapter of the epistle to the Hebrews. I am almost certain the words were written by a woman, and they were selected by me as a tribute to the ever-advancing share which woman is taking in the intellectual and spiritual in the world to-day. I chose it because it embodies the word 'guide,' and the writer uses the word exactly in the same sense as that in which we psychic researchers employ it to signify a Guide of all guides, the Pilot of all pilots, who came from the highest places for us men for the sake of our return home, and to remind us of the multitude of other guides who surround us in our mortal pathway, and ever point us upwards. Finally, let me ask you to accept this message from Gerontius, a Roman judge who perished in the eruption of Vesuvius in the year 79 of our era, and who has recently given us a message with which I will bring this meeting to a close. This is the message:—

"The great need of your time is for windows and open doors and broad highways through which the ministrant spirit, bringing the light of surprising revelations and the gladness of renewed communion, may come. As in the high heavens every day there is fought a gigantic battle 'twixt Light and Darkness that eventuates in the rising of the sun, so the great spiritual sun is rising in transcendent splendour, never more to set, throwing back all the hosts that for so long have hindered and still would hinder its shining. Already the watchers upon the heights of vision are greeting the splendid morning of spirit sovereignty. Soon the radiance will descend to the valley and bathe in glory the common life, and in that day nations shall walk with upturned face, and in every ear shall sound the music of the Infinite. Towards this goal you and multitudes are moving. Look up, press on, be of good courage, lift high the lamp, let its light shine out that the darkness may give place to radiance, error to truth. So may you cheer the mournful, comfort the sad, bring satisfaction to the seeker, silence the sceptic, and above all, lead many into communion with those beyond the veil."

An impressive rendering by the choir of the hymn: "O God, our help in ages past," concluded a meeting which will stand out as a notable event in the spiritual annals of the time.

THE "POLTERGEIST" CASE INVESTIGATED BY DR. WALTER FRANKLIN PRINCE.

We have referred briefly to what is known in Canada and the United States as the Antigonish Poltergeist case, but, as intimated, we preferred to await a report from Dr. Walter Franklin Prince, the principal research officer of the American Society for Psychical Research and the Editor of its Journal, before dealing fully with the matter. It is a very long story and we merely give in brief summary the account of the disturbances and the salient portions of Dr. Prince's report, a copy of which he has kindly sent us.

About the middle of January of the present year the attention of the Halifax Press was drawn to events at the home of a Mr. Alexander McDonald, of Antigonish County, Nova Scotia. The following abridged account is from the "Halifax Herald":—

"The MacDonald family, consisting of Mr. and Mrs. MacDonald (an aged couple) and Mary Ellen, their adopted daughter, were actually driven from their home in mid-winter, as a result of the occurrences.

"The story, as then related locally, went back to a time when cattle in the barn on the homestead were found unaccountably loose. Despite the utmost precautions taken at that time, it was further said, these occurrences continued, till the homestead gained considerable local notoriety.

"Early in January of this year, mysterious fires began to break out in the house. These fires became so frequent that on one night, with six people in the house, no less than thirty-eight broke out between five o'clock in the evening and eight o'clock the next morning.

"The 'Halifax Herald' at the time published the facts of the occurrences, seeking with every available means to verify them.

"The Antigonish correspondent of 'The Herald' (Harold Whidden) visited the homestead; and later, in company with Detective Carroll, of Pictou, spent two nights in the house. Both Whidden and Carroll heard noises for which they could not account; strange noises, they said, the nature of which they could not explain. Both also felt a presence in the room, as they lay in the darkness, which presence they believed to be supernatural.

"In due course, the facts as set out came to the attention of the American Society for Scientific Research, New York City; and Dr. Prince decided to make a personal investigation on the ground.

"Last night he released for publication in all newspapers his report, which is published in full herewith, and speaks for itself.

"Following the announcement that Dr. Prince was to make this investigation, intense interest has centred in the case, with the newspapers of the American Continent carrying thousands of words daily in connection therewith. Last night, upon release of Dr. Prince's report, such newspapers as the New York 'Times,' the New York 'Herald,' and the Philadelphia 'Public Ledger'—the leading publications of America—apart from the lengthy news summaries that went out over the Associated Press wires, requested the entire text of Dr. Prince's report. These newspapers are carrying some ten thousand words on the case to-day, one of the heaviest single stories ever telegraphically transmitted from this city. All the leading United States and Canadian dailies are carrying every word they can secure; and J. E. Atkinson, proprietor of the Toronto 'Star,' one of Canada's outstanding public men, personally telegraphed 'The Herald' last night, requesting the report in full for publication in his paper to-night."

The case has now passed into the realm of science, and will hereafter be a subject for scientific discussion.

DR. WALTER FRANKLIN PRINCE'S REPORT.

Dr. Prince's report covers some twelve columns of the journal. He commences by describing the circumstances in which, the matter coming under his attention, he volunteered to make a thorough investigation of the case without payment.

He then proceeds, by way of introduction, to describe the purpose and spirit of Psychical Research as applied to the examination of this and cognate cases. Psychical Research, he says, is "not for the purpose of proving preconceived theories, materialistic, spiritualistic, or other, but for that of determining facts, collecting and analysing facts, and letting the facts gradually shape theories."

After some remarks upon the special function of Psychical Research as distinct from "the spiritualist cult," and on the scientific service rendered by it in connection with hypnotism, telepathy, "dowsing," etc., which have been "given a respectable standing, warranting continued study," Dr. Prince continues:—

"Finally, the evidence for the claim that the memories of dead persons are still active, and are able to transmit through the consciousness of another very rare type of psychic, though with difficulty, has, due largely to the studies printed by both the great societies, attained such strength that there is practically no rival explanation except that of a telepathy embracing the earth

like a system of telegraph wires, a telepathy which has never been proved, but which is preferred as a theory by some psychical researchers to the simpler explanation. The man who rejects both theories, that of discarnate communication and telepathy, both "supernormal" ones, to account for the most extraordinary of the published series of experiments, is helpless to account for the facts. And in thirty years no such man, being one of reputation in science or the professions, has faced one good case and endeavoured to explain it without resort to either. Frank Podmore and others among Psychical Researchers has adhered to the all-embracing telepathy theory. Dr. Hodgson, the man who exposed Blavatsky's frauds and many another; Dr. Hyslop, a man of extraordinary intellect; F. W. H. Myers, a brilliant psychologist; Sir William Crookes, the greatest authority in physical science that England produced after Tyndall and Huxley, Sir Oliver Lodge, and many others of similar rank, were convinced that messages may be received from the so-called dead."

The following are the

CLASSES OF ASSERTED PHENOMENA AT CALEDONIA MILLS.

A. 1. Loosing of cattle in the barn, removal of clothes from the line, etc.

A. 2. Fires mysteriously set in the house.

B. 1. Sounds and tactual sensations experienced by Harold Whidden and Detective Carroll one night in February, 1922.

B. 2. Automatic writing by Harold Whidden on the night of Friday, March 10th, 1922.

Poltergeist claims, according to this account, "have an unpromising history. . . . It is curious that generally they seem to revolve around some young person, more frequently a girl." The Great Amherst Mystery, the Doris Case of Multiple Personality, and the Windsor, Nova Scotia, case are referred to illustratively.

Class B. 1. is placed upon a higher level of evidentiality. Raps, bangs, and other sounds are touched upon concretely. With regard to Class B. 2. automatic writing, which figures so largely in spiritualistic literature, nothing of importance is said. In respect of A. 1. and A. 2, the former may be judged like the latter:—

In my judgment, the fires were set by human hands; and yet, I hasten to add and shall afterward show, the person whose hands were employed was probably not morally guilty of and responsible for the acts. This person was the girl of the family who is sixteen years old, but very, very young mentally, a happy, fun-loving child who her foster mother says has always been a good child, as she appeared to be, and I have no reason, paradoxical as it may sound, to doubt has been. The explanation of the paradox will be made in this report.

It may be observed here that Dr. A. J. Davis published this explanation of some alleged "Poltergeist" phenomena long ago. As with so much else, we are slowly and laboriously toiling for explanations that were given to the world about the middle of last century. The origin of the fires here reported upon was investigated very carefully by Dr. Prince, and his conclusions are worthy of our attention.

THE MENTAL CAUSATION BACK OF THE PHYSICAL.

"The layman thinks that if a sane person does a thing he knows it and is responsible for it, that if a girl's hands set fires she is doing it for mischief and "is now laughing about it," as a letter just received states. But this does not necessarily follow. Two possibilities remain, the first recognised by psychology, the second supported by some evidence in psychical research.

1.—The girl had a form of hysteria and was in an altered state of consciousness, which she afterwards imperfectly, or not at all, remembered. Such was the case with Esther Cox, of Amherst. I have known other cases of setting fires in such a state. It is not insanity, and it frequently passes away for ever. The girl's age in this case somewhat favours the theory, and the fact that within a year she has had strange "dream states," from which Mrs. MacDonald says it is hard to rouse her. Of course, there is no blame attachable in such case. The frequent tellings of stories in the neighbourhood about queer happenings, such as the loosing of cows, the disappearance of objects, etc., which are standard old beliefs, may have been an inciting cause and one accidental fire and the resulting excitement, another.

2.—The other theory would be that a discarnate intelligence incited the childish consciousness of the girl—that it was a case of obsession. This will be scouted, but in the light of many cases observed by psychical researchers, it is not to be put entirely out of court. Spirit possession is familiar to us from the New Testament, and those who accept it as a fact there cannot be certain that it is never existent now. Has not the Catholic Church, in days past, carried out exorcisms? Some modern cases tend to support the New Testament affirmations about obsessing spirits. And if there are such cases, the priestly exorcisms might reasonably succeed, whether by erecting

barriers in the minds of the victims or by actually awing the obtruding personalities. Nor need the latter necessarily be only evil."

Dealing with automatic writing, Dr. Prince writes:—

Someone recently said that the state of the person who writes without his conscious guidance is undesirable, akin to the state of the sleep-walker. Well, this is true and it isn't, according to circumstances and degrees. On one side, it is akin to sleep-walking, and on the other side it is akin to the power by which some persons deliver their most lofty oratory, or compose their most beautiful music or poetry—the wave that is called "inspired." It may be only different ways of handling and cultivating peculiar capacity which makes one man an eccentric and another a genius. Thus a "psychic"—that is a person who is capable of automatic writing or other kinds of power. Such as is known as telepathic, clairvoyant, etc., may be induced thereby to become a crank or he may be stimulated to higher efficiency. If my friend, Mr. Whidden is "psychical," I am sure that with his character and good sense, he will not be harmed, but will rather be helped by the fact. Goethe, the greatest literary light of Germany, was a psychic to a degree, who was not ashamed to tell his experiences. So were Dickens, the naturalist, John Muir, Harriet Beecher Stowe, and many another distinguished person. If I could by being a "psychic," write such literature as Mrs. Curran has automatically written in her "Patience Worth," etc., I would jump at the chance. That marvellous saint, Jeanne D'Arc, did her historic work because she was a psychic. Many of the canonised saints appear by what is known of them to have possessed psychical experiences which led them in holy ways. Martin Luther, who heard inexpressible sounds and saw an apparition which he interpreted but did not prove to be a devil, was, therefore, a psychic to that degree, but did not lose his practical efficiency.

Dr. Prince goes on to consider more fully the problems of automatic writing, judiciously dealing with the theoretics of the subconscious part in this phenomenon. He also touches upon the question of "obsession," remaining neutral in the discussion. Startling as it may have been to the general readers of the "Halifax Herald" and other newspapers of its kind, the article in *extenso* is not so moving to the readers of LIGHT.

FRAUD AND FICTION.

REVILED MEDIUMS AND REVEALED RESEARCHERS.

BY GEORGE E. WRIGHT.

At last we have the publication of the "Revelations of a Spirit Medium" (Kegan Paul, 7s. 6d. net.) The sub-title of the book is "A detailed explanation of the methods used by fraudulent mediums." It purports to be the work of a man who was himself for many years a fraudulent medium. It was published anonymously in the year 1891.

The serious student of psychical science is only too familiar with anonymous exposures of alleged fraud. Experience has shown that they are almost invariably compounded of ignorance and falsehood, and are therefore unworthy of notice. A similar verdict might well have been passed on the present book, were it not that it appears, or rather reappears, under most respectable sponsorship, for it is edited by Messrs. Harry Price and E. J. Dingwall.

These gentlemen do not merely republish the work without comment: they put it forward as a valuable contribution to the evidence against the reality of psychical phenomena.

Thus in their introduction, page viii., they write: "The present great increase of interest in psychical phenomena will probably result in the production of spurious phenomena by the less honest mediums, and it is with this thought that we have decided to reprint the 'Revelations of a Spirit Medium.'"

Mr. Price's responsibility is only that of a private individual. The case of Mr. Dingwall, however, is different. As the recently-appointed Research Officer to the S. P. R., Mr. Dingwall's present office, apart from his previous work in psychical research, proclaims that he is a serious student of psychical science, and hence any book which he presents to the public is, by that fact alone, entitled to consideration.

It would very naturally be assumed that a gentleman now holding the most important and responsible position in British Psychical Research would be the last person to take editorial responsibility for any work dealing with psychical phenomena unless he had first been at the pains to verify the general accuracy of the statements therein contained.

If he has failed to do so, he can not escape the accusation either of carelessness or of bias. We will therefore turn to the book itself.

In the bibliographical note, pages xi. to xv., which is

apparently the joint work of both editors, much play is made of the alleged fact that "the book was such a crushing exposure of the methods of the bogus medium that . . . the mediums themselves bought up every copy of the work they could find." If this is true, it would certainly afford a presumption in favour of the genuineness of the record. But for this alleged buying up and destruction of the book not a shred of evidence is offered. Surely authority should have been given for the sweeping statement that "the mediums bought up every copy of the book which they could find." The neglect so to do almost inevitably creates the impression of an eagerness to believe, and to present, anything unfavourable to Spiritualism, which is hardly in accord with the judicial outlook that we have a right to expect from the Research Officer of the S. P. R.

Incidentally, it will be of interest to see whether the present edition meets the same fate, so gratifying to the publishers!

The original work (reproduced throughout in fac-simile) purports to be an account of the methods by which psychical phenomena are fraudulently produced. Now it would be unreasonable to expect that Mr. Dingwall should have satisfied himself that the alleged methods were or are actually used. If a certain phenomenon can be simulated by certain means, it is logical to suggest that, in default of evidence to the contrary, those means have been used.

But the case is quite different when alleged methods of fraud are described, which are in actual fact impracticable. We can reasonably ask that Mr. Dingwall should have drawn attention to this impracticability in the notes on the text (pp. 17-28), which cover no less than eleven pages. This was the more necessary as the credulity of the general public as to the powers of the conjurer is simply amazing, and far exceeds that of the most credulous Spiritualist who ever lived.

Space only permits one example to be given among many of the implicit *suggestio falsi*. On page 104 we are told of a piece of apparatus resembling a lead pencil, which is capable of an extension to a length of 4ft., by the use of one hand only, and can be used for the apparent supernormal movement of articles as heavy as a hand-bell. Such a piece of apparatus could not possibly be constructed as the following computation will show.

The diameter of an ordinary lead pencil is five-sixteenths of an inch.

Radius of five-sixteenths of an inch diameter circle equals .156 in.

Minimum bore for smallest section one-eighth inch equals .125 in.

Effective radial thickness .083 in. (allowing .001 in. for each sliding fit).

Maximum possible radial thickness of each section (ten in number) .0083 in.

A tube with walls of such extreme thinness, much less than that of an ordinary sheet of paper, even if it could be constructed at all, would buckle at once in use.

Furthermore, with ordinary slip joints—and no other type of joint is practicable—each section must slide very stiffly, the result being that it would be impossible to manipulate the rod with one hand as (vide page 103) is an essential condition of its use.

Did space permit, many examples could be given of alleged methods and apparatus which are found, when analysed, to be impracticable.

The exposure of inaccuracies in the original book is a matter of no particular importance in itself. The importance of the matter lies in this: The Research Officer of the S. P. R. should surely of all people be most careful to admit as evidence, either for or against the reality of psychical phenomena, only those statements which have been critically examined, and adequately authenticated.

The stringency of Mr. Dingwall's critical attitude on the affirmative side of the argument is well known. This attitude is apparently abandoned when arguments against the reality of psychical phenomena are in issue. He is apparently prepared to allow the public to believe that psychical phenomena can be fraudulently simulated by methods which are actually impracticable. We might reasonably have expected something better from Mr. Dingwall. But, then, any old stick, any mythical "reaching rod," is good enough to beat the "credulous Spiritualist."

But this attitude is really no laughing matter. The dispassionate and scientific investigation of the so-called "physical phenomena of Spiritualism" is greatly needed. The S. P. R. should be the instrument for this work in Great Britain. The material for these investigations lies in those persons whom we call "mediums" or "sensitives."

It is a common complaint, repeated at every general meeting of the S. P. R., that these persons will not allow their alleged powers to be investigated. It is generally assumed that the fault lies with the mediums. But with this book before us—which shows so clearly the willingness of the Research Officer of the S. P. R. to publish, without due examination, anything which may discredit mediumship—can it be said that mediums are unreasonable if they believe that they cannot be assured of fair and judicial treatment at the hands of the S. P. R. investigators? "Tis true, 'tis pity, and pity 'tis, 'tis true!"

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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.

SUBCONSCIOUSNESS.

C. H. M. E.—Your enquiry enters into very deep waters. The "subconscious mind" is a term used with many different meanings, varying from the simple act of memory to an encyclopedia of every fact or theory that any individual mind is capable of realising. The more generally accepted meaning is that of a comprehensive record of all the sense perceptions and mental experiences of any individual during his past life, and should not be confounded with the influence of instinct or any hereditary transmissions, which are more probably due to transmitted brain configuration, and not acquired mentality. Evidence which is obviously of external origin has nothing to do with the subconscious mind except in that it may be received by that mentality as a new experience. We are pleased to learn that you appreciate LIGHT and find the contents instructive.

SCIENTIFIC PROOF.

A CUMBRIAN.—It is recognised that nothing, neither matter nor energy, can be annihilated, why then any doubt as to mind, the real personality which is of superior nature to either? Also telepathy is recognised as communication between mind and mind, why should what is called death alter or affect this power? You take the word of scientists who have studied their subjects on ordinary mundane matters, surely it should have as much weight in this case. As for the number of scientists who are convinced, the list would be too long to quote, but it includes all of those who have given the matter sufficient investigation. Professor Richet is still learning, like the rest, but it is a subject that cannot be exhausted in any one life time.

HUMAN SURVIVAL AND IMMORTALITY.

"AMARANTH."—We have answered this question several times before and can only repeat now that Spiritualism deals primarily with the question of human survival of death and claims to have proved it by facts, but eternal life is an entirely different proposition. It refers to quality of life rather than quantity, that is to say, it means something more than merely existing through unending time; it denotes a state beyond mortal thought. Still, as you suggest, the average Spiritualist regards eternity of life as a corollary of the survival of death. You refer to the possibility of annihilation in some cases based upon words attributed to Jesus Christ, but it seems clear that if in the inmost core of every soul is the divine spark this must be

incapable of extinction. Again, Dr. Ellis Powell has shown that "salvation" to which you also refer has been mistranslated. The Greek word is "soteria," which is better translated "a safe return" rather than salvation from extinction or eternal punishment. Indeed, it might be argued that eternal punishment is quite incompatible with the notion of the extinction of the soul.

SPIRITUALISM AND SAVAGE RACES.

J. G. W.—We see no reflection on Spiritualism in the fact that it obtains in some forms amongst savage races. We have several times given examples in LIGHT of spirit-communication amongst uncivilised nations. Surely if the spirit world is a human world it must connect with humanity in this one in every grade. The idea that all the beliefs and practices of barbarous races are necessarily superstitious is itself a superstition, as there are many examples to show. The argument has often been directed by atheists against religion. The savages had crude religious ideas; they worshipped the elements and had strange and repulsive rites; ergo, religion is a myth! No, the savage would naturally have ideas of a low order on any subject, but there is all the difference between a thing being undeveloped and entirely spurious. The very fact that savage races, as well as the civilised races of ancient times, have recognised the existence of human spirits, in however fantastic a form, is an argument in favour of the reality of human survival, if such an argument were needed at a time when we have the facts before us.

DOES INSANITY PERSIST?

W. W. H.—Your enquiry as to the effect of insanity after death is a very natural question, but you must remember that this condition is often a disease of the material body, and in that case it means that the mind has an inefficient machine to operate, and cannot use its full power. Naturally when the material limitation is removed, the mind will have full freedom, although it may be lacking in experience. Where the disease is purely mental it indicates an undeveloped or disturbed personality, and this would remain until outgrown by care and training. Why this should be so is one of the mysteries, but it may well react to the advantage of the person, as the result of "purification by fire," more especially when the feeble mind has made every effort to overcome its disability during this life. Even in the worst cases of insanity there exists some measure of a sense of right and wrong, and it is the best use of this "one talent" which counts.

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ANSWERS TO CORRESPONDENTS.

"GREAT FAITH."—LIGHT purposely avoids entering into theological discussion. Spiritualism is not a creed in the strict sense of the word, but an interpretation and extension of present existing creeds. The definitions you quote would not be acceptable as tenets of belief. Strictly, "Spiritualism" stands for the existence and character of spirit; "spiritism" for spirit existence only. For more exact definitions you should read some of the many books written on the subject.

EWING (San Francisco).—Thank you very much. It is indeed a well-considered notice of Sir A. Conan Doyle's address.

"OLD PIONEER."—Thank you. We have sent the lines on to the famous man to whom they are addressed.

C. A. F. LE BLOND.—The matter is one for the advertising department, but we have handed your recommendation to a quarter where it may have good results.

THE "VEGETARIAN NEWS" for May contains an article by Mr. W. Tudor Pole touching upon the etheric body and its emanations, and various psychic faculties, in connection with the necessity for right living. It is a plea for the adoption of a bloodless diet. We offer no opinions on the question of vegetarianism, but we have no doubt that the trend of evolution is towards a greater refinement in diet as in all other manners and customs that belong to the lower order of physical life.

THE ILFORD PSYCHICAL RESEARCH SOCIETY.—This Society is now in the third year of its existence, and has the honour to have as its Hon. President Sir Arthur Conan Doyle. We have had an uphill fight, as after being in existence for about eighteen months we had the misfortune to lose all the funds we had accumulated in Farrow's Bank. However, in June, 1921, a new Committee was elected, with Mr. S. Stephens as President, and since that time the Society has progressed so rapidly that the present premises, Broadway Chambers, Ilford, have become far too small. The Society is removing to Pioneer Market Chambers, Ilford-lane, Ilford, where we have seating accommodation for about 250. We open our new hall at the beginning of June. On Saturday, June 3rd, at seven o'clock a "Social" will be held, and on Sunday, June 4th, at seven o'clock in the evening there will be a special speaker and clairvoyant. The Committee hope to make this first week in our new hall a memorable one.—S. S.

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.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. A. Lamsley. Special mission services, Sunday, June 11th, at 11.15, and Tuesday, June 13th, at 7.45, Mr. Edward Spencer.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Ball; 6.30, Mr. Ernest Meads.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate tube station).—To-day, Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Miss Violet Burton, inspirational address; 7, Mrs. A. Sharpe (Birmingham), address and clairvoyance; 3, Lyceum. Whit Monday, social and dance, with special provision for children, commencing 6.30 p.m.; games, competitions, and hot weather catering to be features of the evening. Wednesday, 8, Mrs. Mary Clempson. Friday 8, free healing centre. Membership solicited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, 8, service with clairvoyance by Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. T. Bond. Thursday, public meeting.

Peckham.—Lausanne-road.—7, Mr. and Mrs. Lund. Thursday, 8.15, Mrs. M. Gordon.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, June 4th, Dr. W. J. Vanstone.

Worthing Spiritualist Mission.—17, Warwick-street.—June 4th, 6.30, Mr. H. Boddington. June 7th, Miss Tucker.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, June 2nd, 7.30, Major Spencer, supernormal pictures. June 9th, Mrs. A. Jamrach.

At their Anniversary on June 11th, at Grove-dale Hall, Upper Holloway, the North London Lyceumists will render Handel's "Hallelujah Chorus" at the afternoon session at 3, and the evening service at 7 p.m.

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ARRANGEMENTS FOR THE REMAINDER OF THE SUMMER SESSION.

SPECIAL MEETINGS:

Thursday, June 8th, 7.30 p.m., MR. H. ERNEST HUNT, "Spiritual Law in the World of Affairs."

Thursday, June 15th, 7.30 p.m., Final Meeting of Summer Session. Address by MR. GEORGE E. WRIGHT, Organising Secretary, "The L.S.A.: Its Present Activities and Future Policy." Discussion invited. Friends of Members admitted FREE.

CLAIRVOYANCE:

Tuesday, June 13th, MRS. CANNOCK.

N.B.—There will be no Clairvoyance on June 6th (Whit Tuesday).

FRIDAY AFTERNOON MEETINGS (MRS. WALLIS), 3 to 5 p.m.:

June 9th and June 16th, Talks with a Spirit Control—Answers to Questions.

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Famine is a hard foe to beat—for it rages a relentless war with an exterminating fury upon its helpless victims. With fiendish delight its frontal attack is always upon those, whose tender years and unprotected condition, renders them an easy prey to its insatiable fury.

And this is why millions of poor little boys and girls have already succumbed to the rapacity of starvation.

And unless we continue the great, grand efforts to stave off its decimating violence until the harvest time—then, so surely as the sun rises and sets will hundreds of thousands more of Russia's innocents follow their preceding millions into those ghastly pits of death, which have darkened the vast extent of a great country with funereal gloom.

With what thankfulness should we, at home, appreciate the bountiful mercies of a kindly Providence. As the time wears on our cost of living sinks—our internal troubles subdue, and the social barometer is "Set Fair."

But the danger is that our progression towards former prosperity will breed a spirit of complacency which will blind our eyes and bar our hearts

to the sad sights and sorrowful appeals of those who still remain in the deepest trough of despair.

Can we—and let the question be a personal one—refuse to exercise our Christian privileges?

Are we, with an apathy which will stigmatise our religious principles, to ignore the call to duty, the claim to Christian charity, voiced by the pitiful wailing of babes, whose almost inarticulate pleading for food is the more dominant by reason of its hopeless weakness.

Do you know that the next few months are fraught with human destiny—that millions of lives are hovering in the balance—that the virulence of pestilence, engendered by torrid heat will add its intensity to Famine's scourge, and that, unless the "Save the Children Fund," through the life-saving beneficence of its 1,200 rescue Kitchens is enabled to carry on its glorious work of shielding little children from the combined depredation of hunger and disease—hundreds of little ones will "pass beyond the veil" who otherwise might and should have been saved had you and those like you done their BEST.

Is it with hypocrisy that we ask to be delivered from the sin of uncharitableness towards those suffering from plague, pestilence and famine? Is it a mere mumbling of empty words—a mouthing of intended pity that we pledge our Christian faith in the fundamental principles of our religion?

Are we but charlatans in our profession and unmovingly hear of want and woe which has had no parallel in recorded history.

Why the very idea savours of a treachery towards our faith and civilisation which is unthinkable.

Children are children, all the world over. Babes and little boys and girls must never ask in vain for the sustenance which is

their due, must never be denied the compassion, care and charity which any feeling heart would render and bestow upon the humblest dumb creature.

Not our flesh and blood—maybe—but they are all God's children—all members of that universal flock which Christ claimed as His Own—when He spoke those glorious and all-embracing words, "Suffer the little children to come unto Me."

But He does not want them to come through the avenues of pain—through thoroughfares of suffering—which they never should tread.

He wants them shielded from all harm—and from on High—in all humility and reverence, it may be claimed that He recognises every supporter of the "Save the Children Fund" as a devoted disciple to His word and teaching.

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But do let this sink into your heart—let it pervade your mind and let it fire your instant thought and charity—unless funds are quickly forthcoming—then sadder and more sombre scenes than ever before will be witnessed.

No matter your means—you surely can spare a little in the greatest, grandest work which has ever glorified the Cause of Christendom.

You can chase away the ghastly overhanging shadow of impending dissolution—you can "fill the hungry with good things"—and at the same time lay up a rich and eternal harvest of Divine recognition.

Do give Now—give To-day—don't let any other thought or pursuit interfere with your Christian impulse. Remember these starving children—think of their misery and woe, and then give full vent to the truest instincts of your nature.

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NOTES BY THE WAY.

The sky was a dome of crystal bright,
The fountain of vision and fountain of light.
—JAMES HOGG.

"JAMES HITCHENS."

That entertaining writer, "The Londoner," who "gossips" quaintly in the "Evening News," informed his readers recently that Planchette had never told him anything. It had merely produced "zig-zaggings" out of which nothing intelligible could be made. None the less, he has "suffered much from a wandering ghost whose name is James Hitchens." This ghost, who may be a figment of "The Londoner's" vivid imagination, signs himself "Jas. Hitchens," using the hand and pen of "The Londoner" and spoiling his good paper with the irrelevant signature:—

I tore the sheet from the pad: I crumpled it and cast it on the floor. Before I could master my pen, James had possessed himself of it and had spoiled me another page with Jas. Hitchens in that flowing hand which you see upon invoices and upon demands for the payment of rates. I snatched away that sheet also before James could decorate his name with a thing like a cartwhip with a lash at either end of it.

But James has no message. If he had it would be "the dullest stuff," thinks "The Londoner," whose view of ghosts is that they are witless creatures. He tells us of a friend who was plagued by the ghost of an aunt. She rapped and lifted tables, and made foolish communications. Also "she threw an ivory paper-knife at her sister-in-law."

NOT ALWAYS WITLESS.

These examples of the freakishness of ghosts are interesting, because although they may possibly be merely weavings of the pleasant fancy of a writer full of quaint conceits, they are very typical of the on-goings of some of the ghosts we have ourselves encountered. If we had known no others we should be of "The Londoner's" opinion that ghosts are a feckless folk—the meagre essences of once-embodied intelligence, human residuals. Only we happen to have met many who showed the full complement of wits, and were quite purposeful and intelligent. Many volumes of LIGHT and many hundreds of books are

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in existence to testify to the reality of spirits of this more intelligent order. We need not here do more than touch upon the question as to how much of apparent witlessness of the ghost is due to the conditions in which he may find himself on revisiting these glimpses of the moon. We have seen highly sensible people talk and behave very foolishly in awkward and unaccustomed situations: as for instance in a witness box under cross-examination. We suggest to "The Londoner" that the ghost may be a very sensitive creature, liable to behave curiously when not in his natural habitat.

PSYCHIC PHOTOGRAPHY.

We lately asked a leading physicist, who is not a believer in psychic photography but maintains an open mind on the subject, whether he saw any *a priori* reason why it should not be true and whether the photographic process might not be expected in special circumstances to detect the existence of grades of substance beyond the physical order. He replied, in effect, that considering how the sensitive plate, properly prepared, could now photograph a vast range of wave-lengths of light and ether vibrations, he saw no *a priori* impossibility in a suitable photographic plate revealing forms of matter less gross than ponderable matter and ether waves which may be excited by such subtle matter. Of course we do not really stand in need of such testimony in view of the great quantity of evidence gained apart from professional mediums for psychic photography who have been "exposed" continually during the last forty years without the reality of the subject being in any way affected, except in the eyes of those whose interest it is to discredit the subject and of their followers.

PSYCHIC SCIENCE AND THE PRESS.

Psychical science and commercial and financial journalism are not exactly strangers. We recall how some thirty years ago "The British Mail," a mercantile journal now defunct, published at least one article from the pen of a distinguished writer on communication between this world and the next. Later we had the "Financial News," with its leading articles, from the pen of Dr. Ellis T. Powell, in which the spiritual element in human life was set forth, in beautiful and dignified fashion. Those articles awakened a response in many quarters. Just now we have "The Insurance and Finance Chronicle," in which the editor, Mr. R. S. Penhall, is publishing a series of able articles, "Do we Forsake the Dead?" They deal with the work of Psychical Research and give a general exposition of psychical discoveries. The author affirms the reality of telepathy, and, referring to the great number of people who testify to the existence of psychic phenomena, expresses surprise at the small public interest which is taken in a matter of such profound importance to the race. The interest, however, is growing all the while and Mr. Penhall's articles, which are still proceeding, will do their part in stimulating its growth.

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 338.)

March 10th, 1918.

THE SPREAD OF THE FUTURE RELIGION.

"This must be a religion which will not only adapt itself to the needs of the present generation, but will suffice for all future generations as well. Religion need not mean a belief in one method of ruling the universe, more than another; a man may broadly believe in a God who is above all, and from Whom all things proceed. Or he may simply admit force or power without calling it God. Again, he may believe inherent forces in all nature which automatically guide and rule it without the possibility of altering the procedure, and that therefore prayer is useless. We should not call any of these men irreligious, but should rather call them undeveloped. The man we should call irreligious is he who denies any directing power at all, and asserts that all is blind chance; that life is created by chance; and that there are neither laws nor order in the universe. Such a man, if sincere, is hopeless, and must wait for his education till he passes on to the next world. But the beliefs of our first three examples fail to satisfy us either, for they lend neither warmth, colour, nor comfort to life. Therefore it is that we very much welcome what we think we see—possibly as an outcome of the war—a belief in a personal God, and His watchful care for the universe. We should like to see this belief the mainspring of the life of mankind, adding to it a belief in our duty to our fellow-men, and also our duty to ourselves, to fit us for the future that is before us in the next life. The belief in a personal God is spreading, and we think that the belief in duty will follow. Once get these, all the rest will join with them, for to fit ourselves ultimately for the presence of God we must refine and purify our natures. To do our duty to others would make it impossible to deceive or defraud them, and we should try to make their lives happy; and this we can only do by eliminating our own faults, such as selfishness and bad temper. As a part of this growing belief, surely unselfishness is increasing. Many now have given up home, comfort and material gain, to serve those who need their help, whether as doctors, chaplains, stretcher-bearers, or nurses, without any thought of reward, but merely from the knowledge that their fellow-creatures were suffering and needed their aid. This altruism is a noble thing, and where we find it I care not what a man professes to believe: in his heart he knows there is a God who is directing his life and showing him where his duty lies. Well then, is the future so dark when we have these noble deeds around us? No; wars may not cease for many a weary year, but men filled with such ideals of duty will not for ever tolerate war, and the spread of public opinion will in time make an end of it; for can men recognise their duty to their fellow-men and yet go out and kill them? In time human nature will revolt against these legalised massacres and will have them no more. The truth spreads slowly, but men who have lived near to death, as the soldiers have, will not be content without a deeper foundation on which to build their lives, and this foundation will take the form of what I have called 'the true religion': that of the heart and conscience as well as of the understanding. Each soldier who returns home with a strengthened belief in God will spread his belief amongst others. We think that progress is slow, because we cannot see the workings of eternity, but He who rules all shall in the end gather in His harvest; some bruised and battered by the storms of life, but all made fit finally for His eternal purpose."

May 5th, 1918.

THE GROWTH AND PROGRESS OF HUMANITY.

"A certain amount of competition amongst men is necessary in earth life, in order to arouse them from slothfulness and make them put out effort, but let the competition become too severe and there is neither time nor heart for mental or moral improvement, and the race begins to deteriorate. You see this in large cities, in the densely populated slums, where the dwellers seem to have lost all desire to raise themselves above their present level. You see it, too, in the hard-pressed workers in munition factories at the present time, toiling for dear life, and too exhausted to think, read, or even to take recreation when the day's

work is over. All this is very bad for the people, and were the war to continue several years longer, there would be a distinctly lowered standard of health, morality, and mental attainments amongst the general populace. The progress of humanity has not been so rapid as one might have imagined it would be; and yet, if you compare the time immediately before this war with, say, two or three hundred years earlier, you will find a progression such as could hardly be conceived of in those dark ages. Knowledge has progressed, though it is not always the knowledge that will serve the best purpose; for book-learning does not mould character, and it is in character that the world must improve if there is to be real progress. One might have said that pure humanitarianism had also wonderfully increased; but then comes this war, and one of the foremost countries in knowledge, science, and art launches into cruelty and barbarity worse than that of savage tribes or wild beasts. What conclusion can be drawn from this? I think a logical inference can be drawn from it, and that is that so-called knowledge (or culture, as has been the word more generally used), is not only useless, but it is even harmful unless it is made the vehicle for the inculcation of true religion, with which are bound up the duties of citizenship and brotherhood, man to man, as well as the uplifting of the character and aims of each individual man or woman. The profiteering of many by this war shows what a long way the nation is yet from this ideal state, and it makes one wonder whether primitive man, knowing little and acting by instinct, was not far less guilty than those of modern mankind who, knowing the right path, yet chose the wrong one for the sake of money, ambition, or influence. Can it be then said that the human race is progressing? Yes, in spite of all, there is, as I have said before, a force within mankind which will in the end urge him forward. This war has retarded progression and has probably put back the nations for more than a generation, but the backward tendency will not be a permanent one. Men must think over the causes of this war: they must consider the wrongs and evils that have been caused by it; and seeing all this, they must commence to devise ways and means of putting a final end to all wars and to substitute other methods less crude and barbarous. When once men have done this, they will be on the path of real, true, and lasting progress."

June 30th, 1918.

THE GROWTH OF BELIEF.

"When we look back to prehistoric times we find man was always a prey to terror of some vengeance-loving, all-powerful ruler (or rulers) of the world, having to be propitiated by gifts and sacrifices. Later on, this malevolent power became incorporated in the idea of a Devil, and even at the present day the old superstition of the existence of that Power of Evil remains in the minds of many people. Only the outspoken knowledge of those who have gained the higher belief will eradicate such errors. Even should those who cling to the old myths not be at once converted to a wider outlook, yet a new idea has entered their minds and gives food for thought. Religious beliefs have been kept too much in the background, and have been treated as if to have strong opinions were something to be ashamed of and hidden. And so men conceal their beliefs, and their positive knowledge even, and their fellow-men suffer from their reticence. It seems to us, when once we get over here, to have ignored the most important thing in life, has been insane folly, for what can be of such consequence as a knowledge of the bourne to which all men are travelling, and what it is like? Yet the whole subject, if discussed at all, is mentioned with bated breath, and a belief in the proven facts of Spiritualism stamps a man at once, to some minds, as a heretic, if not a lunatic! After the war there will be a great opportunity for the teaching of these facts, and proving their truth, but we much fear that the pall of supineness and carelessness will again fall on mankind, and that they will refuse to listen to what is antagonistic to their old beliefs, or the consideration of which may require some mental thought and strain. 'Let me be! Why did you awaken me?' will be the cry of many; and they would rather drift along in error than be shaken out of sloth and selfishness; for everyone who, having the opportunity, neglects to learn the truth, is selfish, for he is putting it

out of his power to be, in his turn, a pioneer, and pass on his knowledge to others. If, after the war is over, the truth is not vigorously preached, there will be little hope for the progress of true knowledge: the future world will again retreat into a hazy, nebulous place of mystery, where all who are 'good' are on one dead level of monotony, and the 'bad' suffer eternal punishment. How can anyone believe in such a Heaven, if he thinks at all? But mankind mostly does not think of these things, but sees relatives and friends pass away, and possibly never considers what really becomes of them when they cast off their old garment; the physical body! This is indeed a mistaken world, for there is much talent, much learning, much inventive faculty in it, but most of it entirely used for earthly aims, and nothing for the eternity which will endure long after the earth itself has passed away."

July 7th, 1918.

THE PLEASURES OF MEMORY AFTER A WELL-SPENT LIFE.

"Ah, how few there are who can say they look back with pleasure on their past life! Yet, had we to live it over again we should make the same mistakes unless we could keep the knowledge and experience we have now gained. And yet there may still be some pleasure in looking backward. We may have had devoted friends who have loved us through all. We have the memory of a father and mother, and brothers and sisters. Some have memories of a dear wife and children. We did not disappoint them in our earth-life, for our worst faults were carefully hidden from them. The mother thinks her son—a young man of twenty-five—still a child, and believes him to be as innocent as then. She does not know of his tendency to drink or gambling, led thereto by bad companions. Should we have been better if we had been known as we really were? No, a thousand times, no! Not on earth. Here it is different, because the conditions are different, and all is arranged to facilitate an upward progression. But on earth, were a man's hidden sins known to his friends and relations it would give him the fatal push towards casting aside all striving after better things, for many a time he will refrain from some wrong-doing lest it should become known to his mother or his wife. Once let her know, and though she may forgive, she cannot forget, and nothing can wash him white again to her sight. Were our methods of reformation introduced on earth they would prove failures. It is a great shock, on coming over, to find all our hidden secrets known, but we, in our turn, find out the concealed faults of others, and so do not, after a time, feel there is injustice meted out to us specially; and when we rise beyond the lower spheres we find that those we consort with have probably been in the spirit-world much longer than ourselves and therefore their old sins and temptations have fallen from them and are half forgotten. One compensation we have is that we are not very likely to fall back into a lower stage than that we have once reached. We generally keep what we have gained, and precarious as our footing may be apparently, it is seldom that it fails us, or that what we cling to gives way. We may liken our passage through earth life as a travel over sand which sinks with us; whereas here we may have difficult climbing, but it is on rock—solid, hard, and reliable. I often wonder how I come to be so introspective, after the worse than careless life I lived on earth. I sometimes think my nature must have been a dual one, for I find myself reviewing my past life as if it were not my own but that of another. It is not a happy retrospect, but I have put vain regrets behind me, and try to live in the present and look beyond to the future. No one who is active can be unhappy, and we have such a busy life that it is only when I sit down to read through the book of my life, or open its pages to give you some of its details, that I feel the pangs of remorse for my former life gnaw at my heart again."

(To be continued.)

SOME QUEER COINCIDENCES.

The current issue of the "Occult Review," in its editorial notes, points out that the proclamation of Delhi as the capital of India was followed immediately by the foundering of the s.s. "Delhi" off the coast of Spain, while the sinking of the "Ireland" coincided with the passing of Mr. Asquith's Home Rule Bill. Promptly after the proclamation of Egyptian independence came the sinking of the s.s. "Egypt."

The "Evening News" of the 31st ulto. gives the following as an odd coincidence in connection with the Derby winner:—

Horse	Captain Cuttle	13
Jockey	Steve Donoghue	13
Owner	James Buchanan (Lord Woolavington)	13
Date	31-5-22 (add these figures)	13
Figure against horse's name		13

"A STUDY OF SAINTON MOSES."—Mr. A. W. Trethewy delivered a deeply interesting address on this subject before the London Spiritualist Alliance on Thursday, the 1st inst. Pressure on our space compels us to hold over the report until next week.

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

The Society for the Study of Supernormal Pictures has under its serious consideration the report published in the current issue of the Journal of the Society for Psychical Research, in which Mr. Harry Price, who is a member of the S.P.R. and closely connected with the conjuring profession, alleges fraud against Mr. William Hope, the Crewe photographic medium. Mr. Price carried out his experiment in testing psychic photography in conjunction with a Mr. James Seymour, familiar alike with photography and *leger-demain*. Both, we understand, are amateur conjurers.

Mr. Price claims to have detected the changing of dark slides and the substitution of plates. The plates, which were prepared with secret markings by means of an X-ray apparatus, were supplied by the Imperial Dry Plate Company at Cricklewood. An "extra" was obtained, but not on one of the plates supplied by Mr. Price, but on another plate of a quite different kind which it is alleged was cunningly substituted by Hope.

It would be clearly premature to pronounce on the case until both sides have been presented. For the present we can only say that if the facts are as stated by the investigators it is an instance of flagrant fraud, made the more nauseous by the pious ritual of hymn and prayer under which it was carried through.

Mr. Price alleges that a dark slide was adroitly changed by Hope, who returned to him during the course of the experiment a dark slide which was not the one which Mr. Price had at the beginning, and which he had marked indelibly on both sides. As for the plates, it seems that for two of these two other plates were substituted by Hope. One of the true plates apparently annexed by Hope came, however, afterwards into the possession of the S.P.R. We are left to wonder in what circumstances the plate was regained.

We are also left to speculate why Mr. Price, on detecting the changing of the dark slide, did not at once tax the medium with the trick and verify the suspicion that two slides were in use, one of them concealed on Mr. Hope's person. Mr. Price relates how he soothed Hope and his associate, Mrs. Buxton, with flattering words and statements calculated to mislead them as to the real intentions and character of their visitors.

There is much more to be said and written on this matter before any definite pronouncement can be made upon it—except by those who are given to judge a matter before they have heard it. If it appears that the charges against Hope are true and just, then the case should go before another tribunal than those of Psychical Researchers, Spiritualists and conjurers. We believe in a tough wedge for a tough log. The persons implicated in the fraud must come under the attention of the authorities.

If there is a valid case against Hope, let it be dealt with without compromise, weakness or evasion. But let us have the testimony on both sides—those who are anxious to uphold the truth of psychic photography and those who are equally anxious to discredit it and prove it to be all imposture. An accusation may seem to the inexperienced observer to be absolutely crushing and conclusive until the reply is heard: "One story is good till another is told."

It is in pity to His wandering struggling children that God has in these later days opened once more—and wider than ever before—the doors of communion between the two worlds. He is sending out again messengers to warn man, ambassadors to tell him of the better way, the truer path to the happiness of a higher life, and to show him that knowledge and that power which shall yet be of right his inheritance. As the prophets of old spake, so speak these messengers now, and if they speak with clearer voice, with less veiled metaphor, it is because man is no longer in his infancy and needs now that he should be shown the reason and the science upon which his beliefs and hopes must be founded.

—"A WANDERER IN THE SPIRIT LANDS."

THE PASSING OF DR. ELLIS POWELL.

As widely announced in the general Press, Dr. Ellis T. Powell passed away on Thursday, the 1st inst., at Siddington Manor, Cirencester, where he was the guest of Mr. Seymour Paskin. He was taken ill while addressing a meeting of the National Citizens' Union at Cirencester on the previous evening.

We give the following brief particulars of his career—one of the most remarkable in the annals of journalism.

He was born at Ludlow in 1869 and his remarkable talents were manifested in boyhood. After serving an apprenticeship to the principal draper of the town, he came to London, eventually securing a post on the "Financial News," from whose obituary notice of him we take the following:—

Ellis Powell was never idle, and once on this journal he realised the benefits of a knowledge of languages. By intense application he made himself master of six or seven different tongues, and could read fluently Hebrew, Greek, and Latin, in fact, as well as most Englishmen read English. He was, however, singularly modest, and never paraded his learning, or attempted to speak in another tongue than his native one.

When Mr. Harry Marks sought the suffrages of St. George's in the East and Thanet he relied upon Ellis Powell, whom he had appointed his election agent, to see him through. With his usual thoroughness Mr. Powell made himself acquainted with every aspect of election law, and not only became an authority upon the subject, but lectured to various societies upon its intricacies.

It was one of the deceased's ambitions to become editor of the "Financial News." During the last few years of the illness of Mr. Marks he was acting editor, and later was appointed editor-in-chief. With his extensive reading

—for in his spare time he had passed his examinations and had qualified as a barrister—Mr. Powell developed into an eloquent speaker. He was, in fact, what may be termed a magnetic speaker, for he could hold an audience as few men nowadays have the ability to do. He cultivated the art of speaking, and was popular on that account. He had a prodigious memory, and at various times in connection with the "Financial News" he performed some very remarkable feats. The public will remember him as a witness in the famous American Marconi case.

One of his desires was to see the outlying parts of the Empire, and he made two or three journeys across Canada, and had it in mind to visit the Antipodes, despite his dislike of the sea. He was a fellow of the Royal Colonial Institute, and of the Royal Historical and Royal Economical Societies, and as the result of his researches he published "The Evolution of the Money Market"; "The Management of Parliamentary Elections"; "The Essentials of Self-Government," and "Sheaves of Empire."

For many years Dr. Powell interested himself in the study of psychic affairs, and only a few days ago he took the chair at an important meeting. He died, as he himself had always wished—in harness, for there can be little doubt that his end was hastened by his untiring labours. A holiday to him was simply an occasion to devote himself

to some other form of literary activity. He will be missed by a wide circle of friends.

To that portion of Dr. Powell's work which brought him into intimate contact with the Spiritualist movement as speaker and writer, it is not necessary to make more than a brief reference; the main facts are already well known to readers of *LIGHT*, and much will yet be written on the subject. That he was a member of the Council of the London Spiritualist Alliance and an active worker on the platforms of this and many other Societies throughout

the country, a frequent contributor to *LIGHT* and a protagonist of Spiritualism in the general newspaper Press—with these things Spiritualists are well familiar. He was a worker as well as a leader and administrator. A barrister with a profound knowledge of the law, his searching criticism of the "barbaric legislation" of the Witchcraft Acts will be long remembered. As a theologian and Greek scholar, he did invaluable constructive work in showing how many obscure passages in the New Testament were made eloquent and illuminating by being interpreted in the light of modern psychic research.

Speaking to a large congregation on Sunday evening last, at the Chesham United Free Church, the Rev. Walter Wynn expressed the deep regret occasioned by the transition of Dr. Ellis Powell. He said: "This pulpit was honoured on more than one occasion by this lovable and gifted man, who lives in the heart of this church. Britain has lost one of her most distinguished citizens. His words were balanced, his vision clear, his knowledge of Evangelical Christianity and Christ as a personal Saviour incisive and clear. Dr. Powell understood the fundamental truths of the New Testament, and knew how

to apply psychical phenomena in modern life to the elucidation of the teaching of Jesus and His Apostles. He exerted a deep and far-reaching influence for good. I deeply deplore his loss, and I am quite sure you all share that feeling. I ask you to rise for one minute and stand with bowed heads as a slight mark of our love and gratitude." The congregation rose *en masse* as the organist played softly with great effect, "Peace, perfect peace."

At many of the Spiritualist Churches throughout the country on Sunday last tribute was paid to the sterling qualities of Dr. Powell, both as Spiritualist and as Churchman. The Rev. G. Vale Owen addressed the congregation at Orford on Sunday evening, when prayers were offered for Dr. Powell and his family. After the evening service at St. John's Spiritual Mission, North Finchley, which was conducted by Mr. H. W. Engholm, a collection was made for a floral tribute to be sent on behalf of the congregation.

Since writing the foregoing we have learned that Dr. Powell died of cerebral hæmorrhage. He was feeling unwell before he delivered his address, which he got through with difficulty, and was afterwards taken so seriously ill that medical attendance was summoned. Subsequently he became unconscious and passed away on the afternoon of the following day.



ELLIS T. POWELL, LL.B., D.Sc., F.R.H.S.,
Passed to the Higher Life on June 1st at Siddington Manor,
Cirencester.

THE FUNERAL SERVICE.

ADDRESS BY REV. B. G. BOURCHIER.

The remains of the late Dr. Powell were committed to earth on the afternoon of Tuesday last, 6th inst., at the Hampstead Cemetery in the presence of a considerable concourse of relatives and friends.

The service, the first part of which was held in the chapel attached to the cemetery, was conducted by the Rev. H. A. Collins, and a valedictory address was delivered by the Rev. B. G. Bouchier, M.A., vicar of St. Jude's-on-the-Hill, Hampstead Garden Suburb, of the congregation of which the late Dr. Powell was a leading member and acted as sidesman and lay reader.

In the course of his impressive and touching remarks, Mr. BOURCHIER said that he felt it a great honour and privilege to have been asked to take his share in paying tribute to the colleague who had so faithfully served the Church to which he belonged at Hampstead. The news of the passing of their friend Ellis Powell had come to them all as a severe shock. Dr. Powell was not only known in the world of Letters and Law, as the Editor of a great newspaper, he was known also as a man in every sense loyal and devoted to the Church. To have him as an official for some years and to be able to rely on his wise counsel was a privilege that the Church of St. Jude-on-the-Hill would long remember. It was remarkable that his passing from the body took place in that tremendous interval which elapsed between the Ascension of their Lord and the descent of the Holy Spirit at Pentecost. It was a tremendous interval because it was during that time that the Divine Master told His disciples to tarry at Jerusalem until the coming of the Holy Ghost, and it was because of their faithful waiting that the Pentecostal blessing descended upon them. He found something significant in the fact that Divine Providence had selected this time to give their friend rest from his earthly labours. He was of those who had taken of the things of Christ to give to the world—a mission for which he had been equipped by God with his remarkable powers of mind and outstanding ability.

He was a faithful friend and he laid the Church under an immense obligation for his devoted and self-denying labours. Never before in all its history had the Church stood in greater need of men who were capable of re-stating in the terms of to-day those truths of God which are eternal. One of his (the speaker's) treasured possessions was a letter from Dr. Powell in which he made an earnest appeal for such a re-statement of the Church's message. Surely it was that mission which sent Ellis Powell up and down the

country for the glory of God. I could tell you (continued Mr. Bouchier) of not a few persons who are to-day staunch members of the Church of Christ entirely through the message of Ellis Powell. He had that gift from God which enabled him to re-state in the language of to-day the Faith of the centuries, and if he had done nothing more in his lifetime he would have earned the gratitude of us all. I am certain God endowed him with that great gift of discovery.

Proceeding, Mr. Bouchier referred to their arisen friend's love of St. Jude-on-the-Hill. That was because St. Jude's had stood for what might be called a sensible presentation of Christianity. He also made grateful allusion to Dr. Powell for his defence of the lower animals. Again and again had their friend condemned the intolerable wrong that permitted without protest any cruelty to those dumb creatures who formed part of the great community of life.

God had ever raised up faithful servants who discovered His hidden truth and revealed it to men. Ellis Powell was a discoverer of some of that truth. He as ever striving in the later years of his life to do what he had every right to do: to promote a reverent curiosity with regard to the state of the departed. He gave his last address on that subject, at St. Jude's, on Trinity Sunday last year, and at that church they were always delighted to welcome him in their pulpit and on their platform, in order that he might impress upon them the truth that there are no dead. "I am sure he would say—I am sure he is saying now—that those whom we call dead are a thousand times more alive than those who are still on earth." Addressing Mrs. Powell, Mr. Bouchier said: "Dear Mrs. Powell, you must be proud of him to-day," and he proceeded to refer to Dr. Powell's noble qualities of head and heart and the signal services he had rendered to his country. His name was that of one who had given fresh energy to the life stream of the world.

"We pay him a respectful farewell until the day breaks and the shadows flee and we are re-united with him."

Amongst the mourners in the church and at the graveside were Mrs. Ellis Powell, the widow, with her son, Sidney, and her two daughters, Mrs. Sturt and Miss Agnes Powell, Mr. Sturt (son-in-law), and other members of the family. Amongst others present at the graveside were: Mr. Percival, Mrs. Philip Champion de Crespigny, Mrs. Drakoules, Miss Felicia Scatcherd, Miss Julia Smith, Mrs. Wreidt, Mr. and Mrs. Brittain, Mr. George Craze, Mr. Ernest Meads, Mr. H. Osborne, the Rev. J. W. Potter, Mr. H. Fielder, Mr. and Mrs. William Buist Picken, Mr. and Mrs. David Gow, Mr. H. W. Engholm, Mr. and Miss Morgan, Mr. Hayward, and Mr. Dawson Rogers.



THE PASSING OF DR. ELLIS T. POWELL.
Scene at the Graveside. Hampstead Cemetery, London, June 6th.

THE PURPOSE OF SO-CALLED EVIL.

By QUÆSTOR VITÆ.

We live in the field of opposites: of good and evil, rectitude and sin, happiness and misery, joy and suffering, knowledge and ignorance, purity and impurity, life and death, light and darkness, heat and cold, etc., which are all the opposite poles of one and the same thing. They are all included in the outworking of the life of the One Infinite-Self, whose Infinite Wisdom and Love is in all that is.

We live in this field of divided opposing forces, because self-conscious being in the personal degree is itself a state of divided, segmented, incomplete, non-equilibrated being, in which the positive element or aspect is divided from its own negative, or masculine from the feminine, or intellect from love.

This severance of conscious life consequently conditions the phenomenal world in which it is reflected, and entails the constitution of the field or planes of opposites, in which the personal degree of conscious life has its existence and it is only in the conditions of personal divided being that evil obtains, as will be seen from what follows.

The Infinite-Self, a fraction of whose life is immanent within the inmost, central degree of all Its finite-selves, cannot be disturbed by what pertains only to the outer world in the Time order, because while in laws of spiritual being the outer is subordinate to the inner and interpenetrable to it, the inner ever transcends the subordinate, which cannot ingress upon or compass the inner or higher. Consequently the Infinite while present in the finite, can contemplate with equanimity the effects of the evolutionary process imposed by It on Its own finite-selves (i.e., on Itself) for their educational development, as It sees the end achieved, or the accomplishment of the process in its accomplishing, while we only see the stages of the process here, which are sometimes apparently terrible in their aspect in the Time order.

This is illustrated in the inmost, central principle within us, which transcends the cognition of our personal degree of consciousness and remains unaffected by the conflict in its own outer degree, through which its personal consciousness has to evolve, in order (unknown to the latter) to explicate its implicit purpose in actuality. Evil does not pertain to that inner level and does not reach it, for the reason as given in the previous paragraph that the outer (or lower) cannot ingress upon or peer into the inner (or higher), consequently the inmost principle remains unaffected and the light shineth in the darkness while the darkness knoweth it not.

INNER DEGREES OF CONSCIOUSNESS.

To make this intricate position clearer it must be stated that this presentation implies the presence in man of degrees of consciousness which are internal or higher in mode to that of the personal degree which functions in our present life and relates us to this external world. These inner degrees which relate us to correlated inner states of being in our Cosmos, are, however, normally present only in germic condition in this stage of our becoming and only unfold into responsive functioning when we ascend into their correlated states or planes of being in our Cosmos and become endowed with transmuted forms constituted in life in equivalent, consonant degree. Our experience in this outer world comes to us through reactions in the outer or personal degree of consciousness solely, and is confined to that level. Even when, in some exceptional cases, an inner degree is slightly developed during our life on earth, the reactions on that level have still to be communicated outwards through the personal degree, so long as we remain embodied in a physical organism.

We have to realise that the above process of contact with evil is the system instituted by Divine Omniscience and Omnipotence by which Its self-consciousness innate in Its finite-selves, is unfolded and developed. It does not, therefore, involve the restriction of that Divine Omnipotence which has thus determined and which ever transcends Its finite-selves. The restriction exists only in our finite apprehension, when we fail to grasp that it is by this process of contrasts in opposition, that the recognition of good is unfolded in finite consciousness here, by experience of evil.

Consequently these opposing forces must ever continue as long as the earth exists. Both poles are equally essential and one could not be without the other. They are absolutely necessary for the development of conditions whereby finite self-consciousness can be unfolded. Evil is but the negative pole of good, and the Infinite Love, Wisdom and Power are in both. It must be remembered

also that the whole of the physical universe, including our own majestic solar system, is kept in its form and being by the action in that domain of these so-called opposing forces. That physical plane of the Universe is the one which is brought into relation with the consciousness of the external personality by our senses. It passes out of cognition when the finite-selves ascend by transmutation into inner states, which fact brings them into relation with an inner plane (or aspect) of the same universe.

As already stated, this presentation implies the presence within us of inner degrees of consciousness and of correlated states of being in our Cosmos. It consequently implies that there is in the spiritual universe a state related to the inmost, central degree of consciousness in finite-selves, in which the limitations entailed in the segmented personal consciousness and being are transcended, when the field of contending opposites, with concomitant evil, cease to obtain and are replaced by equilibration.

That inmost degree within us transcends our personal degree of consciousness. Its correlated state of being in the Cosmos consequently also transcends our personal consciousness. But that inmost degree ultimately unfolds into functioning (in the inner correlated state) and brings us into relation with the equilibrated state of being in the Cosmos or state of Identity. We all, without exception, ultimately evolve to that state.

THE LINKS IN THE CHAIN.

So evidently we over-estimate the importance of what occurs to us in this external world, because we have known nothing with regard to the sequences entailed in our subsequent life in inner states. These are interdependent and interlinked to an extent of which we have had no conception. Our life here is but a link in a chain and cannot be dissociated from its sequence in inner degrees of being, where the accomplishment of the accomplishing is realised. Further, this world is not a plane of causes but of effects. The causes have to be traced back to our source of origin, of which our life here is the sequential effect and cannot be dissociated from its original determination at differentiation. It is there that the cause and purpose of our lives originated. All finite-selves are projected and ultimately here for the purpose of accomplishing certain work, which, unconsciously to themselves, they actually carry out. So the current conception that all our future in eternity is determined by our life here in the time order, is based upon appearances pertaining to one stage in a circuit, while omitting to take into account the prior links in the chain and the original cause.

Consequently evil assumes a new aspect in the light of these considerations and must be recognised as one of the means comprised in the process of becoming of finite-selves, as ordained by the Supreme for the unfoldment of their self-consciousness in Its finite-selves, and it is evidently a necessary means where the desired result cannot be obtained without the suffering that ensues.

In view of the indefinite variety in quality of human faculties, we must recognise that as it is by experience of evil that good is made known to us, evil has a use to perform and contains in itself the germ of future good. Consequently, evil can only be such to finite personal consciousness. To the larger consciousness it is evidently an experience by means of which some finite-unit of the Infinite-Self is developed, and is therefore an aspect of good.

Further, we have to realise that as all finite-selves are determined here to accomplish a certain purpose, while all external things are effects governed by primal and intermediate causes, and as we see some of these selves are determined into loathsome conditions, it follows that they are sent there to do some necessary work, without which the whole integral unity would not be complete. Moreover, it must not be overlooked that:

From the direst and most repulsive forms of human wickedness and folly the perfected Angel is ultimately evolved and developed. Take away the hells of this earth and there can be no heavens, for these are as essential to each other as are light and darkness, birth and death. Also, the work such selves have to do is hidden from them, while in such conditions, in order to enable them the more easily to perform the apparently loathsome work that is given them to do. But when they evolve into the state of equilibration, they see that their mission was in perfect order.

Ample compensation ensues, however, by irrevocable

laws in our subsequent life in inner states, for what we endure here, as is shown in the book referred to below.

Meanwhile, the only portion of the universe which comes within our human cognition is that in which the contending forces of opposites are in action. But there are vast fields of being in transcendent, equilibrated states, where contention, strife, competition and evil cease to be and in which the selves work in associative unison for the common good of all. Of that portion of the universe, this world knows nothing, because it is only the personal degree of consciousness that functions in man here.

WISDOM, LOVE AND POWER.

The explanation of this distinction existing between these two modes of being, that is between the planes in which the conflicting opposites have their field and the planes of equilibrated being, comprised in the universe, is found in the fact that the foundational Reality or Great First Cause: the Infinite-Life or life of the Infinite-Self is a dual-unity, comprising conjointly both masculine and feminine elements in its constitution. It is not Father solely, but Mother also, intellect pertaining to its masculine element and Love to the feminine. It is electromagnetic in its constitution and consequently carries propulsion and attraction inherently, or positive and negative polarity (again illustrating its dual-unity), thus entailing power or force or energy (which throws light on its Omnipotence). So in manifestation it may be described as a tri-unity of Wisdom, Love and Power.

Every finite-unit of this Infinite-Life when differentiated into germic selves, inevitably carries the same constitution, consequently is inherently and conjointly masculine and feminine.

The process of becoming is so ordained by the Infinite-Self that in order to unfold the consciousness inherent in the finite-units of its life to the maximum extent, when differentiated, in the course of their descent to this external world the two poles implicit in each unit-self become segmented into a masculine and a feminine entity, thus constituting personal selves.

It is this division in conscious life into two opposites: masculine and feminine or positive and negative or intellect and love, that is reflected in the outer universe in conflicting opposites in the forces working in the planes in which life in the personal degree has its existence, and it is for this reason that it is only this aspect of the universe that comes within the cognition of consciousness in the degree of personal being.

When the consciousness of the two segmented aspects of the originally dual-units of life has been sufficiently unfolded by their experience in the fields of contending opposites, they become attracted to each other (after leaving this world and entering into a much higher state) and coalesce in identic-union, thus re-entering into the state of equilibrated being from which they emanated in germic condition, having been differentiated there from the life process of the Infinite-Self. (They seldom meet in this world.) The accomplishing of this process of indissoluble identic-union is accompanied by an intensification of consciousness and an expansion of perception (based on a radiating life process, which establishes also the basis of communion at incomprehensible distances) to an extent that is almost inconceivable and entails at-one-ment with the whole unity in which they are integral units, with retention of individuated self-consciousness, as unfolded in their circuit of becoming.

"Equilibrated," as used here does not entail rest or a static condition. It refers to the reunion of two poles which had been separated and which when conjoined generate a current, as in a battery, thereby becoming potent and puissant to a degree that was impossible to them when they were separated. It is the current thus generated that constitutes the radiation referred to as the basis of expanded perception and of communion. These living batteries are being recharged permanently by the current or life-process of the Infinite-Self, that flows into them.

THE CENTRE OF BEING.

To sum up this argument: the process of becoming as here presented involves not only self-differentiation on the part of the Infinite-Self, as is now generally accepted by philosophical thinkers, but also the additional segmentation of the finite unit-selves thus constituted, into masculine and feminine personal beings respectively, which again entails the constitution of the field of contending opposites in the outer planes of being in the universe, in which solely evil obtains.

The ultimate coalescence of these segmentary personal selves into their primary condition of dual-units, entails their equilibration and transcending of the outer planes of contending opposites and their entry into the planes of equilibrated being, with accompanying at-one-ment, while retaining their individual self-consciousness.

Some readers may find it difficult to accept this presentation unaccompanied by any evidence, as it perhaps appeals more to an inner degree of consciousness than to that of personal being, but as the inner degrees of consciousness present in man in germic condition, become un-

(Continued at foot of next column.)

RAY'S AND REFLECTIONS.

The current issue of the Journal of the S.P.R. publishes an account of "A Case of Fraud with the Crewe Circle," in which cheating seems to be clearly and conclusively proved against Mr. Hope. It is, of course, a very old tale—this of exposure. It was going on fifty years ago "just in the old sweet way," but neither psychic photography—nor any other form of physical phenomena—was destroyed by it—the witnesses for them merely became more numerous than ever.

I leave the discussion of the "Case of Fraud with the Crewe Circle" to another time and place. Meantime I may be forgiven for wondering what particular public entertainment is being led up to this time. I have grown so distressingly familiar with cleverly-worked publicity schemes in which respectable but very innocent psychical researchers are made the unsuspecting tools of smart showmen. In this way a lot of free advertising is obtained. It is quite natural that conjurers and fraud hunters should gain the results which they do gain. It is conceivable that they do find fraud. To me it is a weary old tale by now. So few of the people who pursue the matter have the least acquaintance with the psychology involved in psychic experimentation.

In regard to these exposures of fraud, which may or may not be real exposures—we remember that conjurers are adepts at producing illusions—I am rather wondering how the present cases could be legally described. Is it "The Magic Circle versus Psychic Photography" or "The Magic Circle versus John Doe and Richard Roe"? If it is simply a personal question, there is a proper arena for the trial of fraud. If not, then the legitimate arena is the Press, the Platform and the Discussion Forum. Conjurers are very clever in manipulating people as well as things. They can distract attention from one point to another for their own purposes. But they will not distract our attention in this case from the main issue, which is not the honesty of some particular Noakes or Styles, but the validity of a general principle.

When we hear of so many "explanations" of psychic phenomena which explain nothing we need be under no surprise, seeing that there are certain natural phenomena about which the orthodox explanations are sadly at fault. For example, Professor W. J. Humphreys, of the American Weather Bureau, finds it difficult to explain the rain. Taking the familiar theory as to how rain is formed and tracing the process through, he shows that it fails to account for what actually takes place. I need not go into it all. I merely mention the matter as a warning against a tendency to assume that the natural world is all plain and simple and only the extra-natural region confused and uncertain.

Someone has sent me some sun-dial mottoes mainly concerned with the fleeting nature of time. There is comfort in these for people who have to live through periods of pain and trouble, but they are not of prime importance to minds conscious of immortality. "Shadows we are and like shadows depart" is a good lesson for those who do not realise how shadowy is the world of matter. I like also a French motto, which may be translated, "When I do not see clearly I say nothing," in reference to the fact that the sundial makes no sign when the day is dark. An excellent precept for those who are given to speak without knowledge.

D. G.

folded, man will realise that the seat of power within himself is occupied by the Great Infinite Life Itself, of which every specific finite-self forms an integral part and which Infinite Power, while comprising temporary contact with apparent evil in the educational process of its own finite-selves, nevertheless, in its Supreme Wisdom, doeth all things well.

This article deals with one of the many problems presented in our life upon this external earth and is based upon information conveyed by thought-transmission from Beings in the Central equilibrate state of our Cosmos, to some human recipients in whom responsiveness in that degree had been sufficiently unfolded to entail reciprocation. These communications were based upon knowledge resulting from actual experience of their own differentiation, of their process of descent from their source and of their subsequent re-ascent to that source, whence they emanated as germic selves and to which they returned "become into the image of their Makers." This information is summarised in the book already noticed in this paper: "The Process of Man's Becoming," which shows, not how the plan of the Universe as determined by the Infinite-Self can be improved upon by inflated personalities, but explains why things are as they are.

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DR. ELLIS POWELL.

"HAIL AND FAREWELL!"

By the passing of Dr. Powell we have lost, in the physical sense of the word at least, a leader and a strong, true, helpful friend. He was a man of brilliant mind and many and various activities, some of them so diverse that it seemed strange to find them all united in the same personality.

Journalist, financial authority, lawyer, scientist, scholar, theologian, psychical investigator—the list does not exhaust the full tale of his gifts and avocations. Even to those familiar with the intellectual life it seemed wonderful that one man should possess so many outstanding powers of mind, wielding them all so modestly and so lightly. His capacity for work was enormous, for he combined the ability of swift understanding with that of rapid execution. He would pass from the quick unravelling of some legal or financial problem to probe as with a lightning glance to the core of a philosophical question. He was equally at home with the use of pen or tongue. He would turn from the composition of some article or treatise—always concise and graphic—to harangue a great meeting on a question of the hour. A distinguished writer, he was also an eloquent speaker on many themes, all of which he had thoroughly mastered.

He showed conspicuously some of the secrets of true power—quietness, firmness, patience and sympathy. He had a wide tolerance, combined with deep insight into men and motives. Vain pretence, imposture, and all forms of tyranny met with short shrift at his hands. He was accustomed to the battle of wits, but always he was found on the side of the victim against the oppressor.

For a time he wisely veiled his identity as a speaker and writer on behalf of Spiritualism under a pseudonym—he was the "Angus MacArthur" of many speeches at meetings of the London Spiritualist Alliance, and some of his work in *LIGHT* was so identified. But the time came when he felt justified in casting aside any disguise and standing openly for the unpopular truths he had espoused.

Of his character and career much more remains to be said, better than we can say it now, writing under the first shock of the news of his sudden and unexpected removal from our midst while still comparatively young in years and with the hope and promise of adding abundantly to a great harvest of achievement.

He has gone on a little journey, which is also a great and glorious adventure. He has gone to a country in which he will find nothing to dismay him, for he had surveyed it already from afar, being at once its historian and geographer. It had its place on the chart of his voyage through life. He will find rest from his irksome labours, but his congenial activities will follow him. We say our Good-night to him here—those in that brighter clime will bid him Good-morning.

He died in his harness, a true knight, leaving his body by the walls of the strongholds of Ignorance and Folly. As we thought of his splendid career of self-sacrifice, royal courage and devotion, there came into our mind the words of Charles Reade, written of the hero of one of his famous novels:—

"He was a blood-horse and he ran till he dropped."

AS SPIRITS SEE US.

You appear to us like a double man. We see the physical body precisely the same as you see yourself, only instead of being solid and material it is transparent and shadowy to our eyes, and we see you seated on a transparent or shadowy chair, surrounded by shadowy papers, and equally shadowy furniture; in fact, you present the appearance of a ghost to us. So much for the physical body and its material surroundings. Your savants, who imagine that there is nothing but matter, may perhaps be surprised to hear that there is a spiritual duplicate or counterpart (we will call it a counterpart) of the foregoing objects, including yourself, and that this counterpart, though spiritual from your point of view, and therefore invisible to your senses, is tangible and material to our touch. The physical body and material objects are not, however, distinct from the spiritual counterparts, but are inter-blended, the former being attached to the latter by a sort of silvery thread, which causes them virtually to be one inseparable substance so long as this spiritual tie is maintained. When, however, by the death of the physical body the spiritual counterpart becomes independent of the former, it begins to exist alone, and so also with the furniture, etc. When the spiritual tie is severed which attaches your articles to their spiritual counterparts, the latter can be displaced and moved away, and become thenceforth, in the spirit world, separate and distinct objects. The spiritual counterpart being to us the most material, of course conceals, for the time being, the material object from our view. The latter *per se* offers, of course, no impediment to our movements, being transparent to our senses, but the spiritual object, whether connected or disconnected, impedes our locomotion, and requires to be displaced before we can pass. Thus, you see, that entering your rooms we have to come in through the door like other human beings. We do not care to break through your walls, or come in at the window, or through the ceiling, though we are aware that such is reputed to be the orthodox mode of locomotion in our world. Since we told you the spiritual counterpart of your walls and your doors is solid to our senses, of course we must either open the door or break through. The latter we can do if we like; not by physical force, as with you, but by the exercise of will-power, which answers the same purpose with us, where the strongest man is he who has the most powerful will.

—From "LIFE BEYOND THE GRAVE."
("The Undiscovered Country.")

PERSISTENCE.

"Still am I living!" dream the dead:
"I need not know where Earth exists—
Simply I dwell outside, instead
Of inside Time—and Love persists!"

"For Life's unwearied warp and weft
The Loom of Darkness weaves and weaves;
While, span by span, my soul bereft
Ever a deeper joy achieves!"

"Shadows of perfume, wraiths of song,
Like voiceless visions come and go;
Fainter and fainter yet, prolong
Dreams of the earth I used to know!"

"So evanescence aye endures;
So Loveliness for ever burns;
So Beauty's immemorial lures
Possess each soul that throbs and yearns!"

"So light and colour, scent and sound,
And passion, which is kin to peace,
Die on their birth; and yet are found
Eternal as Life's Mysteries!"

"I have great joy and gladness yet:
Sweet friends to love me, and to love!
Dim dreams within my dreams are set,
And Longings for a God above!"

"For God is Love, and Love is God!
No language may His deeds express:
Him do I find in cloud and clod—
Him do I breathe in Blessedness!"

J. M. STUART-YOUNG.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Amongst other newspapers on Whit Monday, the "Daily Mirror" and the "Daily Express" published the following information issued by Reuter last Sunday from Paris: "M. Camille Flammarion, the well-known astronomer, in a book which he has just published cites hundreds of cases which he has personally investigated, and which, he claims, 'show indisputably the existence of the soul after death.' Interviewed on the subject, he said he could not attempt to say whether the soul was immortal, but he knew personally of cases where it had survived for many years."

Viscount Grey of Fallodon and Lady Glenconner were quietly married at the little parish church of Wilsford, Wilts., on Whit Sunday morning at eight o'clock. The only persons present at the simple ceremony were the vicar, the bride and bridegroom, Lord Glenconner, the bride's eldest surviving son, and Earl Grey's sister. Lady Glenconner has written several books and has encouraged psychic investigation.

The Rev. G. Vale Owen, writing in the "Weekly Dispatch" last Sunday on the question, "Why cannot séances be held in the light?" stated that: "The answer is that they can and are. Indeed, the percentage held in the darkness is comparatively very small. These are principally: (1) Those in which voices are heard 'in the air'—that is, which do not come from the lips of the human instrument, the medium; (2) those where 'spirit' lights are seen; and (3) those in which materialisations take place—that is, where our spirit friends are able to gather particles of matter from the bodies of the sitters, and from the atmosphere, with which particles they clothe their spirit bodies to a degree which renders them visible and tangible."

Mr. George R. Sims, writing over his *nom de plume* "Dagonet" in the "Referee" last Sunday, describes a remarkable direct voice séance he recently attended as follows:—

Last Tuesday morning at eleven o'clock, I walked out of the bright sunshine into a charming house in the West of London. I was accompanied by the blue-eyed and benevolent ex-amateur boxing champion who has kindly undertaken to act as my personal guide to the borderland. An American lady whose fame as a direct voice medium is as great on the wet side of the Atlantic as on the dry greeted us cordially, and conducted us to a small apartment on the second floor. The only instrument in the room was the trumpet, or horn. As soon as we were seated the room was darkened. There were no preliminaries; no Lord's Prayer, no musical instruments, no singing—just we three and the trumpet. The first spirit that arrived told me that he was William Sims. There may have been a William Sims in my family, but I have no record of him. And then suddenly the room was filled with sound, and a strong, resonant voice exclaimed, "Well, my dear Sims, I am glad to see you again! I never thought we should get you into our circle." I asked the gentleman his name, and he said, "I am William T. Stead." And then my old friend William T. Stead let himself go on the present condition of affairs. And he was top note all the time. He informed me that he had attended the Conference at Genoa, and he told me certain things that had happened, and he expressed his views of the situation generally in the fearless manner for which he had been famous in his lifetime. Then he said, "But I don't want to take up the whole of your time. I have brought a friend with me who, learning that you were here this morning, said he should like to come and have a chat with you." Then another strong and manly voice exclaimed, "Good morning, Mr. Sims! I have come here because my old friend Stead wanted me to meet you. I am William Ewart Gladstone." And then, for the space of nearly half an hour, the spirit of William Ewart Gladstone orated in quite the old Gladstonian manner. There was a considerable amount of emotion in his eloquence, especially when he came to deal with Ireland, a matter which was causing him, he assured me, the greatest distress and anxiety. He gave me a message for Mr. Winston Churchill, and he wound up his address with a peroration which was quite in the grand old style. Now, my attitude towards Spiritualism and direct voice demonstrations is still that of the honest inquirer. I am not accepting anything as first-class evidence until I have satisfied myself that it cannot be produced by any other means than those to which the Spiritualists attribute it, and so I am content to leave it at this—that the spirits who addressed me that morning were alleged to be those of William T. Stead and William Ewart Gladstone.

The "Evening News" of June 1st published the following story from Dundee:—

A remarkable fulfilment of the Highland belief that seventh sons of seventh sons are endowed with "second sight" is afforded by the experience of the Rev. W. Cumming Skinner, of Hilltown United Free Church, Dundee. One night Mr. Skinner dreamt that he saw one of his church elders struck down by a motor-lorry when crossing the road. The following evening the dream was fulfilled in part. A fire brigade motor-tender got out of control at the very spot indicated in Mr. Skinner's dream, killing a baby and injuring three other persons. This is not the strangest part of the story, however. Mr. Skinner was walking along to his church and, by some freak of sub-consciousness, avoided the spot where the accident occurred, although he usually crossed over it. The elder he saw knocked down in his dream was walking up the road, saw the minister divert his footsteps, followed him, and was safely out of reach of the motor-tender when it crashed on to the pavement. This is not the first instance in which Mr. Skinner's powers have been displayed, but he refuses to admit the theory of spirit guidance.

According to the "Liverpool Echo" of May 31st, Sir Arthur Conan Doyle is stated to have recently said, when contrasting the audiences that attended his lectures in New York and those in the Mersey City, to an "Echo" correspondent who called upon him in the Ambassador Hotel, New York: "I have never been in a more unspiritual place than Liverpool. The only other place with a psychic atmosphere as unsympathetic as that of Liverpool is Melbourne, in Australia. In Liverpool my audiences were all right, but the atmosphere of the place is not at all sympathetic. In New York all my lectures were well attended, and people have been sincerely interested. I have had thousands of letters. I came to New York expecting to find a dollar-hunting crowd. Instead I found people who were really anxious to know something about Spiritualism."

The "Eastern Morning News," in an outspoken leading article published by that journal on May 30th, reviewing the findings of the Church of Scotland on Psychic Phenomena and Spiritualism, stated:—

If they should happen to treat seriously the findings of the Church of Scotland on the report of the Committee on Supernormal Psychic Phenomena, Sir Oliver Lodge, Sir A. Conan Doyle, and all the other leading lights of Spiritism may feel that they have had administered to them the great snub of their lifetime. But they will not so feel. Rather will they be inspired by sorrow that the spokesmen of the Church of Scotland have so contemptuously turned down the report presented to them, as revealing strangely bad judgment. When the Church Congress two years ago had under discussion the subject of the after life and the possibility of communion with the departed, it did at least treat it with a certain measure of respect. Not so the Scottish professors. "The people must be told that they must have no traffic with the bastard mysticism," says Professor Paterson, of Edinburgh. That is sweeping enough in all conscience, and we can see the editor of our contemporary *LIGHT* girding his loins in appropriate retaliation. Another reverend gentleman deprecates that by discussing the report the Church of Scotland should be giving so great "an advertisement to Spiritualism, which is full of fraud, and attended by most disastrous results in the case of highly strung people." No; they did not mince their words, these Scottish divines. We are not here interested in defending the Spiritualists in this their (more or less) dark hour of attack, they are able enough to defend themselves: all our purpose is to show what the attitude of a great Church towards them is. But we do think, as the result of observation, that the Scottish denouncers of supernormal psychic phenomena are mistaken in thinking that the expression of interest in these things is "unusual or unlikely to be lasting." Nor do we think that the present interest in the matter of an after-life is altogether due to the wholesale bereavement brought about by the war, though the war may have been a stimulus to it. The fact is the people of the world have had their eyes opened by certain manifestations and phenomena, and though there may have sprung up a great deal of fraud, and though the conjurer can apparently produce similar effects to those of the spiritistic medium, there is a growing tendency to refuse to condemn everything because some things are open to charge of falseness. The Scottish Church will not have ghosts or spirits at any price. Strange things brought before its notice are explainable another way. That way is to be found in connection with what Professor Paterson calls "the extremely interesting and elusive entity known as the sub-conscious self." Well, this sub-conscious self in itself is so wonderful a phenomenon that some people not unreasonably imagine there may be another equally wonderful. So the Church of Scotland settles the matter, for itself, by dubbing it "a bastard mysticism." It has to be seen yet whether the people of Scotland are in the mood to agree.

RECORDS OF A CANADIAN CIRCLE.

A STUDY OF PSYCHIC MESSAGES AND PHYSICAL PHENOMENA.

We have received the following notes of sittings held at the house of Dr. T. Glen Hamilton, of Winnipeg. In the letter (from Mrs. Hamilton) which accompanies the records we learn that one of the sitters (Mrs. P.), a Scotswoman, has developed considerable power for physical manifestations, and that the circle has obtained frequent non-contact movements of the table, complete levitations and many non-contact raps, varying from "ticks" to loud firm knocks.

Mrs. Hamilton also writes:—

"In regard to the 'Myers' message, we think there is some internal evidence suggesting that his mind may be the controlling agency, but we feel that the greatest caution should be shown when the genuineness of the identity of famous men is concerned. . . . Dr. Hamilton has recently made arrangements to hold a series of sittings at which he plans to carry out some experiments along the lines of those of Dr. Crawford.

The sittings began, as will be seen, with a table-sitting held in October, 1920, without pre-arrangement, the message purporting to be from Mr. F. W. H. Myers leading the sitters to continue their investigations.

IMPROMPTU SITTING OF OCTOBER, 1920.

SITTERS: Mrs. Poole, Mr. Court, Peggy Court (school-girl), Dr. and Mrs. Hamilton. Recorder: Mrs. J. Forrester (Mrs. H.'s mother).

Alphabet called over by Dr. H. Hands in contact with table. Table leg knocked at desired letters, following message given:—

"Plato, book 10, allegory very true. Read Lodge; trust his religious sense. Myers."

(Dr. and Mrs. H. were the only sitters who realised the import of the name, mentally asking: "Can this be the Myers?")

Knocks continued: "Stead answers Dr.'s question; Myers and Stead are here."

NOTES:—

- (a) The word "ten" was counted to, not spelled.
- (b) The eleventh word was first recorded "religion." Knocks indicated this to be wrong; gave instead "religious."
- (c) All of the sitters, with the exception of Mr. C., knew absolutely nothing of the works of Plato.
- (d) Mr. C. at that time knew nothing of Myers.
- (e) Mr. C. tried to interpret the myth referred to; he told us the story of a famous myth which we afterwards found to be in Book 7.
- (f) Lodge's book, "The Substance of Faith," had just been purchased, but not read.
- (g) The surprise and wonder caused by this message cannot be over-emphasised. There had been nothing in our conversation or thoughts to even remotely suggest either the subject matter or names.

Dr. and Mrs. Hamilton were much impressed by the beauty and pertinence of the message as conveyed by this reference: "the immortality of the soul, and the unerring equity of the Divine Judge, are revealed in a magnificent myth, or vision of judgment." (Introduction by W. C. Lawton to Jowett's translation of "The Republic of Plato.")

REPORT OF MYERS' AND OTHER COMMUNICATIONS, AUGUST, SEPTEMBER, OCTOBER, 1921.

PLACE: Home of Dr. T. Glen Hamilton, 185, Kelvin-street, Winnipeg, Manitoba, Canada.

SITTERS: T. Glen Hamilton, M.D.; Lillian Hamilton (L.); Mrs. J. Poole, Noble Court, Winnipeg, medium (P.); Mr. E. Court, Associate Sec., Manitoba Medical Soc., Boyd Building (C.); Mr. H. Metcalf, 272, Aubrey-street; Mrs. A. Saddington, 288, Talbot-street.

OBJECT OF SITTINGS: Development of medium's physical power along same lines as the Belfast Circle.

TIME: Weekly sittings, usually Sunday evenings, after church, 9 to 11 p.m.

PROCEDURE: Sitters around table in chain formation: table weight, 12½ lbs.; red light, used, at times all light turned off, table illuminated with phosphorous paint. Power built up through P. and L. contact; hands then removed, chain again formed—then non-contact phenomena followed with hands on knees, or chain continued.

Alphabet called over by Dr. H.

Recorder of letters, indicated by raps: Mr. C.

All messages taken under strictly non-contact conditions. A rule of the séance, which was carefully obeyed, was

that no names were to be asked for. (One exception, see September 28th.)

Medium has not been allowed to read any psychic literature, or to suggest "conditions"; control of sittings under guidance of Dr. H. and unseen operators.

Very little singing at sittings; obtained equally good results without music.

Code used: One rap, "No"; three raps, "Yes"; a series of four or five raps given in quick running order indicated "Hit the wrong number; please start alphabet over again." This signal was first given by operators and frequently used by them (R. R. 4).

AUGUST 7TH, 1921.

First non-contact phenomena. Table lifted, twisted, and moved closer to medium. Knocked leg on floor answering questions, counted at our request, code of "Yes," "No," and "Doubtful" suggested by L., accepted by operators.

AUGUST 14TH, 1921.

N-C. P. (non-contact phenomena): Table leg tapped, indicating desired letter.

Taps: "Live your lives pure."

Dr. H.: "Anything else?"

Raps: "Yes-ly." (All were so interested that we had not noticed the grammatical error.)

Faint raps heard for first time.

AUGUST 21ST, 1921.

N-C. P. took the form of clear hard raps on the underside of table and on legs. A new signal was added to the code by the "intelligence" communicating; this was frequently used, and always at the will of the unseen operator. This signal (R.R.4) is explained above.

NOTE: The sitting had been delayed as members of the family were away, and sitters late in coming; we were disappointed when the "intelligence" took time to refer to the fact. Partly because of the seeming unimportant nature of the communication, and a resulting indifference on part of sitters, and partly because of the rapidity with which the raps came, it very soon became meaningless to us. No one, until informed by the recorder, had had the least conception of the fact that a very real message had been "put through," nor of the name attached to it.

Raps: "Nobody home earlier. Myers helping efforts in interests of humanity. Wonderful land here. Never fear. Circle in circle of radiant —"

(Power became weak—unable to finish message. After short interval built up again.)

Dr. H.: "Can you give us Myers' initials?"

Raps: "Yes; F. W. B."

(Much difficulty in securing the last initial as power almost gone. No remarks made about last initial. Dr. and L. only ones present who know the proper initials.)

AUGUST 28TH, 1921.

N-C. P. very strong.

Raps: "estlightmyers."

(At first it was thought that there had been mistakes—letters did not appear to make sense.)

Dr. H. (recalling that previous message was unfinished):

"Does this belong to last Sunday's message?"

"Yes" (raps very loud).

SEPTEMBER 2ND, 1921.

Raps: "Pity M. not here."

Dr.: "You mean Mr. Metcalf?" (He was not present.)

Raps: "No"—very emphatic.

Dr.: "You refer to Myers?"

Raps: "Yes."

SEPTEMBER 11TH, 1921.

Raps: "M. not here." Dr.: "Do you mean Myers?"

"Yes." "Was he Sir Oliver Lodge's friend?" "Yes."

"Author of 'Human Personality'?" "Yes." "We must be sure of this; can you give his initials?"

Raps: "Yes; F. W. H." (Raps clear and firm.)

Power waned, P. and L. contact built up again, hands removed, raps resumed; conversation. Dr. H. recorded, put the paper in his pocket, and did not open until after the séance. Sitting continued with new phenomena—partial control and clairvoyance of P.

Later, when having tea around grate fire:—

Mr. C.: "Did those last letters spell anything?"

Dr. (unfolding paper and reading for first time):

"Stead, W., interested in circle."

(A telegram from the other side of the world could not have been more unexpected.)

NOTE: No reference was made to the initials given on August 21st, either before or after they were received.

SEPTEMBER 18TH, 1921.

Raps weaker than at previous sittings.
Message: "Hold hands lightly."

SEPTEMBER 23TH, 1921.

First complete non-contact levitation of table.

Raps: "mhmhm" (we could make no sense of this, but continued).

Raps: "Message fai!"

Dr. H. (to C., who recorded): "Do they spell anything?"

Mr. C.: "I think they mean that we failed to get their message."

Dr. H.: "Failed? They have not given us one yet."

(An idea suddenly comes to him.) "I wonder if it stands for 'Myers not here'?" (See September 2nd and 11th.)

Mr. C.: "Just what I have been wondering, too."

Three very loud raps broke into the conversation: "Yes."

All much amused at ingenuity shown by operator. Raps continued as if there had been no interruption—

"led you missed it."

(Sitters all laughed heartily at teasing spirit of communicator.)

Mr. C.: "They were bound to drive it home."

Dr. H.: "We were slow all right, but we 'got there' all the same."

Raps: "Yes."

Sitter: "Will you give us your name?" A pause—

"Yes."

Raps: "Raylodgeamen." (Sitters surprised when informed by C. of name.)

L. H.: "Isn't that interesting? I have a letter partly written to Sir Oliver Lodge." (This was not known to rest of sitters.)

Raps (breaking into the conversation): "Yes."

L. H.: "Do you wish this sent to him?" "Yes."

NOTE: The letter was delayed hoping to receive something more evidential of R. L. Except for a reference to him (see October 16th and 23rd) nothing further has come through. It would seem that the "Amen" carried with it, not only a boylike sense of humour, but it also signified the end of that series of messages; for although we have had strong physical phenomena, and raps from time to time, there has been no further attempt to communicate.

OCTOBER 16TH, 1921.

(October 2nd and 9th. No attempt to give message.)

Raps: "Raymond Lodge, Stead, Myers, can't attend."

(Three visitors present.) Tests hard to manifest, emotion too strong.

OCTOBER 23RD, 1921.

Again a reference was made to these three men; questions were answered; a name given that was evidential to us personally, a name was given that we are unacquainted with—Rajahstagore—and then came the name "Crawford."

(Last three names given under P. L. contact.)

Dr. H.: "We must get the Crawford in it without contact; can you give them to us?"

Raps: "Yes, Doctor Wm."

(Second initial asked for, but power too weak.)

NOTE: We did not know whether the "m" was meant to indicate "William" or was an attempt to give second initial. "Se" was also given, but as there was insufficient power to make the raps at the last firm enough, we refused to accept the last two letters as reliable.

SECOND MYERS' MESSAGE.

"Myers helping efforts in interests of humanity. Wonderful land here. Never fear. Circle in circle of radiantest light. Myers."

QUESTIONS SUGGESTED BY TEXT: (a) What does "circle in circle" signify? Is it possible that in it may be an indirect reference to his sign? (See Hyslop's book, "Contact with the Other World," page 170.) "Mr. Piddington at a sitting on January 16th, 1907, with Mrs. Piper, suggests to Mr. Myers that he attach a sign to any message he got through as cross-correspondence, and suggested that this sign be something like a circle and triangle." (L. read this in January, 1922, for first time.) (b) Is that form of the superlative as used in "radiantest" evidential of Myers as a writer? (c) Is not the same type of personality suggested in the thought "in interests of humanity" and in the following: "I am as it were actuated by the missionary spirit, and the great longing to speak to the souls in the prison of the flesh."—"Not Through Eastern Windows Only."—Hinkley. (d) Or again compare "Wonderful land here" with "The reality is more wonderful than our most daring conjecture"; and again, "and only here, my Soul is in a flame" with "radiantest light."

PLATO MESSAGE OF 1920. Points which suggest the Myers personality, in comparison with other messages: (a) "Plato, book 10, allegory"—here we have a reference to the vision of Er; through Mrs. Piper he has made reference to the visions of Socrates and of Plotinus. (b) "Allegory very true." Here our attention is drawn to the teaching or truth contained within the myth—"and we shall pass safely over the river of Forgetfulness" "hold fast ever to the heavenly way and follow after justice and virtue away, considering that the soul is immortal

(Continued at foot of next column.)

PSYCHIC PHOTOGRAPHY: THE IDEOPLASTIC THEORY.

A PROFESSIONAL PHOTOGRAPHER'S OPINION.

[The writer of the following account is a retired professional photographer with a life-long experience of photography, and several years' knowledge of psychic occurrences.]

The ideoplastic or thought form theory is not sufficient to account for extras appearing on photo plates. Many times when wishing to see the face of my wife who passed over nearly four years ago, other faces have appeared to me which I have neither seen nor thought of, but faces they were, nevertheless. My wife's face I have seen, and heard her voice, but other faces in and of which I have not the slightest personal interest or knowledge frequently appear clairvoyantly.

Now as a practical photographer I know quite well that these violet light visions, emanations, or whatever this exact phenomenon may be, are quite sufficiently actinic to impress a sensitive photo plate either through the lens or otherwise. These visions are very fleeting to my mind, but on a sensitive photo plate they are caught and held.

I feel positive it is the same mode of impression, whether on the photo plate or on the mind. I wonder how many of your readers know that the chemical bromide of potassium has a restraining action equally on the human mind or body and on a photo plate? This is so as all photographers and doctors well know, then surely the same phenomenon can be applied to both mind and plate. They are both recording agents. The subconscious mind and sensitive plate can be and are used by discarnate entities.

My personal experience in regard to these visions, which to me occur first as a violet light or violet cloud and then open, when a face or figures are seen, is that they are thought forms, transmitted from those who have passed to the other condition of life. With me they are usually very fleeting, for directly my conscious mind takes them in or is cognisant of them they at once disappear. It would be exactly the same on a photo plate, only the impression is left, and on the plate being developed the image is retained, while as to our minds we have only the memory of the occurrence, while the plate is a permanent visible memory.

During my experience as a photographer no extras ever occurred. At that time I was not interested in the psychic side of the question.

It would be interesting to know just exactly what there is akin to a photo plate in the human body or mind for bromide to react on the same as a restraining influence.

Too much bromide in the developing solution would cause no image to appear at all, while bromide taken by the body causes sleep, or inaction of the mind. An alkaline solution added to photographic developer has an accelerating effect to the photo image; does this also apply to the human body or mind?

The violet sparks and light I have seen both in daylight and in darkness and gaslight would readily impress a sensitive photo plate, for violet is the most actinic light known.

C. G. HAYWARD.

Gurnard, Isle of Wight.

... when like conquerors in the games ... we receive our reward." Plato, book X. "Immortality, instead of being a beautiful dream, is the one, the only reality."—"Not Through Eastern Windows Only." (c) "Read Lodge; trust his religious sense." In these two condensed sentences our thoughts are directed to Lodge the great religious thinker, as well as Lodge, the great scientist—or to Lodge as the symbol of the union of science and religion. In Myers' "Human Personality" we find the following: "... an ultimate incandescence where science and religion fuse in one."

NOTE: At sittings of March 3rd, 9th and 12th, conversational raps were again heard. This is the first time since October 23rd. Intelligent answers were given to questions; raps frequently broke into the conversation either in affirmation of some statement, or with a most emphatic "No." Two messages were given: "requiscat in pace r l." The operators said that the last two letters were initials. The other was "love is alleternity."

The signal R.R.4 was used frequently to correct their mistakes; they quite often struck either the letter preceding the one they wanted, or the one following.

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THE CHURCH OF SCOTLAND ENQUIRY.

By STANLEY DE BRATH.

III.

The first of my articles on this subject summarised the somewhat meagre fruits of this enquiry, begun two years ago; the second traversed two of its conclusions: (a) that the genuine phenomena are very few, and (b) that the Church is in no sense dependent on fresh discoveries. This, the third and last article, will discuss certain practical inferences, more especially the results on young minds of the decision to hold these phenomena as "not proven" instead of applying them to the pressing problems alluded to in the Petition for Enquiry.

There is no need to advert again to the very various teaching presented by the Churches to the general public, and especially to the rising generation. The net result is that one clerical pronouncement is set against another, and Religion is held to be a matter of opinions and temperaments. While Bishop Gore, D.D., D.C.L., and the Very Rev. H. Rashdall, D.D., D.Litt., D.C.L., LL.D., the Dean of Chester, array their great classical and patristic learning in controversy on the Virgin Birth and the Divinity of Christ (*vide* "The Modern Churchman," March and April, 1922), the youth of the country between the ages of fifteen and thirty-five frankly disbelieve the whole. They turn from all theological discussions with undisguised contempt and boredom, asking, whenever they think it worth while to speak their minds, Is there a God at all? Is there any proof of moral government of the world, or of the soul, or of its survival? Outraged in their moral sense by the idea of eternal punishment in the fiery lake, and aware that this doctrine, once the sheet anchor of divines, has been given up *sub silentio*, feeling no attraction for the ideal of worship conveyed by the apocalyptic imagery, they turn both into ridicule. Seeing no moral purpose in the world, and feeling dimly that the only personality of which they are conscious is not worth preserving, they disbelieve survival and do not want it. They want "a good time" here, and intend to have it at whatever cost; as the Roman said, *Honeste si possis, sed quocumquo modo, rem.* Their philosophy is Omar's, without his insight and without his mysticism:—

Oh threats of Hell and Hopes of Paradise!
One thing at least is certain—This Life flies!
One thing is certain and the rest is Lies,
The Flower that once has bloomed for ever dies!

Some of those members of the younger generation are now fathers and mothers themselves. In the course of my scholastic experience I had to deal with the children of several. One instance is typical: Two quite healthy, honourable, sporting, and entirely agnostic parents confided their boys to my care. The father told me that he had impressed on his boys the need for truthfulness, honourable conduct, and clean living. "Neither my wife nor myself have any religion," he said, "and if the boys want one they can find one for themselves when they grow up." This, often unexpressed, was, I found, practically followed by some sixty per cent. of parents. In this particular case, neither the truthfulness of the parents nor their instincts of honour were repeated in the children.

Arrived at University age, these young people look round the world, and see the result of politics based on opportunism and devoid of principle, in a confusion so hopeless that they feel they might do better and could not possibly do worse.

It is of course no new thing that old men should give good advice when no longer able to set bad examples, nor that young men should claim the right to buy their own experience; but the present situation goes much deeper than that. What the Churches give them by way of answer are creeds and catechisms devised in an age when men regarded the earth as the centre of the Universe and sun, moon, and stars as its satellites; when the conservation of Energy and its very existence in the modern sense was unknown and biology not even thought of. Theology is still founded in the notion of a geocentric God. It does not fit the modern world. Catechisms are the conclusions of other minds without the data. Secularists do no better; even so respected a rationalist as Mr. Frederic Harrison would have "a new catechism of civics ground into the young from their earliest days." Does he really think that those who ignore Christ are to be moved by moral platitudes?

Now boys and girls, who are so very different from "the young" of philosophers and divines, have no use for catechisms. They do not want other people's conclusions; they want data on which to form their own. And it is the business of teachers, whether lay or clerical, to give them those data—physical, humanist, and spiritual facts, i.e., Science, History cum Literature, and Religion—without in-

sistence on any interpretation of those facts, which, if logically selected, will bring the right conclusions. A knowledge of the psychic phenomena enables the teacher, whether lay or clerical, to supply those data without going into any abstruse arguments whatsoever.

It is worth while to show how the new facts bear on the problems of the day. What is the attitude to Science and Religion actually taken up by those who accept them?

Professor Richet, after thirty years of sceptical investigation, while neither accepting nor rejecting survival of death, regards the evidence as conclusive that there are cryptic faculties giving cognisance of events distant in Time and Space, independently of the normal senses; i.e., that the human mind possesses latent faculties independent of Time and Space as we know these. He adduces an immense mass of observational and experimental evidence in support.

Dr. Geley considers that the facts prove the real existence of (a) primary substance; (b) creative and intelligent subconscious energy, and (c) pre-existent Mind. He shows by undeniable experiment that one form of this primary substance (ectoplasm) can exist in the invisible state but can acquire forms which to sight and touch do not differ from normal flesh, bone and organic tissue. As the larva is normally transformed in the chrysalis from nearly amorphous pulp into a being fitted for aerial life by a psychic energy conforming to the archetypal Idea of the perfect insect, so it is with the abnormal results in the metapsychic laboratory—there is amorphous substance, and psychic energy producing form under a directive idea of what that form is to be. Human beings are individualised portions of the universal cosmic Power and Intelligence. Mind is therefore not a product of Matter, but creates and conditions it. This agrees with the work of another distinguished evolutionist, A. R. Wallace, who has shown in his "World of Life" that Darwin's "Unknown cause of Variation" must be psychic, that the recognisable purpose of evolution is the development of a spiritual being; and that the universal creative energy is God under the creative aspect alone. Sir Oliver Lodge, as distinguished in Physics as Richet in Physiology, Professor Hyslop, F. W. H. Myers, the astronomer Flammarion, and a great number of men and women less skilled in experiment but as fully sane and competent, consider that only the theory of the real existence of the human soul and its survival of bodily death covers all the facts, though many of them are due to the inherent powers of that soul during its bodily life.

These are scientific inferences supported by facts and resting on them, not on rhetoric.

The Spiritualists' National Union, which is the largest body of its kind in the British Isles, and devotes itself more to the religious aspects of the phenomena, has laid down its inferences in Seven Principles descriptive of its conclusions. These are:—

(1) The Fatherhood of God (practically accessible to every soul for guidance and growth); (2) The brotherhood of men (human solidarity of interests being the result of that ethical filiation); (3) Continuity of Life (the Self surviving the personality); (4) Experimental contact with a world of Spirit; (5) Personal responsibility for the good or evil results of our actions; (6) Government by God is through the Law of Spiritual Consequence in this life or any other and not by judicial sentence; (7) Eternal progression (in joy by good will, by pain in its absence).

Are not these principles the undogmatic Christianity that so many profess to desire? Is not the claim that these inferences rest on facts well borne-out? Is not the present state of the world a revelation of the Law of Spiritual Consequence? Do not nine-tenths of its troubles arise from the characters of the individuals composing it? Can there be any remedy for these troubles but the improvement of personal character, not by adopting the conclusions of other minds, but by personal conviction that Righteousness exalteth a nation and righteousness alone? Was not this improvement of the mass by improving individuals, and not by religious or political theories, the secret and method of Jesus? How can the Scottish or the English Church set aside phenomena whose reality is testified to by such witnesses, and that do actually produce such beliefs? These beliefs may threaten some theologies, but they are the essence of all real religion and the true basis of unity. Is it nothing to have a cognisable basis for the faith which does not mean adherence to theological propositions, but trust in God? Large and increasing numbers of young men and women are convinced of the facts. Their numbers will increase with or without clerical support. They would welcome guidance based on that knowledge and would be glad to see the Churches recognise the new forms of very ancient truths, just because they are truths; and because all that is needed for the peace of the world is that men should know themselves to be spirits here and now, and therefore that their true evolution is by the practice of truthfulness, honesty, self-restraint, and kindness of heart towards that nobility of spirit and awakening of faculty that Christ called Life.

"CRITICAL POINTS." IN EVOLUTION AND THE LAW OF INFLUX.

By E. SOLLOWAY.

"INSTINCT."

As to what is meant by "critical points," take a simple illustration. Apply heat to a block of ice. At a certain temperature a critical point is reached and there is a change of state from ice to water. Apply more heat until the water boils and another critical point, with a change of state from water to steam, takes place.

The origin of instinct may be considered to be a critical point in evolution. Should a satisfactory explanation be possible for the sudden origin of instincts in insects and animals, a key would be found which would probably unlock the doors of other critical points in evolution, such as the origin of new species and abrupt transformations.

Instinct has been described as a habit acquired little by little and transmitted by heredity. But this definition does not cover all the facts of the case. That involuntary and unreasoning impulse, by which animals and insects are guided apparently without training, reason or experience, requires other explanations.

Let us take an example of this wonderful faculty in the insect. Its complete change from one state to another with its corresponding change of instinct, shows that the cause of evolution is to be found neither in the influence of environment, nor in the reactions of organic matter to that environment. Its marvellous primary instincts cannot be explained completely by the inherent powers of selection and adaptation.

Bergson gives the *Sitaris* as one of the most remarkable insects:—

The *Sitaris* deposits its eggs at the entrance of the holes which a certain species of bee, the *Anthophora*, digs in the earth. The larva of the *Sitaris*, after a long wait, seeks the male *Anthophora* as he leaves the gallery, fastens on him and remains attached until his nuptial flight; it then profits by the occasion to pass from the male to the female and waits until the latter lays her eggs. It then fastens on the egg, which will support it in the honey, devours the egg in a few days, and resting on the empty shell, undergoes its first transformation.

Now organised to float on the honey, it becomes first a grub, and then a perfect insect. Everything happens as if the larva of the *Sitaris* when hatched knew that the male *Anthophora* will emerge first from the hole, that the nuptial flight will give an opportunity of passing to the female, that this latter will convey it to a reserve of honey fit for its nourishment when transformed, and that previous to that metamorphosis it will have fed on the egg, so that the empty shell may float with it on the surface of the honey, and incidentally that it will suppress the rival which would have come from the egg. And similarly everything comes to pass as if the *Sitaris* knew that its larva would know all these things.

Dr. Gustave Geley, in his book "From the Unconscious to the Conscious" (as translated by Stanley de Brath, M.I.C.E.), remarks of the above illustration and others: "How can the origin of this instinct be explained by any of the classical factors of evolution? The chasm which separates the perfect insect from its larva—an abyss in which the Darwinian and Lamarckian theories are hopelessly lost—is testimony against its evolution by the classical factors of selection and adaptation." It is as difficult to account for the origin of primary instincts as it is to discover the origin of species and the cause of abrupt transformations. "A reptile," says he, "with embryonic wings, or wings indicated at the beginning of their development, has never been found." The change from life in water to terrestrial and from the latter to an aerial mode of life cannot be explained by "adaptation," for this is never a "sufficient and essential cause" for the transformations and the sudden change of instincts. Neither does the "élan vital" (surge of life, i.e., an implicit power inherent in life itself) of Bergson solve these problems.

By its whole biology (continues Dr. Geley) the insect presents the symbol of what evolution really is. It proves that the essential cause of evolution should be sought neither in the influence of the environment, nor in the reactions of organic matter to that environment; but in dynamism independent of that organic matter directing it and superior to it.

But what does he mean by "dynamism"? Here are his own words (as translated by Stanley de Brath, M.I.C.E.):—

We may understand how the greater can proceed from the less, since the creative Immanence which is necessarily the essence of all things, contains all potential capacities for realisation. We may understand the origin of species and instincts by the vital surge of creative evolution. The directing dynamism itself obeys a directing idea. This directing idea is found in all biological creations.

In relation to "ideoplasticity," he says:—

It means the modelling of living matter by an idea. The notion of "ideoplasticity" forced upon us by the facts is of conspicuous importance; the idea is no longer a product of matter. On the contrary, it is the idea that moulds matter and gives form and attributes to it. In other words, matter—the unique substance—is resolved by final analysis into a superior dynamism which conditions it, and this dynamism is itself dependent on the idea.

Now this explanation of Dr. G. Geley, whilst an advance on material philosophy, is not sufficiently clear as to the origin of the "directing idea." It is as necessary to account for the idea as to explain the origin of instincts and the cause of new species. To state that there is an inherent psychical element in everything does not completely elucidate from whence the directing idea proceeds.

Everything points to the fact that life carries knowledge inherently with it. Each form of life has that which enables it to act spontaneously, without reasoned thought. With quickness and certainty the animal and the insect know what to do for defence, attack and the obtaining of food.

In order to obtain some harmonious view of evolution, with its difficult problems, it is necessary to assume that wherever there is life in form there is intelligence to some degree.

This is also true, to some extent, of what is called matter. As Flammarion says in "Les Forces Naturelles Inconnues": "These manifestations confirm what we know from other sources: that the purely mechanical concept of nature is insufficient; and there is more in the universe than matter. It is not matter that governs the world, but a dynamic and psychical element."

Life and intelligence pervade the universe. This is a conception which unites the mental and material and gives meaning to the whole scheme of things. The discovery of the electron has given us a finer world than was thought to exist. Some day it may be understood and demonstrated how thoughts and emotions are related to so-called matter. The process of condensation from thoughts and mental states to material things may give us the key to the mode of creation.

What has psycho-philosophy to say on the subject? Does it throw any light on the question? Let us investigate. To arrive at the truth the part must be viewed in its relation to the whole. This earth and its many forms of life must be considered in relation to the Solar Universe to which it belongs. To do otherwise is like trying to understand the growth of a plant without considering the influence of sunlight. As light flows to plant life to sustain and develop, so life flows from unseen spiritual sources and is received according to the states of reception by the atom, the plant, the animal and the man.

The key to unlock the door is to be found in the Law of Influx. What is meant by this? It means that all forms of life in the four kingdoms receive their life from the Great Source of Life. The knowledge required by each is within the Life Influx, call it instinct or otherwise; each form of life is a receptive agent according to its specific place in the scheme of things. But in due course, *nolens volens*, the evolving form of life demands new forms of expression and manifestation. The urge from within bursts the encrustment, disrobes itself of its outward clothing, and seeks new and better forms. The process of evolution develops greater capacity of reception; and the new influx with new knowledge, and sometimes new life principles, always, seeking new and favourable conditions, finds a welcome home in the increased capacity of reception of the new form.

The Great Reality—Life, with its inherent knowledge, is always pressing on our consciousness, trying to send rays of light through the crack in the walls of our dense mentality. But it has to wait for favourable conditions of reception.

The Law of Influx is of universal application. It is applicable to the mineral kingdom, the vegetable, the animal and the human. In all four the same law may be seen in operation.

The chemist explains to us how one atom has an affection for certain other atoms—how they attract and repel each other. How they love and coalesce forming new combinations. The attraction he calls chemical affinity.

The physicist pictures to us a miniature universe within the atom. He describes how the electrons revolve round a central one presenting a microcosm of planetary life.

The Botanist tells us of the power of selection which plants seem to possess. How they select from the soil the specific nutriment required. How two plants will grow in the same restricted area, although what is nutriment to the one is poison to the other.

The Biologist takes the amoeba and shows us that this speck of protoplasm having no "end organs"—without eyes, mouth, ears, hand or brain, yet acts with intelligence and develops what is required.

The knowledge seems within the life. In each kingdom, when the life within the temporary form has run its course, the barriers are burst by the unfoldment within. The life within answers to the Influx from without. The

new states of reception are seized, as it were, by the awaiting Life Influx now that the right conditions are present for its manifestation. New knowledge and new instincts are exhibited by the evolved life suitably clothed in its new environment. The influx changes with each change in conditions of reception. *The Law of Influx must never be dis-associated from that of reception.*

In "The Process of Man's Becoming" "Quæstor Vitæ" is very explicit as to the source of the "directing idea." He emphasises the truth that Involution must precede Evolution and that new species originate as the result of The Inflow of Life from Spiritual Sources. To quote from his book:—

When the conditions had thus been provided by the mineral kingdom, then came the influx containing life thoughts from another section of Solar Beings. That being received by the World-Soul, was projected and ultimated in the first and lowest forms of the vegetable kingdom. Gradually the conditions were established for the insemination of higher and more beautiful vegetable forms. The process was continuous, each new species being an advance upon what had preceded. . . . At a certain stage in the development of the vegetable forms, the animal form of life was introduced, and in precisely the same method that the prior forms of mineral and vegetable life had been generated, developed and ultimated, were the animals brought forth. . . . The life-thoughts that originated the animals were from another and more interior section of the great Solar Life.

. . . The truth is that no form of organic life, in any kingdom, of whatever species or genus, can of itself, by its own inherent power of will, propagate a form superior to or diverse from its own. Nor can it cross the dividing line which separates one species from another. The resultant of the operation of the law of evolution is not by the will power of the animal, but by the action of intelligent powers. . . . *It is this involution of the directive idea, emanating from invisible Beings, that solves the great problem.* . . . Evolution is the external presentation of the inner and spiritual law of Involution.

Here, in the Law of Influx and the law of conditions, is the solution of the enigma—the key to unlock the doors of all critical points in the process of evolution. All life forms are sustained and evolved by Influx from the most Interior Spiritual Sources.

Thoughts are living things. The current of Life is composed of an infinitude of life-thoughts, that are being brought into ultimates and atomised.

CLAIRVOYANCE: A VERIFIED DESCRIPTION.

Mrs. Rose A. Marrian (West Hampstead) writes:—

On March 1st at the L. S. A. Wednesday evening meeting, with Mr. Wright in the chair, Mrs. Cannock, the clairvoyante, said she saw a little child building up between myself and my daughter, giving at the same time a clear description of the daughter of some friends of ours. The child had passed over at the age of six, about fourteen years ago. The details were most accurate, especially the wistful, little mouth and extraordinarily beautiful brown eyes.

"She comes," said Mrs. Cannock, "to give you a message."

"She is full of love, very, very happy, is with her Grannie. It is very nice where she is and she is getting on very well."

Mrs. Cannock then went on to say that the child held up persistently for her attention what looked like a piece of needlework, done up in a roll, and she thought unfinished, such a thing as the mother might have kept as a treasure, a little bit of work left half done.

After the meeting Mrs. Cannock said that as I knew nothing whatever of a roll of work, it would be an excellent test if I could find out if such a thing existed. The mother was very sensitive upon the matter and did not speak about it at all, so I had not heard any details.

I wrote the message which was clearly intended for the parents. Their form of belief would not allow them to accept it, and by their minister's advice they burnt my letter and tried to put it out of their minds.

But the mother rather reluctantly admitted to a sister-in-law of mine to whom she had shown my letter, that she had such a little roll of needlework unfinished, amongst her treasures!

I can truly say I had never thought of hearing of the child through a clairvoyante and was really filled with the hope of "seeing" my father and mother: so it was not thought reading.

As I feel sure the parents would not wish their names mentioned, I must not give them I suppose. I hope I have made the case clear to you. We are most interested in LIGHT, and find it clears up so much in so readable a way. It is the most businesslike and best all-round paper issued on the subject.

Not even freedom in itself brings happiness. Happiness lies in breadth of heart.—JOHN GALSWORTHY.

HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

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

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

VICTOR JONES.

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But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

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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.

AUTOMATIC MESSAGES.

M. O. (Cookham) sends us the following psychic message, received by a mechanical device:—

MESSAGE FOR ALL.

Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose—
Whate'er it may be—
Stand, and be brave, too, always,
And fight manfully.

The sentiment is certainly laudable, however poor the verse. Our correspondent asks if the message is original, and also, what is the force which produces it? The first question we cannot answer. We have never seen the lines before. But if the recipient or recipients of the message are unacquainted with the lines and had no conscious part in producing them, it may well be that the force was an intelligent one. We have had experience of several messages of this kind which surprise the experimenters as being of a kind new and strange to them and sometimes in the form of verses which they themselves are confident they could never have written. It is to the credit of their critical judgment when they seek to discover in such a case if the verses are original or merely copies of stanzas which have been published.

THE NEW TESTAMENT AND MODERN SPIRITUALISM.

C. J. P.—It is now recognised by most people that no part of the Bible can be taken as "literally" true. Remember it is a translation of records of events which were handed down by word of mouth for many years before being committed to writing in any permanent form. The events you mention, although of the greatest importance to mankind as far as this life is concerned, belong essentially to this life, and the personality of the Christ appears very different to those who have passed over. We look on Him from the one point of view; they from another; and His human life is to them as but an incident in His vast work of infinite magnitude. In their communications with us they naturally dwell on the greater, as far as it is within their conception. "Arnel" and others have repeatedly said that it is impossible to explain His personality, as known to them, while even they have only a partial knowledge, or power of knowing, what is infinitely greater than themselves. Thus it is evidently for each to realise the Christ according to his own capacity, and the sphere of existence in which he is living.—H.

ACTION AT A DISTANCE.

"MORTIMER LIGHTWOOD."—Do not take anything you read in LIGHT (or elsewhere) as the "last word" on any subject, but simply as representing the view of the particular writer concerned. It may be the best result of his thinking, but it is far from final. You mention the attraction exercised by the magnet on a piece of steel as an example of "action at a distance," but in that case, remember, the physical scientist is ready with his explanation, *viz.*, the power of magnetic force. But if it is a question of, say, a match-box being moved in the presence of a physical medium and without contact of any kind, then he has no explanation and would probably deny the possibility, if he had not himself seen the phenomenon, and, in a few cases, even if he had! We have seen such things in full light. So have many others. But until we have mastered the laws under which they occur and can demonstrate the phenomenon at will, it will continue to be denied. If it is shown to be the result of physical laws then it will be a subject for the physicist to examine. But if it is a psychical matter it will be outside his department, although he may not then dispute its reality.

THE QUESTION OF EVIL.

"B. HEATH."—We do not agree with the proposition that morality is entirely a question of a man's conduct as it affects others, since we hold that a man has also a duty to himself as part of the community of life. Consequently self-neglect or other faults which may appear to affect him alone really react injuriously on the general good. As Shakespeare put it:—

"To thine own self be true,
And it must follow as the night the day
Thou canst not then be false to any man."

As to the question of evil spirits, which inevitably arises in psychical considerations, and which is so hotly debated, we have no reason to suppose the existence in the next world of beings more evilly-disposed than we find in this world. To us it is purely a human question. Infinitely more mischief is worked by malicious people in this world on their neighbours than ever takes place by the machinations of "evil spirits" against their brethren in the flesh. There is a great deal of superstition on this matter. We find that the powers of ill-disposed spirits are very limited indeed. They cannot do so much harm as when they were in the flesh, being cut off from many opportunities of mischief which they possessed while on earth. We could say much more on the subject, but this must be sufficient.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said; "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

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"PSYCHIC PHENOMENA IN THE OLD TESTAMENT."

THE "WITCH OF ENDOR" EPISODE.

Mrs. Sarah A. Tooley writes:—

May I trespass on your valuable space, in reference to the review of my booklet, "Psychic Phenomena in the Old Testament"? "G. V. O." in his kindly notice of the book, takes exception to the classification of the Witch of Endor incident under the heading of "Materialisations," and raises the point that it might have been an example of clairvoyance. It is the subject of much divergence of view. A Gloucestershire rector writes to me: "I notice that you take the Witch of Endor as being thoroughly genuine as a medium: others, as you probably know, have assumed that she was a fraud but that on this one occasion she was successful in re-calling a spirit and that this was the main cause of her fear. Whichever way it is understood, there is a psychic phenomenon."

NEW PUBLICATIONS RECEIVED.

- "Royal Magazine" (June).
- "Pearson's Magazine" (June).
- "The Occult Review" (June).
- "Current Opinion" (New York) for May.
- "The Misuse of Mind." By Karin Stephen. Kegan Paul. (6s. 6d. net.)
- "Le Voile D'Isis." Revue de Philosophie Esotérique. Bibliothèque Chacornac (Paris).
- "Revue Métapsychique." Librairie Felix Alcan (Paris).
- "Manifestations du Fantôme des Vivants." By Henri Durville.
- "Seul le Spiritisme peut Rénover le Monde." By Henri Regnault.
- "La Réalité Spirite." By Henri Regnault.
- "Le Problème de la Survivance de l'Homme devant les Savants." By Dr. L. S. Fugairon.
- (All published by Henri Durville, 23, Rue Saint Merri, Paris IV.)

THE MEETINGS AT SOUTH PLACE.—Referring to the report of the meetings of the London District Council of the S. N. U. (page 323), we are informed that Miss Joan Mather, whose name was on the programme, was not one of the singers, being indisposed. Her place was taken by Miss Maud Bailey.

A WEATHER PROPHET.—A correspondent tells of a Mr. W. Wheeler who, claiming to be a weather prophet, wrote to him some weeks ago predicting a heat wave for London between May 10th and 20th. Our correspondent sends us the letter. It must be admitted that the prophecy turned out to be correct.

BRITISH SPIRITUALISTS' LYCEUM UNION.—CONFERENCE REPORT.—The thirty-third Annual Conference of the Lyceum Union was held at Manchester at Whitsuntide, Mrs. M. E. Pickles (Blackpool) presiding. The various reports showed a year of hard and useful work, an increase in the number of affiliated Lyceums, and also an increase of over 3,000 Lyceumists. The Education Report showed a large increase in the number of students, and an extension of the scheme was approved. The new Joint Trust Deed with the Spiritualists' National Union was approved; the areal system of election to the Management Committee was retained, and necessary alterations to the Constitution were adopted. A committee was appointed to consider the thorough revision of the Lyceum Manual. The officers for 1922-23 are: President, Mr. C. J. Williams (London); Vice-President, Mr. G. A. Mack (Runcorn); Treasurer, Mr. R. A. Owen (Liverpool); General Secretary, Mr. G. F. Knott (Rochdale); Adviser, Mr. Anred Kitson (Batley Carr).—C. J. W.

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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.—Sunday, 11.15, special mission service, Mr. Edward Spencer; 6.30, Mr. and Mrs. Brownjohn. Tuesday, June 13th, 7.45, Mr. Edward Spencer.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Kingstone; 6.30, Mrs. M. Crowder.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. H. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, President, Mr. H. J. Everett.

Holloway.—Grovevale Hall, Grovevale-road (near High-gate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, 3 and 7, Lyceum anniversary. During afternoon and evening services the Lyceumists will render the Hallelujah Chorus. Monday, 8, developing circle (members only). Wednesday, 8, Mr. William North, address and clairvoyance. Friday, 8, free healing centre. Membership invited; subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, 8, service with clairvoyance by Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. W. E. Walker. Thursday, Mrs. E. Smith.

Peckham.—Lausanne-road.—11.30 and 7, Mrs. Harvey, also Monday at 3. Thursday, 8.15, Mrs. C. O. Hadley.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, June 11th, Mrs. Nellie Melloy.

Worthing Spiritualist Mission.—17, Warwick-street.—June 11th, 6.30, Mr. Punter. June 14th, Mrs. Ormerod.

St. Leonards Christian Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, June 9th, 7.30, Mrs. A. Jamrach. June 16th, Mrs. Jennie Walker.

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GEORGE E. WRIGHT, Organising Secretary.

ARRANGEMENTS FOR THE REMAINDER OF THE SUMMER SESSION.

SPECIAL MEETING:

Thursday, June 15th, 7.30 p.m., Final Meeting of Summer Session. Address by MR. GEORGE E. WRIGHT, Organising Secretary, "The L.S.A.: Its Present Activities and Future Policy." Discussion invited. Friends of Members admitted FREE.

CLAIRVOYANCE:

Tuesday, June 13th, MRS. CANNOCK.

FRIDAY AFTERNOON MEETINGS (MRS. WALLIS), 3 to 5 p.m.:

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Tuesday, June 20th, at 3.30 p.m. ... MR. A. VOUT PETERS.
Friday, June 23rd, at 8 p.m. ... MRS. MARRIOTT.

Marylebone Spiritualist Association, Ltd.,
AEOLIAN HALL, New Bond Street, W.

SUNDAY, JUNE 18th, at 6.30 p.m.,

Speaker: ... MRS. B. HEWAT MCKENZIE.
Clairvoyance: ... MRS. FLORENCE KINGSTONE.

Acordial invitation is extended to all. Silver collection taken at the door.

WEEK DAY MEETINGS at

M. S. A. INSTITUTE, 5, Tavistock Square, W.C.1.
Monday June 19th, at 3 p.m. Psychometry. MRS. ANNIE JOHNSON.
Tuesday, June 20th, at 7.30 p.m. Spirit Descriptions.

MRS. F. KINGSTONE.
Wednesday, June 21st, at 11 a.m. Healing. Treatment free to all sufferers. at 3 p.m. Weekly "At Home." Tea provided.
A chat with MRS. BRITAIN'S control "Belle." Admission 2/6, limited to 16 Members.

Thursday, June 22nd, at 8 p.m. Clairvoyance. MRS. GEO. CRAZE.
M.S.A. Institute meetings are for Members only, with the exception of Tuesday evenings, when visitors are allowed by ticket, 1/- each.

A hearty invitation is extended to all who believe in the continuity of life to join as Members, and thereby strengthen and assist the Association in its efforts to spread the Teachings of Spiritualism. Subscription 10s. per annum.

All communications and correspondence should be addressed to the Hon. Secretary, Marylebone Spiritualist Association, Ltd., 4, Tavistock Square, W.C.1.

The London Spiritual Mission,
18, Pembridge Place, Bayswater, W.

SUNDAY, JUNE 18th.

At 11 a.m. ... MRS. FLORENCE EVERETT.
At 6.30 p.m. ... MR. E. W. BEARD.
Wednesday, June 21st, at 7.30 p.m. ... MR. A. VOUT PETERS.
Wednesday Concentration Class (Members only), 3.30 p.m.
Thursday, Open Meeting, 4 p.m. will be discontinued until further notice.
Week-day Services, 7.30 p.m.

The "W. T. Stead" Library and Bureau,
30a, Baker Street, W.1.

The Bureau will be closed till September, when it will reopen in new premises. Particulars will be announced in due course.

During June and July the London Spiritualist Alliance has kindly extended hospitality to all members.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday June 18th, 11 a.m. ... MR. G. F. ROWELL. Subject, "The Greatest Thing."
6.30 p.m. ... MISS VIOLET BURTON.
Wednesday, June 21st, 3 p.m., Healing Circle. Treatment 4 to 6
MR. & MRS. LEWIS.
7.30 p.m. ... MISS E. M. NEVILLE

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At 5, LANSDOWNE ROAD.

SUNDAYS ... 11.15 a.m.
TUESDAYS ... 8.15 p.m.
THURSDAYS ... 3.15 p.m. & 8.15 p.m.

LECTURES at "THE PORCHWAY," 13, CRAVEN RD.,
W.2, on FRIDAYS, at 3.30. Series on "The Super-Normal Powers of Man." June 23rd, "Some Celebrated Magicians and Miracle Workers." Miss L. J. Dickinson. Admission Free.

LECTURE by DR. JAMES PORTER MILLS on
"PSYCHICAL HEALING, SPIRITUAL HEALING." Steinway Hall, Seymour Street, W.1. THURSDAY, JUNE 22nd, 3 p.m. Tickets 3/- and 1/-, from Sec., 44, South Molton Street, W.1, or Steinway Hall.

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Evening ... MR. HARVEY METCALF.

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YOUR HELP NEEDED.

Rugby Spiritualist Society Cannot Pay the Rent for Room for Two Months. Have had a bad set-back after taking Larger Room. **HELP QUICK.**—Secretary, C. J. Primer, 60, Rowland Street, Rugby.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,162—Vol. XLII. [Registered as] SATURDAY, JUNE 17, 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.

For dreams are now fading,
Old thoughts in new morning;
Dull spectres and goblins
To dungeon must fly.
The starry night changeth,
Its low stars are setting,
Its lofty stars dwindle
And hide in the sky.

—WILLIAM ALLINGHAM.

AVIATION AND EVOLUTION.

Those who find the world full of omens and signs, and especially those who are interested in the future of the race, will find food for reflection in the remarks of Captain Sieveking in an article on the "Psychology of Flying" in the "English Review." He is of opinion that flying is an unnatural state for a man, but he looks forward to certain adaptations and to the gradual evolution of a new type of mind. This will be observable in those who practise aviation and whose descendants carry on the pursuit. He points out that high in the clearer air of the skies the mind seems to be "purged of certain glutinous structures." It works with wonderful rapidity and precision, and "the idea of death is regarded with unconcern." There is a certain dulling of the memory but the general effect is towards a stimulation and development of the mind.

INTUITION AND TELEPATHY.

Further we are told in the article referred to in the previous note that

Such qualities as intuition and telepathy will develop more quickly with the influence of flight into powers as much at the command of the individual as hearing and tasting.

We find this very interesting and suggestive in view of what we have heard concerning the psychic experiences of certain airmen—experiences of a more unusual and striking kind than those ordinarily encountered. We are not referring to some highly-embellished and rather fantastic stories given occasionally in the popular literature of the day. Looking at

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the matter along the lines of sober reason we can see that aerial flight would have just such results as those described. Doubtless the mystics would support the conclusion, for they tell us that the world is entering on the Aquarian age, in which the air will be a dominant element not only in the physical sense but in the spiritual one.

THE RIDDLE OF GENIUS.

A correspondent—not the only one of the kind—thinks that genius is the result of knowledge and skill obtained in former lives. It sounds a plausible explanation, but we do not find it all a necessary one. To us the secret seems to lie in sensitiveness and interior receptivity. Here and there amongst the hosts of humanity are minds peculiarly attuned to Universal principles. One reacts to the principle of Music, another to that of Mathematics, a third to Form, a fourth to Colour; and so on. The brain responds to the interior sense, and there is an almost superhuman capacity to express in the material world what is perceived by the psychic senses. It is observed of the genius that he is subject to frequent fits of abstraction—that is to say, he "dreams"; and this confirms the argument. His mind is often abstracted from the external world, and thus brought into contact with supraliminal planes. We say nothing here of the education gathered by such gifted minds in the sleep-state. But we may mention one great poetic genius, John Keats, who testified in one of his poems to his debt to Sleep for inspiration.

MOTIVES AND METHODS.

It is probable that even the Angel Israfel would have a cool reception in some so-called spirit circles unless he were prepared to enact the part of Punchinello or Simon Magus. It is needless to say that angel visits to such circles are few and far between, if they ever occur at all. Nevertheless, it is very human to wish for entertainment and to prefer pecuniary profit to the less tangible advantages of spiritual advancement. It is the fashion amongst serious students of the subject to denounce these tendencies vigorously, but although we are sometimes sorely irritated by their results, the matter has its compensations. In a word, we would rather see the unseen world sought for personal ends than denied altogether. Even the vendor of the trashy "good luck" amulet who sends you a circular containing the bare-faced assertion that your name has been mentioned to him by a mutual friend, has his uses, if only to excite mirth. Spiritualism, like commerce, has its spurious imitations, the recipient of which is often tempted to persevere with the task of obtaining the genuine things. It is better that the sham should lead to the reality than that the reality gained at first should, from lack of experience on the part of the seeker, pave the way for delusion and deceit.

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 355.)

August 4th, 1918.

INTELLECT VERSUS SPIRIT.

"I desire to show that the spiritual is a thing apart from the intellectual faculty, and can exist either with or without it. If the intellect is cultivated without spiritual knowledge also, the former is apt to have a deadening effect upon the latter, and a man may grow hard and cold in his nature and have little sympathy with others. Nations should cultivate the intellectual faculty up to a certain point, but it should go hand in hand with spiritual aims, and the two should not be allowed to drift apart. We see in the vivisectioners what science, cultivated at the expense of heart and sympathy, leads to, even were it real and true science they practise, which it is not. Call it scientific curiosity if you will, but not science. If we only open our eyes to the facts, we can see what a dangerous thing this pursuit of knowledge at all costs can become to the soul of a nation as well as to that of an individual. Can, then, science be brought into line and go hand in hand with spiritual progress? I believe so, but only by the ideals which mankind sets himself to attain. I would have everyone to so consult his conscience in the affairs of life that if some new invention has sprung into being in his mind, he shall, before carrying it into detail, ask himself whether it will be for the real good of humanity or not. All these war-inventions are suggestions of the evil which has been allowed to dominate mankind, and if the inventors of poison gases and other diabolical things had cultivated their spiritual nature they would never have put their inventions in force, but have said: 'From my brain shall no such instrument of death and destruction proceed.' The vast majority of schools cultivate the mental powers, but leave the spiritual ones to chance, as if mankind had no concern with any but the one world of earth. Sometimes I ponder these things and am almost inclined to despair, but then again I take heart of grace, for I see that the knowledge of the future life is slowly but surely spreading, and I look to the time when the little rivulets of knowledge shall have joined together to form a great river, and that river and its no less valuable tributaries shall be flowing steadily on and carry every human soul upon it to the open sea of divine realisation which shall be ours when we have cast out the last atom of dross from our souls and we shall be deemed worthy to be initiated into the eternal laws which govern the world."

August 11th, 1918.

THE REASONS WHY WAR STILL PREVAILS.

"Love of gain, of power, and of aggrandisement are the chief of these, and as long as they rule there will be war. But can it not be shown that prosperity is best maintained by peace? That a mercantile fleet is of more value to a nation than a war-equipment of vessels? To carry war-principles into daily life would soon make the world bankrupt, and if destruction were to replace upbuilding, all life would cease to exist. Yet men put into the hands of children books of history in which great wars are lauded as showing the courage of the combatants, and where the peaceful arts are spoken of as mattering little in comparison. It is what is taught to children now which will ensure peace in the future. Dress your boys in khaki and put guns in their hands, and you are preparing them to uphold war methods, but show them the cruelty and evils of war and you are preparing for peace. If duelling could be abolished, so can war. If a man is forbidden to kill another even in an equal chance, how then can it be allowed that he shall kill as many men as he can, if he does but put on military garb and go out to fight in company with others? Is this logic? Is it sanity? Is it even good practical business? No, it is inconsistency, cruelty, and error. But we are told that war cannot be abolished at once, but it must be by gradual means. Believe me, that gradual methods will never secure its abolition. What is wanted is, after this war is ended, to establish a World's Convention against War. The League of Nations is too diplomatic in its proposals, and also it will appeal to force if all else fails. What is needed is to say: 'War shall never be waged again!' and after that let details be discussed. If the 'arbitrament of force' is spoken of as a last

resource you will find it will soon be used as a first measure, on the principle of first kill your enemy and then see if your dispute was a just one! There has hardly ever been a war between civilised states which could not have been avoided by a little discussion, moderation, and fellow-feeling between the combatants; by whom I mean, of course, the Governments of the respective countries, for the people are not generally consulted until the war has been decided on, and then the lives of husbands, brothers, and sons are sacrificed for the ambition, greed, or blunders of some few men who hold the lives of the majority in their hands. I would have hung up in every school-room in England the words: 'All war is wrong; the devil leads the armies; the peaceful arts Christ leads'; and I would teach that all which a nation has got together in times of peace, is lost in war. Oh, when will men see the futility of all earthly gain which results in the loss of spirituality and uprightness. More light, and again more light, is what is needed, and every man and woman who has personally received the light should become a light-bearer to others. Let the torch of peace be carried through the land, and the dead and blackened torch of war be trampled under foot, and with light and love will come the happiness and true brotherhood which is the only real prosperity of a nation."

August 18th, 1918.

A FUTURE PEACE—SETTLEMENT BETWEEN THE NATIONS.

"I wish to see war abolished entirely, but not because peace is expedient, but because war is ethically wrong. If you look back on past wars you will see that the end only came with the exhaustion of the combatants. That is not what we want as the termination of the present war; we desire the safeguards for which your country is fighting, to be assured; but we must also use our influence to ensure that force alone shall not be the final arbitrament. We want conviction, not compulsion. Could there not be a series of articles written, published, translated into different languages and scattered broadcast, not only amongst the populace of England but of other countries? These writings should not deal with the present war—leave that on one side, but treat war from the ethical standpoint of abstract right, and show how it morally wrecks the nations who engage in it. Show the cost in money, life and above all in the undermining of moral principles. Get together all that has formerly been published on these lines; remodel it, and make it suitable for the present time, and such teaching would prepare the minds of the people and make them set their faces against war in the future. We hope little from the rulers of the nations, whatever their nationality, but we do put faith in the conscience of a people if it is once aroused. Any action taken such as this is sure to meet with opposition, and it would be called playing into the hands of the enemy and suing for peace. Yes, unless the plan is prudently carried out, possibly so; but care must be taken to avoid allusion to the present combat, and to make the whole argument an appeal to the general principles of ethics and humanity. We have a different standard of conduct here to that on earth, and we want to approximate the one to the other? Can this be done? Yes, by influencing individuals, who will in their turn influence others, for it would be impossible to convert everyone to our views at once. Science is the chief bar to real progress. Science has invented those demons of destruction—aeroplanes with all their kith and kin. Science has brought into being poison gases and armoured tanks. True that science has improved surgical methods, and, by sanitation chiefly, has procured the better treatment of some diseases; but this is the true science which we do not wish to rule out of court. The 'science' which invents instruments and machinery for the dealing of death and destruction is not real science but its very antithesis; one is of God, the other of the (reputed) Devil! Even now the 'scientists' are busy over the invention of new diabolical instruments of warfare, and they will want them tried, and therefore they will oppose peace with might and main. Let a body of opinion then be raised which by force of its numbers and influence shall render their efforts futile. 'Wars will never cease,' men say. As well say that overcrowding, poverty, disease, and misery, with all kindred evils, will never cease either; for war is the forerunner of all these. Be not

content to let things remain as they have been, but rise up in your might, as civilised people, and say: 'These evils shall end!'

September 1st, 1918.

THE NEED FOR REFORM IN GOVERNMENT.

"I have honestly tried to think that the government of the country of my earthly birth was the best possible one, but lately I have been coming to a different conclusion, and am inclined to believe that a Republican form of government is preferable, as allowing of more individual responsibility. Is it that evils have grown up under monarchical government; or is it that the system itself is faulty? I am inclined to the latter view, since the masses of the people have much less power than under a Republic, and I firmly believe that the first and most important factor in the formation of an ideal state is to make every person in it feel that it lies in his or her individual action and aims to make for the weal or woe of that country. To give each man and woman a sense of moral responsibility for the good government of the land is an education of character. I would have all young people taught the duties of citizenship, and how each one is part of the great force for good or ill which sways a nation. And besides citizenship, I would teach the difference between money-getting as an aim in itself, and money-value as a means to higher and better things. Men are too apt to think that money can buy everything. But there are many things it is powerless to obtain. It cannot buy Love, unless indeed it has been used for the benefit of others. It cannot purchase health as an attribute of the natural man, but can only alleviate disease and pain. It cannot prevent our dear ones leaving us when their time for transition has arrived. Only make people realise for what it is worth while to live, and I think the ideal nation would soon be arrived at, for each man and woman would endeavour to so live and act that the best possible form of government would result, and the catch-phrase: 'Government by the people, for the people,' would become a realised fact. When will this ideal time arrive? Not while greed and covetousness rule the world. Not while the scramble for place and power lasts! but surely before long men will mend their ways and tread the paths of peace and brotherhood, and live the lives on earth which alone can fit them for the future life in Heaven."

October 6th, 1918.

THE MERGING OF THE TWO STATES OF LIFE INTO ONE HARMONIOUS WHOLE.

"What is needed is more consciousness of the dual life even while on earth. Christ lived as much in the other world, mentally, as on earth, and if all men were to do the same as far as lay in their lesser powers, there would not be the break there generally is between the one life and the other. Say a man's aims have all been of a material nature in earth-life, then there can be no blending of the two states of existence, and when he suffers bodily death, his mentality practically dies also, for he has so to change his outlook that he has to become a different man altogether before he can fit himself for the new surroundings, and so there is no calm gliding from one life to the other as should be the case, but a violent wrenching of the man's whole nature, which caused mental, if not indeed physical pain in the process. Once let mankind realise the continuity of life, and that the next one is entering upon a higher stage of existence, and they will no longer be content with the trivialities of earth, nor tolerate its shams, deceptions, and pettinesses. These modern schools of thought—as men ignorantly call them, forgetting that the Bible is full of such teachings—will spread in time, slowly but surely, and when the ideas have reached the ear of all mankind, then will come the long-looked-for era of love and brotherhood. Everyone who makes a believer of even one man or woman is hastening the coming of that time. Press forward the truth, ignoring ridicule and incredulity. There is much in our world difficult to explain, and much that we cannot explain. Confess this boldly and you will make more converts than if you tried to give half-explanations of perplexities and contradictions. Do your part, and leave the rest, for no one can do all, but each one has his or her own share of duty. The war will end soon, but the war between good and evil is not likely to end with it, and men must still fight on, nor be dismayed because they see so little result from their life's work; for from it may be raised in the future a fair building which, set on a rock, will neither crumble nor decay, but will endure for all time."

"THE PRACTICE OF LIFE OF LOVE," by A. B. Dyall (A. L. Humphreys, 8s. 6d. net), is an Anthology of the writings and sayings of all the ages on the central theme of Love in its sacred aspects. It begins with some of the vital sayings of Jesus the Christ, following which come those of St. Paul and St. John; and so we are taken through the centuries with quotations from prophets, sages and poets. The Saints Ignatius, Augustine, Gregory, Bernard; the Mystics, Julian of Norwich, William Law, Eckartshausen, Brother Lawrence, and many others are drawn upon, and the collection is, although far from complete, a treasury of devotional thought. The record of the 19th and 20th centuries, it may be mentioned, contains the names of Tolstoy, R. J. Campbell, and Maeterlinck, and includes that of an old contributor to LIGHT, Mr. Arthur E. Waite.

THE CASE OF ALLEGED FRAUD WITH THE CREWE CIRCLE.

We are censured by correspondents on quite conflicting grounds. One party is indignant that LIGHT has not pronounced Hope to be innocent; the other is angry that we have not found him guilty, the case against him being to all appearance conclusive.

We could say much on both aspects of the matter, but we prefer to leave discussion to others in positions of greater freedom and less responsibility. We prefer to call it a case of *alleged* fraud and leave to a properly-constituted tribunal the decision whether the accused is innocent or guilty.

As the case stands in the journal which first gave it publicity, we see it is full of combustible material and that there are certain elements in it of which the layman is doubtless happily unaware, but which readily jump to the eye of the trained lawyer.

Certain criticisms are legitimate enough even when a case is *sub judice*. One may, for instance, deprecate the practice of finding an accused person guilty before his defence has been heard, on the one hand, or, on the other, condemn the course of attempting to condone on purely speculative grounds any offence charged against him.

In any event it should be remembered that LIGHT is not directly concerned in this particular case. Those more intimately associated with the matter will doubtless take such steps as they think proper. We are more concerned with the general principles involved, and our position on the question of the guilt or innocence of the person accused must necessarily be one of reserve.

SIR OLIVER LODGE ON THE NATURE OF ECTOPLASM.

We have permission to quote a recent personal letter from Sir Oliver Lodge in criticism of three propositions which were submitted to him about ectoplasm—the "psychic stuff" exuded by psycho-physical mediums.

The three propositions were the following:—

1. Ectoplasm is the protoplasm of the next world—its raw material.
2. It has its forms of polyp or amoeba, Protean in their changes and reactions.
3. As the nexus between the two worlds it responds to the influences of both, occasionally with confusing results.

Sir Oliver's reply was as follows:—

"To me tangible and visible ectoplasm belongs to this order of things, and is material stuff extracted from a medium; but it is temporarily animated, moulded, and manipulated by something from the next order which interacts with it, something which by itself does not appeal to our senses, but is perfectly and genuinely real none the less. This 'something' I conceive to have an ethereal embodiment and to be the real protoplasm of the next world. It only clothes itself with ectoplasmic material for the purpose of demonstrating its existence and powers to our material senses.

"This virtually touches upon your three propositions, and constitutes my present working hypothesis. It may be that you are using the term 'ectoplasm' in a wider sense to include both the sensible and non-sensible portions; but as the term was invented and was used by physiologists, I think it better to employ it for the material side alone, and leave its animating principle for subsequent consideration. Some better term will be needed to connote the entire phenomenon, something more analogous to the term 'man,' which signifies not the body alone but the guiding, moulding and manipulating principle also. Physiologists, however, study the material vehicle only, and have their own names for different parts of this, but if they ever designate their cellular and protoplasmic structure by the more comprehensive term 'man,' confusion is likely to result, and indeed has resulted. They ought to recognise that the spiritual and animating portion, and the way it is able to interact with Matter—as I think through the intermediary of the Ether—remains for subsequent consideration. Indeed, that is the main problem of philosophy."

Go, nor acquaint the rose
Nor Beauty's household with that grief of thine;
Stand not in wait with those
Who with their knocking trouble the divine.

—LOCKE ELLIS.

THE LATE DR. ELLIS T. POWELL.

TRIBUTES AND APPRECIATIONS.

FROM SIR OLIVER LODGE.

The unexpected death of Dr. Ellis Powell comes as a great shock. A few years ago, when I saw him, he seemed a man in the prime of life, full of enterprise and energy. And his position as editor of a financial newspaper, combined with considerable theological and classical knowledge, struck me as a curious and rather unique combination. His conviction of the truth of the phenomena associated with Spiritualism was unmistakable; and he rendered a real service by showing how these phenomena were quite in harmony with the doctrines and facts of Christianity. Indeed he went even further in that direction than most people are able to go. His familiarity with the Greek of the New Testament enabled him to translate and get the inner meaning of passages in a way which—whether or not they could always stand the test of scholarly criticism—was at least interesting and suggestive. And he seemed to find no difficulty in some of the miraculous occurrences, towards the elucidation of which he contributed in a way which enabled him to hold the sustained attention of large audiences. I suppose that in early days he had been a preacher; but he must have been a preacher of an exceptional kind, for his acceptance of the facts known to us lent an interest and reality to his full-hearted support of even the most ultra-orthodox of Christian doctrines. So that to those who feel that the two avenues of approach must lead ultimately to the same goal, and that when fused together they will result in a splendid unity of spiritual perception—such as in this material existence we are too apt to lose or fail to grasp—his loss will be a severe one. Their comfort is, what they doubtless hope and believe, that the still deeper insight into these problems which he will now attain will, by means of which we have but small conception, continue to assist the more feeble and hesitating explorations of the many friends that he has left behind.

SIR ARTHUR CONAN DOYLE.

Writing from New York Sir Arthur Conan Doyle says: Alas for him! Or rather, alas for us! since he is probably already engaged in what he so finely re-translated as "congenial occupations." That re-reading of the Biblical passage was a happy example of his insight and scholarship. I have no doubt he shortened his days by his splendid devotion to the cause of truth which filled all his thoughts and to which he so unselfishly gave all of his remarkable powers.

THE REV. G. VALE OWEN.

Ellis T. Powell was one of those rare souls who are able to see both sides of a proposition at the same time. Most men who take in hand the furtherance of a "cause" have a very clear vision of the merits of the truth they espouse, and as decided views of the faults inherent in the institution they are out to reform. Their course is simple. Their weapon is the bludgeon, and all they have to do is to wield it manfully. But this does not make for reform, but for revolution. Ellis Powell was one of those finer minds whose very breadth of vision made his task the more difficult. He saw as clearly as any man the stagnation which had come upon the Church he loved and of which he was a member. He realised the radical process of spiritualisation necessary to cleanse, uplift and revivify it. But he also saw that, if overgrown and stifled by officialism and inertia, yet inherent in that Church there was that true spiritual content which had enabled it still to survive in spite of the deathly miasma which had come upon it. No one was bolder than he in telling out what he believed; but his policy in dealing with his own Church was informed with that wide and Christianlike charity which he unfailingly extended to those who, while approving his "Spiritualism," yet could not but look askance upon his Churchmanship. In short, his was a greatness of soul which few could appreciate. But the high standard of thought and conduct which he set us is one which we shall do well if we try to understand and to follow.

THE REV. G. NASH (Torpoint, Cornwall).

The passing of Dr. Ellis Powell came with a great shock and leaves a gap in our movement hard to fill.

To many of us he was the outstanding advocate, especially by his brilliant expositions of psychic phenomena in relation to Scripture records. His wide knowledge of Occultism and his masterly powers of utterance lifted the theme to the loftiest levels. His addresses were of immense value, the clarity of thought illuminating many obscure

points, whilst the fact of his all-round knowledge and ability, was a constant refutation of the charge that the psychic movement was mainly engineered by faddists and cranks. We have met with many to whom his advocacy of the truths embodied in Spiritualism has been the main argument in its favour. It has been my privilege to have much correspondence with him concerning the "Gerontius Script" which, to use his own words, "is the most wonderful I have yet read." By a long quotation from it he refuted the charge of triviality brought against automatic scripts by Mr. James Douglas, and in his closing words at the great meeting in Queen's Hall he again quoted a paragraph.

May it not be that at this juncture of world-wide spirit awakening, he has been called to the "Other Side" to help in the direction of that work to which he brought so rich a mental freight. Now he has become one of those "invisible strategists" whose work and service so often figured in his thought and words. To him the words of Browning seem singularly appropriate:—

"One who never turned his back but pressed breast forward,
Never doubted clouds would break,
Never dreamed, though right was worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

DR. J. SCOTT BATTAMS.

I was much distressed on reading of the passing of Dr. Ellis Powell. I don't think any of us who knew him and realised how his great soul was wearing down its physical tenement could wish for a nobler end.

THE LONDON SPIRITUALIST ALLIANCE.

Mr. George E. Wright, Organising Secretary of the L. S. A., speaking at the meeting held at 6, Queen-square, on the occasion of Mr. Ernest Hunt's address on Thursday, 8th inst., said:—

We meet to-day under the shadow of a great loss. Since we were last here Dr. Ellis Powell has passed to the higher life, the wider existence. It is not for me to attempt any appreciation of his life and work, that is for others who have been far longer in the movement than I to do, for the best testimony to Dr. Powell's outstanding abilities and powers will come from those who knew him well and who were privileged to work at his side.

Spiritualism has had its supporters and its leaders, men eminent in every branch of science, art and literature, but never has she enrolled among her protagonists a man so many-sided in his knowledge, his interests and his sympathies as Ellis Powell. A man of science, a lawyer, a man of business, a writer of no mean power, a deep student of theology—all these and more were combined in him.

It is no new thing that Spiritualism should have its cogent appeal to leaders in every branch of human knowledge and activity. It has been a common argument of our opponents to discount the value of this or that eminent supporter of our movement by reference to the limitations of outlook which are said (probably quite untruly) to limit the critical faculties of the specialist. No such contention is permissible in the case of Ellis Powell. The fact that Spiritualism found a supporter and a leader in so veritable an admirable Crichton as he was is a testimony to the breadth of Spiritualism itself. It demonstrates that our evidence does indeed satisfy every demand which can legitimately be made upon it. For what greater demand, what more stringent criticism could be made by any one man than by Ellis Powell, who was at once scientist, journalist, lawyer, man of letters and theologian.

I suppose we may say that it is his work in theology—I use this word in its broadest sense—his remarkable study of the New Testament records in the light of psychical science, which have been his most valuable contribution to the literature of Spiritualism.

For many people Dr. Powell's work has shed a new and vivifying light on the old Gospel narratives. He might well have said, as said Frederic Myers more than twenty years ago, "We have shown that veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed as never before."

But it was not only by his pen that Ellis Powell laboured for our cause. As a speaker his services were valuable. In a movement such as ours, the spoken word often carries conviction where the written word fails to impress. No one who had listened to Ellis Powell, and had marked the strength and sincerity of the speaker, and the clear,

LITERATURE AND SPIRITUAL LAW.

SOME REFLECTIONS FOR AUTHORS AND JOURNALISTS.

Recently in a Sunday paper a well known writer of fiction analysed with consummate confidence the conscience of a convicted murderer belonging to the educated classes. There cannot be a wide appreciation of this sort of journalism, for we are a nation antagonistic to the hitting of a man when he is down. The murderer was a sordid and cowardly one no doubt, but the perpetrator has paid the extreme penalty which the law of a still backward civilisation demands. The psychology of murder has been insufficiently studied, and still more obscure are those apparently untraceable causes which, in a Universe of absolute Justice, create a criminal of one and a victim of another. How many of us can fathom the reasons for instinctive likes and dislikes, for the desire to help one and injure another, which all of us are conscious of experiencing at one time or another and constitute those actions and reactions upon life in all its forms which is the Doctrine of Karma, that seemingly endless chain of cause and effect?

Individual and mass crime, more callous than that of this convicted murderer, occur in war, occur indeed to-day in the heart of the so-called highest civilisations. Crime more brutal still, dictated by the extremes of avarice and lust, goes undetected and unpunished the world over, in less highly organised countries. Great fortunes have been and are built up on a framework of appalling ruthlessness and the right of might! Monarchs and Statesmen have plunged nations into the great wars of history, in which millions have perished, been crippled, bereaved and ruined. And the world has honoured the authors!

One man may lose his liberty for stealing a loaf of bread, whilst another may receive the homage of Society for being the possessor of riches accumulated within the law of a nation, but without the Laws of the Decalogue!

Until the conscience of the higher types of humanity prevails and knowledge increases to a recognition of the circumstances which underlie the phenomena of life and death, pleasure and pain, kindness and cruelty, selfishness and selflessness, such anomalies must persist.

For the orderly arrangement of our mutual obligations and for the protection of the weak, laws and penalties are necessary. But there is something singularly uncharitable and futile in a slashing and supposititious analysis of a man who has paid the utmost possible human penalty after a month of supreme mental torture. There is something brutal and enormously primitive in this latest hobby of psychologists, novelists, and dramatists, who crowd to a criminal trial in order to study the emotions and demeanour of a man fighting for his life—in order, many of them, to turn impressions into a few pieces of silver. It smacks so little of "nobility" and so much of the howls of a hungry wolf pack. Destructive criticism is so easy and so ubiquitous. We all of us have faults and weaknesses which clever Counsel could exaggerate into criminal characteristics! We ignore the words: "The greatest of these is Charity!"

Do these sensational writers realise their tremendous responsibility? I doubt it. Do their readers realise the subtlety of the written thought?

Do ninety-nine out of a hundred of us ever analyse the psychic results of reading and writing? The emotions of a reader absorbed in a book are probably as similar in rela-

tion to physical experience, as our ideas of physical life are to the acuter consciousness of the Astral Plane. Our emotions belong to that plane, but they are translated into physical sensation by the brain and dulled in the process.

Most fairly advanced occult students are aware that "thought" is a material creation visible to clairvoyant vision. If the mental energy of one person, in planning and executing a murder, creates forms of a wholly undesirable nature on the Astral Plane, why not also the author of sensational fiction, who concentrates upon his characters the force of a trained or specially gifted imagination, not in one sole effort but long drawn out and repeated?

If we eliminate the human and social aspect and consider the psychic side only, the murderer and the writer of murder fiction are not so very different! The murderer expiates something of his crime by mental torture and death, but can it be supposed that the energy expended by the author of blood-curdling fiction has no reaction? On the contrary he has created criminal intelligences on the lower Astral Plane, with, temporarily at any rate, the ability to affect any appropriately receptive human mentality; and further he has saddled himself with responsibility for all action which he may suggest in the minds of his readers and even for the evil thoughts which his writings may inspire.

Thus the writer upon the lower aspects of life may reap a far more unpleasant harvest than the man who thinks out and acts a physical murder!

Did authors realise this "snowball" effect when they weave out of imagination their tales of horror, surely we should have less sensational fiction and more wholesome and inspiring work. For here it is supply which has created demand. Authors of fiction are of two kinds: those who concentrate mentally upon the creation of their stories, living so to speak all the parts, and those who are natural psychometrists, unconscious media in fact, receptive to the mental "atmosphere" of places and articles. Many well-known novelists of both sexes can be identified with either of these categories.

No writer of clean and wholesome fiction can possess a miserable or dejected personality; and it is doubtful if any writer of sensational stuff based on the lower passions is a happy individual.

Thought in its higher aspects is a tonic, in its lower a poison to its creator. For every written thought of a helpful and noble character, which fails to effect an entry into the mental body of a reader, inevitably returns to its creator and benefits him, even as thoughts of a converse nature recoil from the mental walls of higher type humanity and injure the author.

For the written and unwritten thought are in this action alike; but the written evil or good continue to gather force with the number of readers and may even result in physical Hell or raise the author to a terrestrial Paradise in this world alone.

To sell dishonest, unclean, or evil thought, to suggest evil to the plastic minds of sensitive readers, for a few pieces of silver, is asking for the fate of Judas Iscariot and more—for it is selling humanity.

It is done, as we know, and will be done, until Ignorance gives place to Knowledge and we understand better how we all interact and react one upon another, losing so much by failure to co-operate in the Purposes of Evolution by discountenancing what is evil and injurious, and to realise that, sinners or angels in disguise, we are all portion of the Great Evolutionary Process.

For after all what is "Charity" but this?

P. H. F.

(Continued from previous page.)

scholarly and logical arrangement of his subject matter, could fail to be impressed.

No one, however initially sceptical, could have failed to recognise that in Ellis Powell there was nothing of illogical enthusiasm or irrational credulity.

If such an eminently sane and practical man found truth in Spiritualism, who could dare to assert that it was but a product of fraud and delusion?

Yes, in Ellis Powell we have lost from this planetary life one whom we can very ill spare. It is for ourselves that we grieve, for he has left a place that will not be filled. For him we cannot regret that he has passed to that wider and fuller existence of which, while he was yet in the body, he caught glimpses which are vouchsafed to few men. For him, his passing will have been no abrupt and soul-shaking passage from the known to the unknown, but a transition to a wider knowledge and a vaster experience.

We might say of him as Frederic Myers wrote of Tennyson:—

"Sun, star, and space and dark and day
Shall vanish in a vaster glow;
Souls shall climb fast their age-long way,
With all to conquer, all to know:
But thou, true Heart! for aye shalt keep
Thy loyal faith, thine ancient flame;
Be stilled an hour, and stir from sleep
Reborn, risen, and yet the same."

ALLEGED EXPOSURE OF THE CREWE CIRCLE.

"Lieutenant Colonel" writes:—

I have read the report of the "Journal for Psychical Research" on "A Case of Fraud with the Crewe Circle," and, as an agnostic in this matter, inasmuch as although I see no reason why supernatural pictures might not be obtained under certain circumstances, I am still waiting personal evidence of the fact, the report as published gives me the following impressions.

The investigators appeared to have undertaken the test with the full expectation and desire of proving fraud.

They conducted the operation with "suppressio veri suggestio falsi" methods to perfection.

They constituted themselves prosecution, judge and jury, without giving any loophole for possible defence or explanation.

Certain members have also made post haste in publishing their verdict in what they consider to be the most damaging quarters at considerable expense, without waiting for any independent investigation, or allowing any opportunity to unbiased investigators to confirm or refute their claim of fraudulent manipulation of the slides.

If this is the "impartial" method of the above society, I suggest the formation of another society to investigate their investigations—a guardian to guard the guardians of research.

A STUDY OF STANTON MOSES.

ADDRESS BY MR. A. W. TRETHEWY.

The outstanding feature of Mr. A. W. Trethewy's address in the hall at 6, Queen Square, on the evening of the 1st inst., was the evidence it afforded of its author's painstaking care in mastering an immense amount of material and subjecting it to every possible test which investigation and research could apply in order to arrive, as far as possible, at a sound judgment. Not every subject could deserve the expenditure of so much time and effort, but in the case of William Stainton Moses we have a man who, as Mr. George E. Wright, the Chairman of the meeting, pointed out, is held by many of us in the very highest regard, not only because he was in effect the founder of the London Spiritualist Alliance and is still one of its presidents in spirit life, but because he was one of the greatest Spiritualists and most remarkable mediums this age has known. It was not without reason, therefore, that Mr. Wright congratulated the meeting on the fact that Mr. Trethewy, who had been making a special study of Stainton Moses' life and work with a view to producing a monograph, was present to give them some of the results of that study.

Mr. TRETHEWY began by acknowledging his indebtedness to the Alliance for having placed the manuscript books of Stainton Moses—"that great sensitive and champion of Spiritualism"—at his disposal. Others had worked before him in this field of study, notably F. W. H. Myers, whose articles on Stainton Moses in the Proceedings of the Society for Psychical Research, especially Nos. II. and III. in Volumes IX. and XI., covered much ground, and who apparently had had a further publication in view. He (the speaker) had tried to take up the inquiry where Myers' published investigations ended. His original intention was to publish the whole body of the automatic writing contained in the twenty-four manuscript books, with explanatory notes on the text, and to show the results of his enquiries into evidential statements; but this plan had to be relinquished as too costly. Much of the script had already seen the light in "Spirit Teachings" or "Spirit Identity," or in the Proceedings of the S. P. R. or in "The Spiritualist" and LIGHT. The most important part of what had hitherto been withheld related to the identity of communicating spirits. This would now be published with the results of his investigations and a short précis of the twenty-four books, which would show the subjects of the portions not yet printed. Typed copies of all the books except No. III., which was lost many years ago, were in the L. S. A. Library. It was on the question of identity that he wished to speak that evening.

Here Mr. Trethewy remarked, in passing, on the extraordinary degree of versatility which characterised Mr. Moses' psychic powers. Other mediums no doubt surpassed him in the particular lines in which they specialised, e.g., the direct voice—but none had a wider range of powers so notably exercised. There was never any scandal of suspected trickery, and there was no reason now to doubt his good faith.

The lecturer then proceeded to mention the classes into which the manifesting spirits might be arranged. The list began with eight Bible characters. In July, 1873, yielding to pressure on the part of Stainton Moses, "Imperator," the leader of the band of spirits, disclosed his earthly personality as Malachias, "the Messenger of Jehovah," who spoke in the days of Nehemiah, the author of the prophecies ascribed to Malachi in the Bible. He referred to Elijah, his "great master," as still guiding him, and to St. John the Baptist as having been controlled by him on earth. Both of these personages gave messages in the automatic script.

Of philosophers and sages "Doctor," who started the automatic writing and seemed to be second only in importance to "Imperator," had been an instructor of the Emperor Tiberius in the latter's youth, while "Rector" identified himself with an early Christian bishop who was banished from Tortus, near Rome, to Sardinia. The statements made by "Rector" about his earthly life had been verified as far as possible, and though it could not be asserted that they were true, in no case did they seem to be false. One feature of his part in the manifestations was his power of reading books. The experiment recounted in "Spirit Teachings" was an extraordinarily successful book test under difficult conditions. "Prudens" gave some account of his life as Plotinus, which agreed with the authorities consulted without any serious discrepancy. He was responsible for the experiments when the spirit of Stainton Moses was taken from his body in London and photographed at Paris. Mentor was an Arabian philosopher

who lived in the eleventh century. His account of his earth life was correct except for a mistake in a date. His main duty was the management of physical phenomena; he was very successful with lights and scent, did wonders with apparitions, and frequently helped in photography.

Commenting on the fact that Mentor displayed a sense of humour which one would not have expected from the records of his earthly career, Mr. Trethewy remarked:—

"After all, very little is known of the characters of these ancient personages, and if on the 'other side' they have acquired a taste for working phenomena which they regard as scientific experiments one is hardly justified in rejecting their claims on the ground that they do not play their parts properly. If communication were established between the earth and Mars it is conceivable that in the early stages of the intercourse the inhabitants of that planet would regard with tolerant amusement the results of the experiments which interested our men of science and would refuse to believe that they were in touch with the finest intellects of the earth."

Among the English historical characters the most important control was Grocyn, a man of letters who lived in the fifteenth and sixteenth centuries. He gave information about his earth life which agreed in the main with the authorities, but included some statements which were certainly incorrect. He made musical sounds at séances and on one occasion, described by Mrs. Speer, he became so engrossed in producing musical notes of a special kind that he forgot to watch the medium's condition and drew too much power, with bad results to Stainton Moses' health.

Then there were the spirits of musical composers, attracted by the musical tastes of the Speer family; American spirits (the resemblance of whose handwriting in the script to their autographs on earth was in some cases striking); modern members of the band; and lastly modern spirits admitted for evidential purposes. This last class included the case of Blanche Abercromby, which had been exhaustively discussed by Myers and from the evidential value of which Mr. Trethewy had found nothing to detract.

Regarding the leader of the band, "Imperator," Mr. Trethewy remarked:—

"As Stainton Moses has said, the whole tone of Imperator's thought was different from his own. He has admitted, and the internal evidence of his writings shows, that his mind was inaccurate in matters of detail. On the other hand, Imperator was scrupulously exact. I can add nothing to the opinion implied by the statement of Myers that, though there is no proof of identity with Malachi, Imperator's communications are not out of harmony with his alleged personality."

On the question whether we were to regard the "controls" as secondary personalities created by Stainton Moses' subliminal mind, Mr. Trethewy observed that it was very hard to believe that the medium's personality, however deeply hidden, could of itself without his conscious knowledge show lights, make sounds, produce scents, move tables, and exercise other powers beyond his supraliminal ability. If it really had that power unaided, why was it that, as with many other mediums, some external agency professed to be the originator of every manifestation? Speaking generally and not with reference to Stainton Moses alone, Mr. Trethewy argued that sceptics in regard to the spiritistic theory who were now forced to admit the reality of alleged phenomena should be prepared with an explanation of this side of the question. He had seen no attempt to deal with it. Professor Richet appeared to ignore it. We were justified in asking this school of non-committal sceptics to state their case more precisely before we proceeded to consider it seriously as an alternative hypothesis.

Having gone through the whole of Stainton Moses' story testing the development of the plot and the various situations by the subliminal as well as the spiritistic theory, Mr. Trethewy could only say that to ascribe everything to the unaided subliminal self appeared to him an incredible explanation. If this view of his was correct they must recognise the controls as external entities. Were they the persons they professed to be or were they false spirits? Imperator argued that it was inconceivable that spirits entrusted with so high a mission would start with lies in their mouths about their own credentials. To put this argument in the opposite form: If they were not the persons they professed to be, who were they, and why should false spirits come with such a message? And why did they not avail themselves of the loophole afforded by Stainton Moses' suggestion of a symbolical meaning in their claims?

TRIBUTE TO SIR OLIVER LODGE.

Miss Marion Bunner, of Philadelphia, a cousin of Henry A. Bunner, the poet (whose exquisite "Arcady" lingers always in memory) thus writes in a personal letter:—

"Well, I heard Sir Arthur Conan Doyle give his lecture on 'Psychic Phenomena,' illustrated with stereopticon slides. Intensely interesting. . . . In the course of his talk he said: 'Now I am going to show you a picture of Sir Oliver Lodge. I am sure you all would like to see a picture of Sir Oliver.' The moment the likeness was shown, there was silence for half a second—then a deafening burst of applause and cheering. The audience instinctively rose, and remained standing and cheering, until the picture was turned off. Sir Arthur said: 'I consider Sir Oliver Lodge the greatest intellectual in the world to-day, and one of the bravest of men.' . . . I liked Sir Conan's personality immensely. He is whole-hearted, earnest and sincere. He won his audience at once."

LILIAN WHITING.

Naples, May 24th, 1922.

A "PSYCHIC PLAY" IN DUBLIN.

Abbeyite (Dublin) sends us the following notes on a psychic play, "The Tangle," written by Dr. W. M. Crofton and produced recently at the Abbey Theatre, Dublin:—

There is no disputing its right to the title, as the climax comes with a séance in which the spirit of a departed wife controls a lady who is to become the second wife. Not only that, she materialises and carries her baby boy from the nursery to the séance room.

Act I. leads up to the parting by mutual arrangement of Professor Bruce and his wife.

Act II. the Professor and Marjorie Jackson (who acts as his laboratory assistant) are making love among the test-tubes. They are caught in the act by Dr. Donovan, a mutual friend who dabbles in hypnotism and other things, and has lately become a widower. Dr. Donovan convinces the pair that their action will lead to professional ruin.

In Act III. the Professor and his wife have become happily re-united. Marjorie submits to Dr. Donovan's proposal to bring relief to her through hypnotic suggestion, and he asks her to marry him. She declines because of his lately lost wife. Then follows the séance in which the spirit of his wife speaks through the lips of the entranced girl. It would give her happiness to see her boy safeguarded and cherished by such a loving mother-heart. Finally she materialises and carries in the child, placing him in the arms of the sleeping Marjorie.

"CLAIRVOYANCE AND OTHER PSYCHIC FACULTIES."

P. H. F. writes:—

If other readers share with Mr. W. Buist Picken (p. 341) the impression that I suggested psychic prevision and astrological calculation as being dependent for human utility upon the realisation of "The Great Devastation" prognosticated for 1926-30, may I be permitted to say that I qualified the assertion by the words "as commonly understood." No human error in translation of symbol, etc., can affect the reality of psychic vision, or alter the fact that mathematics can bridge the physical and astral worlds. It is the essentially human errors of unconscious media which may prove too uncertain a factor to permit of reliance upon its value.

(Continued from opposite page.)

when they found that to insist on their claims was, owing to his attitude of scepticism, an obstacle to the acceptance of their teachings? No theory could be proved true, and there were grave objections to every one of them. No doubt the easiest course was to suspend opinion and to attack the views of others, but if a choice had to be made there seemed to him less difficulty in supporting the claims of the "controls" to be truthful discarnate entities than in trying to make any other explanation fit the facts. (Applause.)

Mr. HENRY WITHALL, in seconding the vote of thanks moved by the CHAIRMAN, spoke of the affection and esteem in which Stainton Moses was held by all who knew him. Boys educated under Mr. Moses at University College said they went to him because they could trust him. Ever since his passing his influence had been with him (Mr. Withall) and every change made in connection with the L.S.A. had been made at his inspiration or request.

Mr. F. W. PERCIVAL, another intimate friend of Mr. Moses, described a wonderful sitting he had with him and the Speers in 1893 when from behind the curtained recess in which the medium sat entranced, solid globes of soft phosphorescent light, like full moons, came out one after another into the darkened room, rose and knocked against the ceiling, glided in and out among each other in rhythmic movement, and then returned in succession to the cabinet.

RAYS AND REFLECTIONS.

I am asked to explain the experience of a newspaper man who, in a London street, saw a bee buzzing near him and at the same time became strongly conscious of the smell of flowers, although there were no flowers to account for the scent, which lasted but a moment but was unmistakable. Can there be the "ghost" of a smell? Was it a "psychic phenomenon"? I should hardly think so. If the perfume was really hallucination, I should rather account for it by "suggestion," or by the association of ideas. Probably when the Pressman had previously seen a bee it was in some spot where there was the smell of real flowers. A renewal of the experience with a bee may by some law of mental association have stimulated the nerves of smell to activity and the sensation of the flower-scent was repeated. I have known such cases. They are of course "psychical" in the larger sense, but not in the precise Spiritualistic one.

Quite a large book could be written on this subject of hallucinations of the physical senses, as well as on the psychic senses, of which Mrs. Leaning has written so charmingly in *LIGHT*. Meantime, an impish spirit tempts me to repeat Mark Twain's story of an experience in regard to the sense of smell in an "occult" connection. He tells the story of his visit to a professional medium in an American city. The hall of the house was in darkness, but the door was opened in answer to his knock and a woman's voice in the gloom apologised for the absence of a light in the lobby and invited him in. She was evidently in low spirits, for she sighed deeply as she spoke, and the air each time became odorous with the smell of garlic. Mark said that a light was unnecessary. If the lady would go in front and heave a few more sighs he would be able to find his way! Dear old Mark Twain! He was never tired of poking fun at Spiritualism, while often recounting experiences that showed that he himself was in close touch with psychical facts.

I have been listening with amusement to many discussions as to what constitutes an "adequate test" of physical phenomena, especially in psychic photography. The impression left on my mind by the opposition speakers is that no test could ever have been a proper test if it resulted in finding the medium genuine. But then I had arrived at this understanding of the position long ago.

I remembered how often in the past some man of scientific note has been selected to investigate the matter. There was usually much hallooing about it. "Now we have the man who will find out the truth." And his qualities of acuteness and his general abilities were praised to the skies. Well, the man would come in and make his investigations and discover that the thing was true. And then howls of chagrin and disappointment went up. The opinion of his capacity underwent a violent change. He was a crank, he was incompetent, he was utterly unfit to have undertaken such an inquiry! The old hands amongst us have seen it many times before. We shall probably see it again, but not to anything like the same extent. Things have changed tremendously during the last few years. The enemy is more vocal and more violent—but he is "not the man he was."

Mr. Ernest Hunt's address on "Spiritual Law in the World of Affairs" to the L. S. A. on the 8th inst. was an admirable exposition of the interior laws which govern the most worldly activities. He showed that every form of falsity in human affairs is a denial of spiritual law—a violation of the law of mutual service on which the whole of life is based. This applied as much to nations as to individuals, and the consequences were inevitably and invariably defeat and disintegration. The fact was tragically illustrated in the state of civilisation to-day. Such addresses are invaluable as showing the intimate bearing of Spiritualism upon every circumstance of life, however commonplace.

One thing about our "raging, tearing propagandists," while it moves the cynical to disgust, never fails to amuse the tolerant observer. It is their fixed conviction that Spiritualism being so good a thing, it is necessary that the public shall have it thrust on them in season and out of season. Now, rightly regarded, this is really an amiable trait. It means sincerity and philanthropy, even if in such excess as to overbalance judgment and discretion—rather tame virtues sometimes. But it often calls to my mind an amusing picture in a comic paper some years ago. A well-meaning man is seen rowing a boat in which two lady companions are showing signs of sea sickness, and demanding to be taken ashore. The man is obdurate, however. "I brought you out to do you good," he says, "and good I will do you whether you like it or not!"

D. G.

LIGHT,

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EXPOSURES AND EXPOSERS.

We find to-day, as we found more than a generation ago, that in the matter of psychical phenomena there is vastly more of "exposure" than of exposition. Little attempt is made to understand the laws of mediumship; there is in general only a study of the results, which, as regards Spiritualists and people of open mind, usually prove the case conclusively, just as where the sceptic and fraud-hunter is concerned, they serve as conclusively to disprove it. To the impartial observer there appears to be something wrong in this. A matter cannot be true and untrue at the same time. On each side are ranged people of high intelligence and strong critical ability, one party stoutly maintaining the reality of supernormal phenomena, the other as emphatically denying it. Each party can point to recorded cases for confirmation of its findings. What is wrong?

Let us pause at this point to relate a personal experience, very eloquent of the probable causes of some of the perplexity in psychical research. We have referred to it before, but it will bear re-telling.

In the middle 'eighties of last century, we occasionally attended circles in which the medium, a woman who eked out a livelihood by her gifts, gave séances for the direct voice, apports and other forms of objective phenomena. She was the centre of the usual sharp controversy as to whether her mediumship was real or not—that kind of dispute which to-day goes on as interminably as ever, each side having proved its case conclusively. We kept our own judgment of her in abeyance. But one evening two of our fellow-investigators—one is still living to testify to the fact—made up their minds to test the phenomena in their own way in our absence from the circle. So they themselves produced all the phenomena that occurred, speaking in the "direct voice," "levitating" objects and doing the other "supernormal tricks." One of them—an intimate friend—afterwards called on us to report the complete exposure of the medium. Their tricks, he said, had passed undetected, had been taken at their face value; it was a "thorough show up." So it seemed, until one paused to examine the case. What had the medium done? we asked—had she shown any signs of alarm or suspicion? That, it appeared, was the cream of the joke. The medium had been taken in like the rest of the circle. She had supposed (ha! ha!) that the spirits were doing it all! This appeared to us to dispose of the idea that the medium was a trickster. We asked, who, then, produced the manifestations when our two ingenious friends were not present? Our informant ruefully admitted that this was a weak point in the case. But, he asked naively, why did not the spirits interfere and repudiate the counterfeit activities produced in their name? We were very young then and could not answer the question. We find the problem quite a simple one to-day.

We leave the story to point its own moral, and proceed to offer suggestively some propositions which have grown out of a fairly close study and experience

of that borderland in which illusions and realities jostle each other and occasionally seem to be both real and illusory at the same time according to the temperament and mental attitude of the onlooker.

We recall that some of the most ruthless exposures of mediums in the past were made by convinced Spiritualists, whose later experiences showed them that they were sometimes entirely wrong in their judgments, as they sorrowfully admitted. They had been guilty of malobservation of a quite opposite kind to that of which they are usually accused. They had also been to blame for a dense ignorance of the nature of the forces with which they were in contact.

We have observed that in almost every case of detection and exposure the medium was one who took payment for his services and was given to admit all and sundry to his exhibitions. That we found very significant.

We have noted cases in which there seemed to be the clearest evidences of premeditated fraud, the medium having prepared his arrangements for fooling his sitters long before the sittings. But we have also found that these same mediums were reported, on equally good authority, to have on other occasions been the centre of manifestations utterly fraud-proof. We have found that in some queer way faith in a person's honesty begets honesty, and strong suspicion, coupled, as it sometimes is, with a desire to detect cheating, may produce or seem to produce the expected dishonesty.

We know intimately one physical medium who gave up his avocation in disgust at the treatment he received, and turned to another profession in which he rose to eminence. We learned from him of his conviction that although all his phenomena were perfectly genuine, humanly speaking, they came from some obscure and mysterious region in the human personality. In short, he did not believe in spirit agency. To-day he has revised that view, having found the key to his problem. That key lies in the consideration that except on the spiritual side of his nature man never comes into touch with the spiritual world at all. So long as he confines his investigations to the borderland where the psychical and physical interact—frequently with strange and confusing results—his tendency is to go round and round like a squirrel in a cage, or a mill-horse—for ever on the move, but never arriving anywhere. Mediumship and psychic phenomena provide a multitude of clues to the nature of man and what awaits him at death. But they are not ends in themselves. They are just sign-posts to be left behind when their purpose is served. There is a story of a humorist on tramp who, being told that the road on which he was walking would take him to York, remarked that this was very convenient, and he would therefore sit down and be taken there. Some of our investigators seem to be pursuing the same method on the road to discovery of the truth. Only they are not humorists.

"FORGET-ME-NOT."

The flowers sleep:
Deep in the silence of th' ethereal sea
The stars, those guardians of mystery,
Their vigils keep;
And some being so enamoured of their grace
Are springing from their bed as to embrace
Their sweet reflection in the silent sea,
That they have loved from all Eternity.

The heavens weep, and silver tears are shed
In midnight showers
Upon the slumbering earth, and from o'erhead
A star descends and seeks a scented bed
Amid the flowers.

Anon they rise,
And in the quivering twilight of the morn
They spy a little blossom newly born,
With wond'ring eyes.
"What art thou called, frail one, with starry head?
Whence comest thou?" The floweret answered,
"From thy Creator, whom men have forgot,
My name—His message, 'tis 'Forget-me-not.'"

—HENRY COLLETT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

There were many references on Monday last, June 12th, to Sir Oliver Lodge, who on that day celebrated his seventy-first birthday. "The Daily Mirror," in offering its congratulations to Sir Oliver, remarked that "He is also the inventor of machinery for dispelling fog, and throughout his life he has been prominent in psychical research, with a profound faith in the ultimate unity of science and religion. One of his most remarkable books is the memoirs of his son Raymond, which he published in 1916."

"The Sunday Illustrated" of June 11th published the following tribute and anecdote: "Whether we agree with Sir Oliver's latest theories or not, he is a man of common sense, and his practical methods command respect. The best example of this occurred once when a high-brow student was explaining elaborately how to draw water up through a tube. Sir Oliver listened patiently, and then gave his own explanation in two words: 'Suck it.'"

On Tuesday last the "Daily Mail" published an interview with Sir Oliver Lodge who, so the journal states, celebrated his birthday in making wireless experiments at his beautiful home in the country near Salisbury. In the course of the interview with the "Daily Mail" reporter Sir Oliver said: "I spend a good deal of my time on wireless research now. With an assistant I have been carrying out a number of interesting experiments—but for the moment I am keeping them dark. I have been particularly interested lately in what 'The Daily Mail' has been saying in regard to broadcasting. I expected broadcasting would become popular a long time ago, for I then thought, and still think, that there is a wonderful future for it. A great deal of good has been done for the cause of wireless by the encouragement given to amateurs. It is through them, in their enthusiasm, that new developments in wireless are to be looked for. Means should be devised of placing apparatus cheaply on the market. On Wednesday," Sir Oliver added, "I am to address the Wireless Society at the offices of the Institution of Electrical Engineers, in Savoy-place, London." Discussing the drought, Sir Oliver said that it was due to the non-electrical state of the atmosphere. "The atmosphere wants electrifying. Some day, I have no doubt, a method will be found of electrifying the atmosphere to produce rain at will. I have thought about this a good deal, but I have not yet made any definite conclusions capable of being set out. It is one of my dreams for the future!"

In a recent issue of the "Newspaper World" the following interesting reference to Mr. W. T. Stead was made:—

Mr. John Leyland's article in "The Observer" describing the rehearsal of the Passion Play at Oberammergau, recalls the fact that, thirty odd years ago, the sacred drama in the Bavarian village was one of W. T. Stead's "enthusiasms." In the first year of "The Review of Reviews" he visited Oberammergau, and in July, 1890, published a book entitled "The Passion Play as it is played to-day." Writing from Oberammergau, in June of that year, W. T. Stead records that the words: "This is the story that transformed the world," kept ringing like a church bell in his ears, forbade sleep, so he got up and wrote his introduction, the concluding words of which are worth pondering to-day: "If transformation is to be effected, and the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross lies the secret of the only power which can save mankind."

The "Sunday Times" of June 11th, in the course of a review of the recent work, "Some New Evidence for Human Survival," by the Rev. Charles Drayton Thomas, observes:—

This book is certain of a warm welcome from the already considerable, and fast growing, portion of the reading public which takes an interest in its theme. Sir William Barrett claims for it that it is one of the most important contributions yet made towards an experimental solution of the problem of survival after our life on earth. It is the result of a collaboration between a father and son, both ministers of religion, the latter of whom is the living writer, whose name appears upon the title-page, the former a disembodied spirit who "passed over" several years ago. Its especial appeal to psychic inquirers is found in the circumstance that it is the first book which claims the possession of prophetic power as a possession of the enfranchised spirit, and the ingenuity of sceptics will certainly be severely taxed to find solutions of some of the cases adduced alternative to that propounded by Mr. Drayton Thomas. On several occasions his deceased

collaborator predicted with striking accuracy names and facts which would be found in the columns of the following day's "Times," and that at hours when the type of the issue in question had not yet been set—conceivably when the copy had not yet been written. Both Mr. Drayton Thomas and Sir William Barrett admit the tantalising, perverse incompleteness of the communications, but they claim that they are sufficiently exact and sufficiently mysterious to deserve our grave attention.

The second of the new series of answers to questions by the Rev. G. Vale Owen appeared in the "Weekly Dispatch" last Sunday. The Vicar of Orford, in dealing with the oft repeated question: "How can I get into communication with those who have gone Beyond the Veil?" replied as follows:—

"My answer is that it depends on how the individual is constituted. There is little doubt that all the psychic faculties are latent in every human being. But in some one faculty is more easily awakened into activity, and in others another faculty. This is why some people are clairvoyant, or given the faculty of seeing into the spiritual world, which is all about us, while others have the gift of hearing their spirit friends speaking to them, which is called clairaudience. This being so, it seems to me that the best way to get into touch with those who have passed on is not to rush off to a medium, but to see if we cannot develop one or more of these powers ourselves. Some, adopting this advice, however, without more ado, invest in a planchette and try to get automatic writing, or plunge into some other adventure with little or no preparation. But there is a more excellent way. The best thing to do is to make it a matter of quiet thought and prayer. Do not be in a hurry. Do not rush in where angels go softly and with reverence. If you are in the habit of attending a place of worship, keep your desire in mind while you are there. Be patient. You cannot hurry matters with any degree of success. Then follow what guidance is given to you by intuition. Your good friends on the Other Side will know your wishes and also which faculty they can best help you to develop. You will feel their influence. If your own judgment coincides with what you feel they are trying to advise you, do what they wish. This is the method I myself have adopted with satisfactory results. This is the first thing to do. Next step I shall have something to say about next week."

Dr. J. H. Jowett, preaching on Sunday last at St. Matthew's Church, Croydon, before the Mayor and Corporation and ministers and clergymen of all denominations as well as representatives of many public bodies, declared that modern Spiritualism had not yet indicated a life beyond the grave which seemed worth living. We recommend the Doctor to read the story entitled "The Arrival of a Minister of Religion in the Second Sphere" from Vol. III. of the Vale Owen Scripts.

Mrs. D. Grove, in the course of an address recently given by her at the New Thought School, Manchester, said: "The idea of healing from the unseen world, healing by means of those who had passed beyond the veil of death, was not generally familiar. People, however, were all spirits, some dwelling in physical bodies and others in finer bodies. She mentioned a book, 'One thing I know,' written by a woman who had been bed-ridden and helpless for fifteen years and whom no medical aid had been able to cure. The writer eventually got into touch with a 'spirit-doctor,' who after his death had come back to serve humanity, and functioning through the body of a nurse who was a medium, this 'spirit-doctor' in the course of a few months completely cured her. Following this, the lecturer went on to describe how she herself had been healed by the same 'spirit doctor.' Her trouble had been variously diagnosed by both specialists and general practitioners, but no relief had been given, and she at last reluctantly sought the advice of the nurse mentioned. Speaking through the latter, the doctor promised a cure of the lecturer if she would place herself under his care, but said that otherwise the complaint might prove fatal. Consenting to follow his instructions, she entered the nursing home established by patients whom the doctor had already healed and underwent a prolonged fast of four weeks, taking only a little herbal medicine and keeping silence during that period. At the end of five and half weeks she was completely cured. The doctor had many other methods, amongst which was massage. The nurse, not then directly controlled by the doctor, would massage patients, her movements being guided by the spirit force, of which the lecturer had been conscious whilst undergoing treatment. With regard to medicines used by the doctor, these were mostly herbal and frequently of very simple nature, such as dried raspberry or violet leaves. Colour entered largely into the treatment, different rooms in the house being decorated in different colours to suit different types of complaints. Treatment was always prefaced by prayer."

PROBLEMS OF THE RESURRECTION.

DR. POWELL ANSWERS SOME CORRESPONDENTS.

Miss Ruth Canton raises the following question on a subject recently dealt with by the late Dr. Ellis Powell in these pages:—

What was the object of dematerialising the body of Jesus when the fact of its remaining in the tomb, notwithstanding the appearances of His spirit to His disciples, would have helped so much to impress, not only upon them, but upon us all, the spiritual quality of His resurrection? The disappearance of the body has led many to believe that Jesus did not actually die upon the cross. This was the view taken by the founder of the Theistic Church, the Rev. Chas. Voysey, who told us that crucifixion was by no means always fatal. The same idea is carried out in Moore's "Brook Kerith." Moreover, where was the necessity for the removal of the stone of the sepulchre for either the exit of Christ's spirit or the entrance of angels to dematerialise His body?

The several appearances of Christ to His beloved ones have of course all the character of spirit manifestations, but I never could see the use to us of Christ's bodily resurrection; whereas the testimony to the continuity of the character of His spirit, while His body was disintegrating in the tomb, would have been invaluable.

J. K. puts a further question arising out of Dr. Powell's reply to him (p. 230). He says:—

Writers, like the late Rev. H. Latham, of Cambridge, have laid particular stress upon the fact that the evidence for Christ's resurrection was to be found in the tomb itself—namely in the peculiar position of the grave clothes. These were in no disorder, but still preserved the folds in which they had been wrapped round the body by Joseph of Arimathea and the others. The body exhaled from them, and when its support was removed, the clothes simply lay flat on the slab, borne down by the hundred pounds weight of spice which was enclosed in them. This view seems to receive striking confirmation by the attitude of the first visitants to the tomb after the resurrection.

Peter and John set out for the garden as a result of Mary Magdalene's message—namely that the body had been stolen. Doubtless they were prepared to believe it, for, at this time, they had no expectation whatever of a resurrection.

But when they arrive at the tomb, and make their inspection of it, the Gospel history affirms that they saw and believed.

Further, the women who came out in the early dawn of the first Easter to complete the embalming of the body, are met by certain angelic attendants, who announce to them the fact of the resurrection, and also give them this pointed invitation, "Come and see the place where the Lord lay." Is it reasonable to suggest that this invitation was inspired by motives of mere sentiment? Must it not have been offered because there was something there to see—something corroborative of the truth of the resurrection, which had just been declared.

Dr. Powell has noted an interesting fact regarding the head cloth. If I understand him aright, he seems to suggest that, after the removal of Christ's body, the folds of the cloth actually preserved the shape and features of the face. This, of course, is only a theory—but has he any grounds upon which to build it?

An important point of the Gospel story is that the head cloth was found in a place by itself—that is to say, that there was a certain space between it and the rest of the clothes. This would certainly be the case if we imagine it to have been in the form of a turban—but if it had covered the face, it would most likely have overlapped upon the other garments, and when the body dematerialised, there would have been no space between them at all.

Finally, we have a question from Mr. W. J. Read (Poole), who says:—

Spiritualism tells us that the physical body does not rise again. Christ's body, it says, was dematerialised: as a rule, ours becomes dust. In whatever way it comes about, this physical body is cast off for good.

Now in I. Cor. xv., St. Paul appears to teach that the physical body does rise. In the original text, however, there may be some explanation of this apparent discrepancy. The words to which I refer are verses 42-44. In my opinion the translation is not at all clear. "It is sown." With what substantive is the pronoun connected? Is it the abstract fact—the resurrection; or the concrete fact—the body? And is it the physical body? Because, if so, what can "It is sown" and "it is raised," in conjunction, mean but the same body, and not another? The same body in which, of course, some great mysterious change has taken place, yet the same; just as the plant is of the same nature and essence as that of the seed from which it springs, although of a different form.

DR. ELLIS POWELL'S REPLIES.

In reply to Miss Canton, surely if the Body of Christ had remained in the tomb the ancient prophecy must have been falsified and the body *would* have seen corruption. Moreover, it would have been quite easy for the enemies of Christianity to have produced the decaying body as a conclusive answer to the suggestion that Christ had risen from the dead. Again, there was no necessity to remove the stone for the exit of Christ's spirit or the entrance of the angels. What was necessary was to admit the disciples and so to convince them that the body had been dematerialised from inside the grave clothes in such a dexterous fashion as (for instance) to leave the napkin moulded up with the impress of the face. This fact is in the original record though it is lost in our translation. The whole matter is beautifully worked out from the orthodox standpoint in the Rev. H. Latham's "Risen Master," which is well worth perusal by every Spiritualist.

What your correspondent, J. K., calls the head cloth is in Greek the *soudarion*, really a sweat rag, or a cloth for wiping the perspiration from the face. It is quite likely, as my correspondent suggests, that it did not completely cover the face, but it must have covered enough of it to have enabled the *soudarion* itself to receive the mould of the features. The verb used by St. John is not, as our translation has it, "wrapped together in a place by itself," but rather "moulded up in a place by itself." The Greek verb is derived from a noun signifying the hump which comes on a porter's back as the result of carrying many burdens. This delicate touch, pointing us clearly to a dematerialisation of the face from underneath the *soudarion*, is one of the points that is completely lost in the course of translation, but I have brought it out in my little pamphlet on "Psychic Research in the New Testament."

Reference to the original Greek will clear up instantly the difficulty to which Mr. Read refers. This translation is a very unfortunate one, suggesting as it does an identity between what is sown and what is raised, whereas in the original the words are a series of impersonal verbs not suggesting any such identity whatever. Therefore we should render "There is a sowing in dishonour, there is a raising in glory; there is a sowing in weakness, there is a raising in power; there is a sowing of the body as moulded by its physical environment, and there is a raising of a spiritual body." Another rendering, not quite so accurate but much better than the Authorised Version, would be to say, "So with the resurrection of the dead. What is sown is mortal, what rises is immortal. What is sown is inglorious, what is raised is in glory. What is sown is in weakness, what is raised is in power." Mr. Read will see that this entirely alters the whole aspect of the Pauline doctrine as represented in the New Testament.

MUSIC AND COLOUR.

Miss S. Ruth Canton, the well-known artist, writes:—

I cannot resist recording a most curious coincidence which may interest your readers. Last Saturday some friends took me to see the wonderful display of bluebells at Kew Gardens. The beauty of it all was, to me, almost overwhelming. As we were leaving the scene I said to my friends: "I feel as if I had been listening to Beethoven all

this time!" They seemed somewhat amused at such an idea. But when on Sunday I opened *LIGHT* I read on p. 310 how Sir William Barrett found that the ratio of the wave-lengths of the colours of the solar spectrum is almost identical with the ratio of the wave-lengths of the notes of the diatonic scale. Thus "a sunset can be translated into a sonata," and "the colours of paintings by Rubens and Raphael transposed into musical chords." When I told my friends of this remarkable coincidence they begged me to send an account of it to *LIGHT*.

DR. ABRAHAM WALLACE IN EDINBURGH.

[This report was crowded out of our last issue.]

On Sunday evening, May 28th, the Edinburgh Association of Spiritualists had the good fortune unexpectedly to obtain the presence of Dr. Abraham Wallace upon its platform, in addition to Mr. Harvey Metcalfe, the speaker and clairvoyant for the day.

Dr. Wallace referred to the fact that it was twenty years ago since he had occupied the platform of this Society. He was in Edinburgh on the present occasion as the invited guest of the Moderator of the Church of Scotland Assembly and, as such, had had a seat in the Moderator's gallery, where he had an opportunity of both seeing and hearing those who took part in the discussion on the Report of the Committee on Supernormal Psychic Phenomena.

Many of those who took part in the discussion, it was very easy to see, knew little of the subject themselves, and moreover their speeches lacked sincerity. Dr. Wallace read the newspaper report of the Rev. Professor Paterson's speech, and drew attention to the way in which the Professor blew hot and cold. The Professor, he pointed out, preferred to go back to Acts of Parliament in the seventeenth century for the position of the Church rather than take account of the evidence of the present day.

Even supposing spirits existed, they were not sure about their character. One man whom he (the Rev. Professor) knew, who had investigated the subject, said he was sure that most of them were of the very dregs and lees of the spiritual universe; and if people trafficked with them, they might be getting into touch with malicious imps that might take pleasure in deceiving them, and might lure them to their ruin.

Dr. Wallace's prompt retort as to "the very dregs and lees" was—as he said he had told a number of the clergy to whom he was lately speaking—that "like draws to like," while those who would allow themselves to be lured to their ruin had no business to be there at all. He agreed that not everyone should investigate the subject but—and this point he strongly emphasised—what the clergy missed was the ability to be able through clairvoyance to give its members conviction and reassuring messages from those who had passed on.

To answer a criticism often levelled at Spiritualism as to why this or that medium or control could not "give more," Dr. Wallace referred to the tenth verse of the twenty-second chapter of Acts, where Paul was told to "go into Damascus and there it shall be told thee of all things which are appointed for thee to do." In this instance the remainder of the message was given to "one Ananias" in a vision.

A personal experience which he related was remarkable because he had been trying for several years to get a supernormal photograph of a certain spirit. About two years prior to the War a professional brother of the speaker was upon a skiing holiday in Norway. One day a party of men, including his friend, set off for a range of hills some miles away. During the journey they were overtaken by a blizzard which raged for some days. It was quickly discovered that two of the party were missing. Four days afterwards a sister came and informed the doctor that his friend had been missing for four days. He at once asked her for something he had lately worn, and, obtaining a pair of gloves, took them to a clairvoyante to whom he had been recommended and whom he had not previously visited. On taking the gloves the clairvoyante at once complained of cold and said there was a great quantity of snow. While speaking, a deep voice took control and described his medical friend and the position of the bodies—for there were two—and said they would be recovered in four days' time. This later took place on the fourth day from the setting. Later on at a Direct Voice sitting his friend spoke and on being asked why he, a strong man as he was, had not dug a hole in the snow, he replied he was so tired and sleepy he sat down and fell asleep—and then he awoke and saw his own body and ejaculated, "Why, this is what Wallace was always telling me about. I'm in the spirit world, and don't know it."

This spirit form is frequently described to him, he continued, and yet he has so far been unable to get a photograph. The particular point Dr. Wallace brought out was that when he had the sitting four days after the first word of his friend being missing, it was thought that probably the two men were in one of the huts on the mountains specially placed there for such occasions, therefore no one on earth knew whether his friend was then alive or dead.

For the report submitted by the Church of Scotland Committee we could at least be grateful even if it did not say what we should have liked it to say. It was a great thing that a Committee from the Churches of Scotland should have considered the matter at all. Many people in high positions knew of it and believed in it, and though he had suffered a little from his opinions being known, he found it always came all right in the end.

G. D. W.

SPIRITUALISM IN THE WORLD OF AFFAIRS.

ADDRESS BY MR. H. ERNEST HUNT.

No one felt inclined to ask questions or raise any points of criticism at the close of Mr. H. E. Hunt's stirring address in the hall at 6, Queen-square, on the 8th inst. The spell of his sustained eloquence and of the lofty ideals by which it was inspired was still upon us. Before the lecture, the Chairman, Mr. G. E. WRIGHT, paid a fine tribute (which will be found on another page) to the memory of Dr. Ellis Powell.

MR. HUNT, in introducing his subject, said that people asked: "Has Spiritualism any bearing on things to-day?" His reply was, "Profoundly it has." If we refused to think of ourselves as spirits and regarded ourselves as simply bodies we were perfectly justified in living for the things of the body—the things that would make the body satisfied. But the man who did so, who was out for getting rather than giving, would find that there were many others animated by the same selfish aims, and there would be the inevitable clash of opposing interests. Following on the doctrine of materialism there came strife, enmity, hatred, malice—everything that led to warfare, confusion, and disintegration. Primarily we were not bodies. Man had a body, but he was a spirit, and the world in which he lived was basically a spirit world. As spirits we were here to evolve and grow. That was the object of our very existence—that we should come down as spirits into these earthly surroundings to go back greater spirits, having added to the glory of God by our spiritual increase. Spiritual evolution was the very foundation of our life. As soon as we ceased to evolve, disharmony came in. In the world of affairs social disorder and industrial trouble were the reflex of our disobedience to spiritual law. We should never build the fabric of society aright till we built on a spiritual basis. "God is a spirit, God is love, and to my thinking we must identify spirit with love; and love in action is service."

Service was a natural law. If a thing did not prove its right and title to exist by being of some service in the scheme of things, Nature said it must be eliminated. Behind evolution there was always spirit. Always a process of variation was going on. Nature, spirit, in every form of creation, was making its variations. Some of them were proving by their utility their fitness to survive, others were being snuffed out in favour of higher forms. The same law held good in our own being. As with muscle and brain and memory, so with our spiritual nature, the penalty of neglect was atrophy and loss.

And as with the extinct mammoths of the past, to whom we could imagine, Nature had said, "You are no use; out you go!" so there were men to-day who were being eliminated from the scheme of things. The "won't works," in whatever class of society they were found, were gradually being eliminated. Nature took her time over it, but it was happening all the same.

Service was also a business law. Mutual service was the fundamental law that underlay every transaction between man and man. But were we building on the realisation of this law? Did we not see it being violated on the one hand by strikes on the part of the employed, and on the other by oppression on the part of the employer? Limitation of output was immoral, but equally so was the tyranny which put people to work in impossible conditions, got the last ounce of labour out of them, and pared down their wages.

Again, not only was service a natural law and a business law: it was a spiritual law. "He that is greatest among you let him be your servant."

But mutual service was impossible without faith. The whole of our ordered existence was based on faith. We slept in the faith that the sun would rise on the morrow, and our business transactions depended on faith in our fellows. Without it all these transactions would come to an absolute stoppage. Unhappily, not only had faith among nations been largely destroyed; it had been gravely broken in the social and industrial world. With all our manifest differences we might surely believe in the essential goodness of our fellow men!

This faith would in itself contain much of the element of love, and love was the one integrating force in the whole world. With love would come a finer view of life, a wider outlook, and a tendency towards optimism rather than pessimism. Work would be no longer unpalatable. We should recall the great precedent, "My Father worketh

(Continued at foot of next page.)

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THE CHURCHES AND PSYCHIC SCIENCE.

By J. W. MACDONALD.

The Reports of the Churches of England and Scotland on Spiritualism suggest the reflection that the Churches' outlook on the works of God is very limited; the Report of the Church of Scotland opines "that the Church is in no sense dependent on the result of fresh discoveries: faith, hope and charity will not be superseded by successful psychical research." Does anyone say they would be? At the back of this statement lies the idea that man lives by Homiletics alone, and not "by every word that proceedeth out of the mouth of God," as the Churches' text book says. There are more "words of God" than are dreamt of, or mentioned in the Churches' Homiletics: and by these man ought to live, as well as faith, hope and charity, for the larger and grander his knowledge of God and His works, the richer will be his faith, hope and charity; but these are kept from man by the Churches, and he has to seek them elsewhere. St. Paul said he determined to know and preach only Christ and Him crucified—but that included the phenomena and facts of the spirit world, as his writings abundantly show. Over one thousand years ago Chrysostom said that the Church had lost these gifts and powers: and the present state of the Churches prove it.

The fact is that the study of theology dwarfs the scope of the mind, and makes men narrow minded. Christ was always looking forward—the Churches are always looking backward, with the result that instead of expanding they have been contracting.

Theology has now got into a *cul-de-sac*, and cannot get any further forward, as is evidenced by thinking men turning to the comparative study of religion in the effort to discover larger and richer ideas of God: for this to have its full value they will need to take into account the knowledge disclosed by Spiritualism. Another defect is the theological interpretation of the Bible, which results in the neglecting of large tracts or portions of the Scripture, which are bigger than the theological conceptions which prevail. Although many of these portions are read in the Churches, the plight of readers and hearers is like that of the Jews described by St. Paul in II. Cor. iii. 14, 15, "the veil is untaken away in the reading." Orthodoxy is vaunted in most quarters, as the great desideratum, oblivious of the fact that orthodoxy put Jesus Christ to death, and since then has put to death as many of His followers as it could, until stopped by the Civil Power.

These enquiries into Spiritualism are a better sign, and may awaken the Churches to see that they are in some measure dependent, not upon "the result of fresh discoveries," as some think is the issue—but the recovery of what St. Paul says belongs to and is the native property of the Churches, and which Chrysostom candidly says they had lost; also to the fact that the Church is, or ought to be, an organism and not merely an organisation, into which it has too often degenerated.

Another encouraging sign is found in a book recently published, "The Spiritual Gifts," by Rev. J. R. Pridie, M.A., who deals with the fact that no part of the Bible is more perplexing to the modern mind than the early chapters of the Acts of the Apostles. Throughout these chapters the Church is not the Church as the modern mind conceives it: the fundamental idea of the Church there, as in all the New Testament, is that of a corporate life lived in definite conscious relation to God and in definite conscious relation of mutual brotherhood among its members. It is an organism rather than an organisation, and as an organism the law of its being is the expression of that Divine life with which it is endowed, by which it lives. For if the Church is an organism, a corporate life, the carrier of the power which proceeds from the risen Redeemer, two things become intelligible. First the victory of the Risen Redeemer must be made good on earth where the Church has its visible sphere of activity: and secondly it must be made good in those heavenly places where the principalities and powers are. The living Church of the living Christ has a double function to perform. She has to carry on Christ's work of setting free the souls and bodies of men on earth, and by so doing she has to act as the organ of revelation to supra-mundane beings. In the Epistles (for that which is taken for granted in the Acts is explicitly declared in the Epistles) nothing is more clear and remarkable than the consciousness of the "super-

natural," which is continually making itself felt. On the one hand, the Christ fulfilling Himself through the Church. "As the body is one and hath many members, so also is Christ" (I. Cor., xii., 12): on the other, part of that full filling is the making known *through the Church* (Eph. iii. 10) to the principalities and powers in the heavenly places (i.e., making known to the spiritual sphere in which there are evil powers as well as good) the manifold wisdom and the eternal purpose in Christ Jesus. For this purpose the early Church discovered that the necessary power had been given her—not the authority only, but the power. And next she discovered that she had been endowed with special spiritual gifts. These gifts included such "natural" endowments as teaching and exhorting; but they also included "supernatural" endowments as exorcism and the working of miracles.

The writer holds that these supernatural endowments or spiritual gifts are still necessary and available, or ought to be—and one would add, that so far as they are not, the Christianity of the Church or Churches is not the Christianity of Christ. He deals with the difficulty for the modern mind to believe in spiritual personalities other than the one living and true God: it takes both a religious and a theological form. As to the latter, it is difficult for Western theology to realise "any kind of limitation to Divine power, or to make room in our thought for any other personalities besides the Deity and ourselves. It is due to this attitude that any discussion of our subject has for long been ruled out of Court. Science has been called in to supplement by her doctrine of natural laws the defects of theological discussion." "But," Mr. Pridie replies, "the newer philosophy of vitalism has shown that natural laws are not the whole account of the matter—that there is a *causa causans* which has still to be taken into account, and this has directed our thoughts to new ideas of personal and spiritual elements in the development of human nature. And theologically there has been a welcome movement towards re-examining our conception of the attributes of Deity in the light of the broader Pantokrator of the Nicene Creed rather than in the narrower and less adequate Omnipotens of the Western creeds."

The theology of Augustine, whatever its good points, has had a bad result on Christian thought and development from which the Churches are still suffering. The idea of Greek Theology that Revelation is an illumination of human reason, rather than a break in reason, as Latin Theology has it, shows the way to the Churches to recover their lost birthright.

Dr. Margaret Vivian writes:—

The report in LIGHT of the address given by the Rev. G. Vale Owen at the Queen's Hall is of great interest, and the account given by the late Dr. Ellis Powell of the attitude of the Archbishop of Canterbury and of the Bishop of London towards Spiritualism is specially noteworthy, inasmuch as it demonstrates the tendency of modern ecclesiastics to "sit on the fence" after the manner of the Laodiceans. Within the last few months the Primate has been approached by deputations of High Churchmen, Low Churchmen and Broad Churchmen, each seeking his authority to crush the other two. It says much for the Archbishop's diplomatic skill that he apparently succeeded in pacifying them all. But is diplomacy really and truly a virtue when evinced by the head of the Anglican Church? Would it not be more consonant with the dignity of his office if he were to lead boldly in the search for Truth rather than follow with obvious reluctance in the rear of spiritual progress?

Where Spiritualism is concerned, he does not disapprove of our investigations, but at the same time he thinks it inadvisable to give the movement his official blessing. The Bishop of London similarly blows neither hot nor cold. He is willing that a few (it is not clear why the number of inquirers should be so limited) should investigate these matters, but bishops must not yet be asked to be patrons. How much longer must his Lordship wait before deciding on which side to range himself? Not a few have been experimenting for many years, and yet the ecclesiastical mind still hesitates!

Spiritualism is either good or bad. Its phenomena are either genuine, or they constitute the most monstrous fraud that has ever been perpetrated. If it is good, and likely to help Christianity, the heads of the Church should say so without hesitation. If, on the other hand, it is bad, and they believe it to be based on fraud, then they should do their best to stamp it out. Truth will prevail in spite of

(Continued from previous page.)

hitherto and I work." We should think of it not as slavery but as salvation, for the less work one did, the more the mind revolved round its own personality and the nearer it got to insanity. There was, too, this spiritual principle involved, that we had to undo the wrong things we had done—to atone for the disaster and destruction we had wrought by rebuilding on a surer and sounder basis—and that would be a long and wearisome process.

Intense responsibility rested upon everyone. We wanted no muddle-headed efforts—one man thinking he was helping

another by doing less work, when he was really denying a spiritual law and making everybody suffer. We wanted no quack panaceas. Mr. Hunt did not think the world was sufficiently evolved for Socialism to-day. But was it possible in the business world to introduce spiritual ideas? He thought it was. Several of the great leaders of industry were already doing so. "Seek ye first the Kingdom of God." It was for Spiritualists to foster and inculcate this spirit, to see that it entered into every fibre of our national existence. Unless they did this they were not doing their duty. (Applause.)

A hearty vote of thanks to the speaker concluded the proceedings.

the bishops, but it is hard to understand their half-hearted attitude in so vital a matter. By throwing their weight on the side of spirit communion, the bishops would immensely strengthen the hands of the clergy, and would gather into their fold thousands who now stand aloof owing to their distaste for the antiquarian doctrines preached in most of the churches.

By FREDERIC STEPHENS (Paris).

The excellent articles by Mr. De Brath dealing with the "Church of Scotland Enquiry" reveal a slow but significant advance on the part of that section of organised Christianity. It is said that "outsiders see most of the game." To one, like myself, who for many years has been outside all forms of current Christianity, the attitude taken up by the various Christian sects towards the subject of Spiritualism is simply amazing. It betrays an almost pathetic inability to understand the real cause of popular indifference to Christianity as a valid scheme or explanation of life and conduct. Here are people who base their appeal upon phenomena said to have occurred two thousand years ago in an obscure province of the Roman Empire, adopting an attitude of extreme scepticism when confronted with very similar alleged phenomena of much later date. This attitude belongs logically enough to the philosophic theist or the scientific materialist and to them only. For they may rest assured that *could* psychical supernormal phenomena be shown unworthy of credence by these schools of thought, nothing will eventually save Christianity from becoming obsolete. Mr. de Brath quotes the conclusions of the Committee. The twelfth reads, "But it must be made clear that the Church is in no sense dependent on the results of fresh discoveries; faith, hope and charity will not be superseded by successful psychical research." Well, with all respect to the Committee—the first part of the conclusion will be shown to be a complete illusion—it is living in a fool's paradise if it believes that. The second part means nothing to the point and is merely rhetoric. No *ex cathedra* announcement that the "Church" can outlive the relegation of psychic phenomena to the incredible will be of any use in such a case. You are dealing with the average man's mentality, and if he ultimately reaches the conclusion, rightly or wrongly, that these things "do not happen" (as Matthew Arnold used to observe) he will mete out exactly the same judgment to the supernormal "facts" of the New Testament, to which defenders of Christianity always make their appeal.

No doubt the practice of "faith, hope and charity" in human dealings would somehow survive the collapse, but the kind of "Christianity" left behind would be very much like Arnold's pale "morality touched with emotion," and the great subject of the immortality of the human soul would become little more than a nice speculation upon which metaphysicians would continue to expend their intelligence and arguments. The belief of the crowd is not to be preserved by empty assurances that "these things belong to a past epoch"—"you must not expect to encounter them today." The ordinary man will reply, "Why not? If you are right, and they cannot, or do not happen now, I'm inclined to draw a different conclusion, and that is I suspect they did not happen then." He would refuse to limit his conclusions to modern times to suit the convenience of established creeds. The leaders of these have strange allies today. They remind one of the:—

Young lady of Riga

Who went out for a ride on a tiger;
They returned from that ride with the lady inside
And a smile on the face of the tiger.

The Churches and popular Materialism stand in the *rixa* of young lady and tiger respectively. If Christianity is to escape being refined away into a sentimental and vague "cosmic emotion," something more solid than metaphysical reasoning on one hand, and appeals to traditional dogmas on the other, will be necessary. But if this something prove to be an illusion, the declarations of Church councils as to "independence" will not save their creed. Myers saw this clearly enough. It is extraordinary that men can be so blind as to try to saw off the branch on which they are sitting; yet we find scholars like Dr. Ellis Powell and others, whose vision is clearer than their colleagues', whilst doing their utmost to make Christianity "credible to the modern mind," constantly encounter open hostility or frigid indifference amongst those who would, logically, be their sincerest collaborators.

CHURCH AND STAGE.—David Garrick was once asked by an Archbishop of Canterbury, "How is it that you gentlemen the stage can affect your audiences with things imaginary as if they were real," while we of the Church speak of things 'real' find that many in our congregations receive them only as things 'imaginary'?" Garrick replied: "The reason is very plain. We actors speak of things imaginary as if they were real, while too many of the pulpit speak of things real as if they were imaginary." The Archbishop is said to have received the criticism as a compliment.

A MUSICAL "CONTROL."

It was particularly interesting to me to read the late Dr. Ellis Powell's article in *LIGHT* (p. 331) with the above title, as I have been a teacher of singing in Florence for nearly thirty years and used frequently to hear Patti (whom I knew) when in England. It seems very strange that the entity claiming to be Patti should choose a song such as "O, Rest in the Lord," from "Elijah," for Dr. Ellis Powell's benefit, since it is the principal contralto air in the work and she herself never, as far as I know, sang in "Elijah," though she sang in oratorio a good deal at one time, but not since 1880. Her name is, of course, much more associated with opera, and it seems odd she would not select one of her famous airs, say, "Una voce pocofa," from the "Barbiere," particularly as the medium had, in her normal state, apparently, no voice of her own, so contralto or soprano music would be the same to her. It is hardly necessary to add that Madame Patti was a soprano, and that therefore, while here, never sang "O, Rest in the Lord." I hope we may hear of some explanation.

CLAUDE TREVOR.

17, Lung Arno Torryiani,
Florence, Italy.

FORTUNE-TELLING IN HISTORY.

King George I. of England was told by a fortune-teller, when he was a boy, that he should take care of his wife, "as he would only survive her a year." Whether he paid much heed to it is not known, but it is certainly a curious fact that, exactly twelve months after her death, he died, almost suddenly, while on a visit to his brother, the Prince Bishop, at Osnaburg.

In the year 1671 a woman soothsayer, Marguerite Marie, of Paray-le-Monial, prophesied to Louis XIV. that after the year 1793 no crowned ruler would ever die in his bed in France. The fateful year 1793, as everyone knows, proved to be the year of the murder of Louis XVI. and Marie Antoinette, and history has since shown that no crowned ruler of France, subsequent to that date, has died in his bed in that country. Louis XVIII., who did do so, was reminded of this sinister prophecy just before his coronation was to take place, and, although most extravagant preparations had been made for it, he heeded the warning, and was never officially crowned!

—"John o' London's Weekly."

SPIRITUALISTS' NATIONAL UNION, LTD.

GENERAL PROGRAMME

For Annual General Meeting, 1922, and International Congress.

THE TWENTIETH

Annual General Meeting

will be held in the CAXTON HALL, WESTMINSTER, SATURDAY, JULY 1st, commencing at 10 a.m. prompt.

Please Note—In previous advt. the address of Caxton Hall was given as Charing Cross Road. The correct address is as above.

Saturday Evening, July 1st—**RECEPTION TO OVERSEAS DELEGATES**, 7 p.m.

Music and Light Refreshments.

Soprano: Miss MAUD BAILEY. Violin: Miss DOROTHEA WALEM. Piano: Miss EMMELINE BROOKE.

Sunday Sessions in the (LARGE) QUEEN'S HALL

Morning, 10.30 o'clock, Afternoon, 2.30 o'clock.

Essayists: Dr. GEO. B. WARNE, U.S.A.

Chevalier CLEMENT De St. MARCO.

EVENING MASS MEETING, 6.30.

Speakers: Sir ARTHUR CONAN DOYLE, Dr. GEO. B. WARNE, Mrs. CADWALLADER.

Monday Sessions in the SOUTH PLACE INSTITUTE, 11 a.m. and 3 p.m.

Essayists: Dr. ABRAHAM WALLACE, M.B.

Mr. STANLEY De BRATH, M.Inst. C.E.

Final Rally, Evening, 6.30. Short Addresses and Musical Items.

Tickets for Queen's Hall, Sunday, July 2nd, may be obtained at all the Spiritualist Churches in London area, or at "LIGHT" Office, or direct from Mr. Chas. J. Williams, 115, Tanners Hill, Deptford, London, S.E. 8.

Prices: Single meetings, 2s. 6d., 2s., and 1s. 6d. Tickets for Three Meetings, 5s., 4s., and 3s. By purchasing the three tickets together one third of cost is saved.

THE VISION OF DOOM.

A SEAMAN'S STRANGE STORY.

["Finisterre," formerly of the Mercantile Marine, sends us the following singular story of an experience at sea, for the truth of which he vouches. He prefers to withhold his name from publication, but letters from those who may wish to enquire further into the account can be forwarded to him.]

With reference to the article on apparitions by Mr. Robert A. Whitmore in a recent issue of *LIGHT*, I think I can quote an instance quite as wonderful as the one he gives. Many years ago I was a young officer on a ship coming home from the West Coast of South America, and when about three hundred miles off the Falkland Islands a young cadet, walking up and down under the bridge, came running up to me saying, "Did you see that, Sir?" Thinking he might be half asleep I told him to go down and keep on the move.

He did as I asked him, but could not compose himself, and, after a time, begged to be allowed to stop on the bridge with me. I consented, and seeing that this boy was greatly disturbed in his mind, questioned him closely. The story he told me led me to try to soothe him with the idea that he was under some delusion, but without avail. I then made him solemnly promise that he would not mention his experience to anyone else on board, for I knew he would be ridiculed by his shipmates. This is the story he told me. He was, as I have already said, walking up and down under where I stood on the bridge, when a figure clothed in white approached him and beckoned him to follow! Being at first dumbfounded, he only stood still, but afterwards he was unconsciously led along the deck to a spot where the apparition left him and climbing the ship rail jumped into the sea. The whole thing so impressed me, and the boy's sincerity was so profound that I made notes and measured distances. The time was 12.15 p.m. The boy kept his promise not to divulge the matter, but would on many occasions refer back in conversations with me on our homeward voyage. He belonged to New Brighton, and his name was Thomas Hughes.

Before leaving Liverpool again, outward bound, the boy's mother came on board and asked me to take him into my watch and generally care for him, which naturally I promised to do, for I had a great regard for the high and pure character of this lad.

We followed the usual route to Cape Horn for the Pacific, and when off the Falkland Islands ran into broken ice and severe storms lasting three to four days. At 12.15 a.m. on one of these days the captain called all hands on deck to reef the fore topsail. I took the port watch aloft and, sitting on the yard arm, the ship being half over, I made the men take in sail. Looking along the yard I saw a figure suddenly fall and, striking the deck rail, roll into the sea. I called to the captain on the bridge and sent men below to man a boat, remaining aloft myself to direct the course and watch for the man.

Everything humanly possible was done to get a boat away, but every attempt was frustrated, the boat being smashed against the ship's side. Losing sight of the man, the captain gave up hope and we hove-to for several hours, after which we proceeded on our course. It was the young cadet who had fallen into the sea, the boy whose mother had asked for my safe custody of her child, but I did not know he had followed me up aloft. Naturally I felt the loss of him very keenly. I had quite forgotten the vision described by the boy on the previous voyage until nearly three weeks afterwards, when walking up and down on the bridge about 12.15 p.m., thinking of other matters, a voice said to me, "Remember!" I looked round but all was still, no one in sight except the man on the lookout over a hundred feet away.

I stopped to collect myself, and it was then that I remembered the boy and his story. I rushed off the bridge to the spot where the lad had pointed to me the approach of the apparition, and followed the track along deck to where he said it had climbed the rail and rolled into the sea.

I again took careful measurements and found that where the apparition jumped into the sea was exactly where the boy had struck the side after falling from aloft and rolled overboard, the position of the ship being within a few miles and the difference in time twelve hours, the vision being 12.15 p.m. the disaster 12.15 a.m. I wonder how many could quote so singular a story from actual fact, one as sacred to me as any incident in life could possibly be. There is one thing I would like to do before I die, if it were possible, but I am afraid I have left it too late, and that is to see and tell his mother, if she is still alive, but it was nearly twelve months after the boy passed over before I came to England, and I did not wish to open the wound again, and so let the matter drop.

LIFE is mostly froth and bubble;
Two things stand like stone:
Kindness in another's trouble;
Courage in your own.

—ADAM LINDSAY GORDON.

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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.

SPACE AND TIME IN SPIRIT LIFE.

H. W. H.—As to the question of Space, we can best reply to you in the words of Sir Oliver Lodge in his book, "The Survival of Man":—

Let us not jump to the conclusion that the idea of "space" no longer means anything to persons removed from the planet. They are no longer in touch with matter, truly, and therefore can no longer appeal to our organs of sense, as they did when they had bodies for that express purpose, but for all we know, they may exist in the ether and be as aware of space and of truths of geometry, though not of geography as we are. Let us not be too sure that their conditions and surroundings are altogether different from those of mankind. That is one of the things we may gradually find out not to be true.

As to the question of "Time," that has been dealt with very fully on several occasions in *LIGHT* of recent months. We will only suggest here that Time is inseparably connected with the idea of change. If nothing changed there would be no Time as we apprehend it.

THE FOURTH DIMENSION.

C. COOPER.—This question seems to be a kind of "hardy annual"—it crops up from time to time and never seems to be quite settled. The "Fourth Dimension" is, of course, a theory with a great deal in its favour, but even if it were proved true it would be like some of our other classifications—something more apparent than real. There are those who say that there is no fourth dimension—that once the human consciousness is outside of material boundaries "dimensions" do not exist. That of course we cannot accept, holding that forms and limits of some kind must always condition the spirit, however exalted it may be. But if you want to study the question along ordinary scientific lines you might read "A Theory of the Mechanism of Survival," by Mr. W. Whately Smith. But there are quite a number of books on the subject.

CAN THE SPIRIT BODY BE INJURED?

D. P.—We have dealt with this question before. It seems that the spirit body being is of such a substance that it is proof against injury, decay or death. It is not easy to deal with this question along the lines of physical reasoning but we can see that the grade and sensibilities of the spirit body may be affected by the kind of life lived by its possessor on earth. It is clear, for instance, that a man of pure life will possess a spiritual body of greater beauty than one whose thoughts and habits have been gross or vicious. But we are assured that, whatever its grade, the spirit body cannot be injured or mutilated, as it is the pro-

duct of higher laws than those which obtain in the material world. Physical deformities simply mean that the life has to run temporarily in those channels. At death the normal shape is attained. But it is too large a question to be dealt with here except thus briefly.

SUFISM.

"ORIENT."—It is a mystical doctrine, and regarded by many, even in the West, as one of the most beautiful of Eastern doctrines. We have not space here to go into its history. It is sufficient to say that it dates from the eleventh century, and arose out of a branch of Islamism—a sect known as the Ismaelites. Hassan Sabbah, a man of great influence and ability, seems to have been the leading figure in the movement which was to preach what was afterwards known as "the way of the Sufi." As to their doctrine, the Sufis regard the Soul as a spark of the Divine Fire—the Solar Centre and source of all spiritual life. The body they look upon as a place of temporal bondage, the soul being thus banished from God to be afterwards reunited with Him. This idea connects, of course, with other great doctrines, Neo-Platonism for example. We do not know whether there is any recognition in Sufism of the philosophic conception that it is necessary for the spirit to pass through matter to become individualised and attain a state of self-recognition, but as many leading Sufis are thinkers as well as devotees, it is quite likely that they have arrived at the true reason for what might seem a calamity and deprivation arising out of a fabled "fall" from the Heavenly state.

HAUNTED HOUSES.

R. A. W.—The question of haunted houses is very like that of dreams, for instance, a mixture of false and true cases. In some instances the "haunting" has been found to have a quite natural explanation—reflected lights, disused drain-pipes conveying sounds, the pranks of the wind, rats, and scores of other commonplace causes. None the less there are many examples of hauntings for which the only explanation is the psychic one, and in the literature of the subject you will find many examples. The reality of hauntings, in short, is overwhelmingly proved. We have ourselves tested the matter at first hand. Those who have investigated the question with sufficient thoroughness find that hauntings are due to the presence of earthbound spirits—spirits who are so strongly attracted to earth that they are unable to enter upon the normal conditions of spiritual life, and so remain, as it were, in a mid-region. It has also been found that many of these earthbound spirits are so involved in physical conditions that they produce curious effects on this side without being aware of it.

Sales Make Fortunes

RUSKIN HAS SAID:

"If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it; toil is the law."

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MRS J. GREEN- WOOD.	Hebden Bridge 1 other paper.	C. Hart.	J. T. Horsfall.
W. G. GUSH.	Huddersfield.	J. K. Jones.	H. J. Webster.
Treasurer. T. H. WRIGHT.	Sowerby Bridge. 35 other papers.	S. B. Brown.	J. Venables.

In another column will be found the advertisement of the general programme of the S.N.U., in connection with the International Congress. We are asked to state that special Souvenir Programmes are being prepared with photographs of the principal speakers.

ANSWERS TO CORRESPONDENTS.

L. VAUGHAN (South India).—Your letter is received and has attention. The L. S. A. has no branch in India, and we know of no Society or group in your district.

N. GILLESPIE (Co. Tyrone).—No one knows exactly what the subconscious mind is, and some dispute its existence. Professor Coué wisely confines himself to the practical results of certain exercises. As to Christian Science you had better write to the "Christian Science Monitor," Amberley House, Norfolk-street, London, W.C.2.

A MAGIC STONE.—Mr. S. P. B. Mais, writing in the "Daily Express" of June 8th, quotes a curious story concerning the famous novelist William de Morgan. At the time of his engagement de Morgan was too poor to buy his fiancée a ring, but later, when prosperity came, he bought for his wife a magnificent sapphire from an Italian, who told him it was a magic stone and would "never pass to another." When Mrs. de Morgan died they took the stone from her finger, only to find it shattered.

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Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle, Mr. Cowlam; 6.30, Rev. Robert King.

Croydon.—Harewood Hall, 96, High-street.—11, M. Percy Scholey; 6.30, Mr. G. R. Symons.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Thomson; 6.30, Mr. H. E. Hunt.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. R. Gurd.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, annual flower service, conducted at 11 by Mr. Ernest Meads; and at 7 by Mrs. Mary Crowder (with address and clairvoyance); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. Edey. Free healing: Thursday, from 5 p.m., children only; Friday, 7, adults. Membership solicited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, the Rev. John Ward. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, 8, service with clairvoyance by Mr. Dewhurst.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. R. C. Jones. Thursday, Mrs. Haddesley.

Peckham.—Lausanne-road.—11.30 and 7, also Monday at 3. Thursday, 8.15.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday June 18th, Mrs. Redfern.

Worthing Spiritualist Mission.—17, Warwick-street.—June 18th, 6.30, Mr. Tayler Gwinn. June 21st, Alderman Davis.

St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, June 16th, 7.30, Mrs. Jennie Walker. June 23rd, Mr. T. W. Ella.

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THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

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Rotation of the eternal wheel.
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To Nature's secret ordering.

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In this she moves secure and strong;
Her eyes see visions, in her sight
Fields of inestimable light.

—PAMELA GLENCONNER.

AS OTHERS SEE US.

From the "Harbinger of Light," our Australian contemporary, we learn of the intensity of the interest which is now being shown in Great Britain at the present time in both the teachings and phenomena of Spiritualism. And we are told that all our leading journals "are metaphorically 'tumbling over each other' in their eagerness to 'scoop' the very latest development and win the prestige that accompanies the acquisition of exclusive information." Well, looking-on, it is true, see most of the game, and we suppose that this is how the situation here appears when viewed from the Antipodes. For ourselves we should hardly have described it in this way. We are conscious of a tremendous advance in public recognition of psychic facts, and that we have made a tremendous breach in the walls that have hitherto guarded the popular Press. It is no reflection on the optimism of our Australian contemporary to say that we are still conscious of strong hostility on the part of some public journals, who only "tumble over one another" when it is a question of "scooping" something to our detriment—an "exposure" or a scandal.

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on the wheels. We are witnessing just now the spectacle of persons who, having as they consider exposed a case of mediumistic fraud, are very frankly and honestly proclaiming that they have since witnessed in the presence of another medium phenomena which are absolutely critic-proof. We received the information with satisfaction but without enthusiasm. To us it was almost as though we had been told of those who, having long doubted the existence of wireless telegraphy, had at last been convinced of its reality by personal experiment. And we thought, with perhaps a little impish enjoyment, how the new converts, in proclaiming their convictions, would find their message received with much the same scepticism as they had themselves previously displayed. It is a very human frailty for a man to suppose that when he himself is convinced matters will take on a quite different complexion and that he will be listened to where others were not heeded. It is not so. That, again, is a good thing. There is danger in too much speed. We should rather go surely than swiftly.

A PRESSMAN'S VIEWS.

To return for a moment to the "Harbinger of Light," the editor of which is (or was) also the editor of a daily newspaper, and therefore speaks with some authority in journalism. We observe with interest his remarks as follows:—

Spiritualism, as it stands to-day needs no booming by a commercially-controlled Press. It has withstood, and beaten, all the attacks launched from this ridiculing and otherwise opposing source during the past seventy years, and is to-day of such sturdy growth that it will continue to flourish, whatever may be the views expressed by the editorial "We." The utmost the Press can do is somewhat to retard the progress of the movement by publishing mendacious statements and appealing to public prejudice.

True enough, but as we have said, this opposition is really a good thing. We want to see Spiritualism stand like a strong tree—"storm-stayed upon a windy site."

THE AWAKING.

I awoke in Thy sunlight,
I lived in Thy light:
Very good, very sweet has it been,
For all I have heard and seen
Has been songs and visions of Thee.
In the golden haze or the noon-white blaze
And the violet height of the brooding night
Were images—all of Thee.
I have found Thee, Master of life and Lord:
In all true voices Thy voice alone,
And written on star and stone
Thy sigils of act and word.

May I, who awaken'd to Lear and see
The sounds so bless'd and the sights of Thee,
Pass off at last into states more deep,
The finding and keeping of perfect sleep,
And awaken after in Thee.

—A. E. WAITE (in "The Book of the Holy Grail.")

"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 371.)

November 10th, 1918.

THE REBUILDING OF A NATION.

"In the days that are to follow this war, England must not be too prone to think that all the rehabilitation is needed by her enemies. She too, has to look to her own house and set it in order. There is much to deplore in the past, for not only have we been often the oppressors of other smaller nations by taking their independence from them, but, until this last war, have tacitly ignored other nations doing the same. There will never again be a time so fraught with possibilities for good. Never will there be such opportunities for the discussion of national improvements. We have stretched out the hand of friendship to sister-nations, too, and we must not draw it back, but even more strengthen our hold and make them feel that we are indeed friends and co-workers in all that makes for good. There cannot, however, be true improvement while cancerous growths are eating out the very vitals of the nations. France is given over to vivisection and pseudo-science, and much worse is the case in the countries of our present enemies, where even children are not safe from so-called 'research.' England is not free from the same sin, and those dens of cruelty, the vivisection laboratories, must be cleared away. No good and perfect building can be raised where the foundations are rotten, and this must be the case where they are erected on the brickwork of self-interest and cruelty, where neither compassion nor mercy is shown to the weak and helpless; and where hellish tortures are inflicted on sentient creatures on the mere chance of discovering some new fact not necessarily of benefit to either medicine or surgery. The national responsibilities are great at present, but the very fibres of that nation must be probed into to see where there is deadly disease at work. Each man and woman must have the highest aims in life and preach them to others. Education is not truly educative as yet; morality with some is but a surface thing; and many are only concerned to make vice innocuous to the vicious. All these things must be changed, or the conditions which make for war will return, and a few years later will see another world-war like the present one. Until men realise that they have responsibilities towards all the weak and helpless, whether men or animals, whether 'our brothers' be white or black, mankind will not arrive at the frame of mind which looks upon war as a sin and a perversion of the fair territory given by God to man for his use.

December 15th, 1918.

A NEW ENERGY (FOR GOOD OR EVIL?) OWING TO THE WAR.

"I want to argue out and follow up a train of reasoning as to whether mankind will have learnt good or bad lessons from the war. On the one hand you have all the savagery inherited from former ancestors coming to the front, and showing itself in the frightful atrocities of which the enemy, and to a lesser degree the Allies also, have been guilty, and we have to consider whether these relics of ancient barbarity over-ride the qualities of pity, mercy, and helpfulness which have been shown by many of the combatants, and except for some sad exceptions on the part of the enemy, by all the non-combatants. Even admitting that the allied soldiers have sometimes practised cruelties in warfare, these have not been deliberately planned, but have arisen when some wave of indignation has swept over them at the sight or knowledge of ruthless cruelty by their foes. Yet the very man who would bayonet an enemy without compunction, would in a calmer moment, risk his own life to save that of another. War transforms some men into demons, and therefore we must not judge them by acts committed during actual fighting. Many a man did not know he was killing, or how he was killing, he only struck blindly and furiously. We do not reckon a madman responsible for his actions, and similarly we must not too severely judge soldiers during a battle, when for the time they have lost all power of judgment and become like wild beasts. We must admit, too, that even amongst the civil population there has been a great wave of bitter hatred against the foe. But here again the loss of sons, husbands, and brothers, has taken away the power of calm judgment, and rendered women especially, who have been the greatest

sufferers, incapable of forgiveness, but desirous of vengeance at any cost. All this will die down and die out. Men will return and take up peaceful employments once more, and all they have gone through will seem like a bad and forgotten dream. The father, playing with his child, will no longer remember the German father whose glazing eyes met his reproachfully in death. He will not think of the blood-stained fields of France when he takes his children to gather daisies in the quiet meadows of his own country. Thank God he will be able to forget, and live a new life after the storms that have shaken his very being to its foundations. But with those who have stayed at home and have done the necessary work for the sick, the wounded, the maimed, the dying, and with those who have gone out as ministering angels of light to give help on the battle-fields or in the hospitals, with them, I say, will remain the consciousness of helpfulness, of love given and received, of true friendships formed; with them will remain the memory, possibly, of some wounded prisoner, no longer an enemy but only a suffering human being; and compassionate men and women will have tears of pity in their eyes when they recall these scenes, and their one cry will be: 'Let war cease! Oh, you who know not the horrors of war, raise your voices against it, not for it! Let the word "glory" be banished. There is no glory in war, only misery. The deeds of which you boast, you would shrink from upholding in calmer moments. They may be necessary; they may show bravery; but they are not ennobling to the men or the race, but drag both down to a lower level. He who saves life is noble; he who kills is brave only.' Let men refrain from catch-words about war, and see it as it is. Even if we admit that some of the best that is in human nature has been brought out by this war, is it right, have men the right to train the better nature of some by the demoralisation of others? No, a thousand times, no! If I have seemed to say so, then I have expressed myself badly. War can never be anything but an evil."

January 26th, 1919.

CAN THE SAME ENDS BE ATTAINED BY PEACE AS BY WAR?

"If nations had to start afresh and settle how international difficulties were to be adjusted, there could be no question of war being one of the means, for mankind would at once rebel against such wholesale slaughter. But it is much more difficult to eliminate the idea of war now that it has been condoned up to the present time. What then can be done to remove the pre-conceived idea that at the back of all treaties there must be armaments to enforce obedience? It is very difficult to make men realise that there can be binding treaties unless upheld by war or threats of war. Let moral force replace physical force. Let retribution be brought upon an erring nation by the scorn of its neighbours, and the boycotting of it by them as a trading community; and making it impossible for it to dispose of its commodities. Yet it should be assisted so that its people should not suffer undue hardship owing to the faults of their rulers. Let that nation realise that only by raising the standard of national morality can it win back its place in the union of nations. We from here see all the difficulties in the way, but we do not admit that they are insuperable, only that it will take more than one generation to bring about a permanent change of ideas. No nation which has hitherto looked upon the chances of war as the arbiter of its destinies can be expected to at once recognise that permanent peace is possible. Such countries must not be judged too harshly, for as a man can only live up to the standard his conscience sets him, so with the national conscience, and a hitherto warlike nation has its war conscience, looking upon periodical warfare as its natural condition. Teaching, by propaganda and example, is the most valuable means of bringing about a change in the attitude of mankind towards war, and this course should be vigorously pursued in all schools and colleges. 'Reconstruction' is a word much in use now, but it generally means reconstruction of the material conditions of finance, life, and labour, but not of ideas and ideals; and valuable as may be the former, the latter is much more important, and must be pressed forward till it has broken through the crust of indifference and ignorance in which so many have been, and are, con-

tent to live. 'Thoughts of peace' spread, and so do thoughts of war, and when the latter have died out, the world will be a better place, and men, wounded and crippled in war, will no longer be seen."

February 2nd, 1919.

THE IDEAL SERVICE TO MANKIND.

"There is a great deal of energy let loose on the world at present, for everyone wishes to do right and to make for good, but for want of the requisite experience I fear that some of the energy is misdirected. Many of the present mistakes and evils have arisen because they were not grappled with at once, but have been allowed to grow from small into large ones. To take strikes, for example; if the workmen had always known that any legitimate grievance when brought forward would be at once enquired into, possibly strikes might never have become the menace to trade that they are now. But, in many cases at least, the workmen have not been met half way, and while still continuing to work, their complaints have been ignored, till finally they have taken the law into their own hands. I am inclined to think that, if the right measures are taken to ensure justice, there will not be so much difficulty when once the labour market has recovered from the disorder into which the war has thrown it. But to bring about this result, the employers, both State and private, must keep their fingers off the safety-valve, and when the pressure is rising, instead of closing it and provoking an explosion, they must throw it wide open, see what is wrong, and remedy the defect. All this is easier said than done; but I am contending for the principle that grievances must be investigated and removed, and not allowed to rankle into festering wounds. In the past there have been too many class distinctions; let there be more love in the future. Let no class be condemned as a whole, whatever faults it may show, but look upon each individual member of it as a man or woman like yourselves, and mentally put yourself in his or her place and see whether you would feel aggrieved were you in his or her conditions. If you would, then in God's name, remedy these conditions. No man or woman should earn less than will enable them and their families to live in comfort, and develop in education and character, and he or she who slaves all day long for a mere pittance insufficient for even material needs, can never rise in the intellectual scale. Give opportunities to all; some will take them, some will not; but all should be given the chance of rising."

(To be continued.)

CONCERNING CONTRADICTIONS.

Our contributor, Mr. B. M. Godsal, of San Diego (Cal.), writing in the "San Diego Union" of May 11th, in the course of some comments on an editorial "Lifting the Veil," in that journal of May 4th, says:—

Regarding "the reason for such contradictory information from the other side" I would suggest that the contradictions arise from the fact that many independent witnesses are speaking the truth according to their various capacities and circumstances. When half a dozen witnesses in a law court tell precisely the same tale, even about such a simple matter as a street accident, it is probably the result of a "frame-up" [a preconcerted arrangement]. Even the little world we live in finds room for both optimists and pessimists, and we have reason to believe that the next world with its "many mansions" is infinitely more complex and comprehensive than this world. And the apparent contradictions are not, as a rule, incompatible with one another. For instance, we read "There will be marriages in the after life, according to Sir Arthur, but no children will be born unto them." And yet Jesus said, "In heaven there is neither marrying or giving in marriage." Evidently the writer of "Lifting the Veil" recognises that no real contradiction is involved in these two statements, or probably would have pointed it out. Jesus was speaking to matter-of-fact Jews, who were questioning Him concerning carnal marriage, whereas Sir Arthur refers to what Shakespeare calls, "The marriage of true minds"—or its spiritual counterpart whose fruits consist of living ideas and heavenly conceptions.

Spiritualists will thoroughly agree with the writer when he says that a less exclusive heaven "will tend to encourage an effort to be as good as possible in this life." Preachers have long since exhausted their imaginations depicting the torments of hell, and sinners (worthy of the name) have reacted with a further hardening of their hearts. But no man wishes to pose as a blot in a beautiful picture especially when he learns that he, too, can contribute something toward the picture's wonderful perfection.

THE INTERNATIONAL CONGRESS.—Mrs. Cadwallader, editor of the "Progressive Thinker," and Dr. George B. Warne, President of the National Spiritualist Association of the United States, have arrived in London, and we have been favoured with a visit from both.

THE CHARGES AGAINST THE CREWE CIRCLE.

Mr. Richard A. Bush (Morden, Surrey) writes:—

Your attitude in this matter is, I think, the only one that a journal in the position and of the standard of *Light* can take, but will you please allow me to state a view that one may reasonably hold—be he Spiritualist or not? You remark, "If there be a valid case against Hope let it be dealt with without compromise, weakness or evasion." Good; but may not Mr. Harry Price and Mr. James Seymour be the real deceivers?

Upon what ground must we take their words? They were not subject to any test conditions. They came in circumstances under which they should be suspect from the very start. Membership of the S.P.R. is no guarantee of honesty nor is aptness for conjuring. The onus of proving bona fides is as much upon them as upon Mr. Hope, who has after many tests acquired a reputation for such. Are these gentlemen cleverer than everyone else?

Everybody who knows Mr. Hope knows that it would be the easiest thing in the world to trick him. He takes no precaution, imposes no conditions, receives all visitors openly. There would be nothing clever in tricking him—a novice in legerdemain could do it.

What means are available now for Mr. Hope to defend himself against this particular accusation? Absolutely none. It was a test of no value in the cause of truth.

Mr. F. W. Warrick writes:—

The tone of the article in larger type in your issue of the 10th concerning Mr. Hope, of Crewe, came as a shock to me, and I trust that before you join those who see conscious fraud in Hope's productions you will pause and seriously consider the gravity of the step you may be taking. Up to the present you seem to me (an impartial outsider) to hold the scales very evenly.

There is a point of view from which these phenomena may be regarded and which has not yet been made use of in psychic literature as far as I know. From this point of view one sees indeed a very fantastic explanation or hypothesis of the foundation of many of the things reported by so many witnesses during very many years. But biology adds daily to our knowledge of the fantastic things the world contains.

As regards Hope, it is quite impossible for you, with your great knowledge of his photographs, far less possible even than it is for me with my lesser knowledge, to believe that all his work has been the result of legerdemain. No! one's mind refuses to digest such a proposition. What is the alternative? Whereas most of us are only gifted with stationary minds it is conceivable that Mr. Hope has a travelling mind which, in producing photographs of persons and things recognised by his sitters, reproduces simply the pictures which are contained in their memory cabinets. This same migrating mind may be influenced in other ways by the neighbouring mental islands.

When his sitters are exercising their brain power consciously or unconsciously upon the various methods which might be adopted by the medium to deceive them, the travelling portion of the medium's sub-consciousness may appropriate these imaginings and convert them as far as possible into facts.

It is a far-fetched theory, but only a far-fetched theory will account for even a part of psychic phenomena recognised as genuine by the best authorities.

Seeing that it is inconceivable that all Mr. Hope's work has been trickery, some explanation must be held tentatively of the apparently damaging observations reported recently.

The view sketched out above could of course be greatly elaborated and supported. Some such way of looking at things seems to be held by Continental thinkers such as Dr. Schrenck-Notzing, Morselli and others.

I send this short note simply that you may know one of your readers hopes you will suspend judgment in this matter. Was it not lack of knowledge (acquired centuries later) on the part of the judges which sent witches to the stake in olden times?

It is precisely because we hold our judgment in suspense on this particular case that we are reproached for our attitude by those who take a decided view on one side or the other. Yet it must be clear that it is at present impossible to arrive at a final decision as to what actually happened at the experiment on February 24th, as described in the issue of the *Journal of the S.P.R.* for May. We can only testify to our conviction of Mr. Hope's honesty and the reality of the supernatural photographic effects produced by and through his agency on other occasions.

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
W'en God sorts out the weather and sends rain,
W'y, rain's my choice.

—JAMES WHITCOMB RILEY.

THE L.S.A.: ITS PAST PERFORMANCE AND FUTURE POLICY.

ADDRESS BY MR. GEORGE E. WRIGHT.

The hall at 6, Queen-square was filled on the evening of the 15th inst., with a greatly interested and appreciative audience when Mr. G. E. Wright, the Organising Secretary of the London Spiritualist Alliance, reviewed the Society's activities during the past few months and outlined its future policy.

Mr. H. W. ENGHOLM, who occupied the chair, in the course of some introductory remarks, said that their meeting that night would ring down the curtain on the first portion of the session of the London Spiritualist Alliance for 1922. That the Alliance had stepped into the forefront



MR. G. E. WRIGHT.

of the activities of Spiritualism throughout the country was largely due to the enterprise and energy of their Organising Secretary. The L.S.A. was now a very important body, the most important of its kind, associating itself with every form of activity in Spiritualism and Psychical Research throughout the country. This was necessary for the reason that, if it were to confine itself to some one phase or other, it could not give its members a true perspective of the whole subject. As conductors of LIGHT, he and his colleague, Mr. Gow, had gained some little knowledge of what was going on in connection with their subject in all parts of the world, so that they were able, by their close touch with the Alliance, to assist the officials of the L.S.A. and keep them *au courant* with everything going on in this country and in other countries in connection with the movement. He hoped to live to see the day when the L.S.A. had its branches all over the United Kingdom. It might seem a dream, but if they kept on the straight path with their objective of the spiritual side of life, that would be their warrant and would lead them to great heights of attainment.

Mr. WRIGHT commenced by reminding his hearers that as the L.S.A. was the chief and most representative organisation of Spiritualism in the Metropolis all outstanding events in the movement were matters of direct interest to it, and any review of its activities must therefore involve some references to such events. To one of them he had already alluded. The passing of Dr. Ellis Powell left a blank which could not be filled. His services to their movement were unique, and never were his strength, his steadfastness, his balanced judgment and his robust faith more needed than to-day. Another outstanding event had been the memorable meeting at Queen's Hall on the 22nd of last month. No one who was present at that meeting could have failed to recognise that in Mr. Vale Owen's work they had a tremendous spiritual dynamic which must operate powerfully to lift forward the progress of the movement. Such a meeting was a portent on which it was wise to ponder. They would do well to realise that there were many of their fellow-countrymen whose first need was not perhaps so much for evidence of survival and spirit communication as for a spiritual philosophy which drove straight home to the hearts and emotions, as did the teachings which had been given to the world through the hand of Mr. Vale Owen.

Considerable interest and importance attached to the recent alleged exposures of certain sensitives through whose agency supernormal photographs had, there could be little doubt, been frequently produced. The most recent was contained in the May number of the *Journal of the S.P.R.*, issued only a fortnight ago. An account was therein given of a sitting with the Crewe Circle which purported to show that Mr. Hope substituted prepared plates for the plates brought by the sitters. While admitting that anything which appeared under the auspices of the S.P.R. was entitled to be treated with respect, Mr. Wright urged a suspension of judgment in the matter. Spiritualists had no other desire than to find out truth. They of all people were vitally concerned that Spiritualism should be above suspicion. But they had every right to demand in such a serious matter definite and conclusive proof. The history of the past had taught them that very many alleged exposures of mediumistic fraud had broken down when submitted to searching and critical analysis and been found to be exposures only of the ignorance and prejudice of those who had published them. In view of this experience were

they unreasonable in declining to accept the statements of any investigators, even those of the S.P.R., as final and conclusive until those statements had been exhaustively analysed and until they had heard all the evidence which might be offered on the other side?

The speaker treated with less respect the alleged exposure of Mrs. Deane by the body calling itself the Occult Committee of the Magic Circle. A small Committee, formed under the auspices of the Alliance had examined Mrs. Deane and had obtained from her statements which definitely contradicted the statements in the Occult Committee's report and provided a circumstantial explanation of the charges made against her. That report, read at a meeting of the Magic Circle on May 11th last, was so loosely and carelessly put together and contained passages which were so obviously prejudiced, that in Mr. Wright's view, it was open to question on that ground alone. Another point to which he called attention was this. The sitting on which the report was based took place at the British College of Psychic Science by permission of the hon. director of the College. Obviously, therefore, the report should have been submitted in draft to Mr. McKenzie before publication. This was not done—indeed Mr. McKenzie's request for a report was refused and certain most reasonable questions which he addressed to the investigators were unanswered. Mr. Wright thought that it might legitimately be said that investigators who behaved like that had no right to complain if the accuracy of their report was questioned.

Passing on to the matters more directly affecting his hearers as members of the Alliance, Mr. Wright referred to the most important item in the Society's weekly programme, the Thursday evening meetings. A session in which the platform had been successively occupied by Mr. Wake Cook, Mr. Albert Stuart, Mr. Engholm, Mr. Trethewy, and Mr. Ernest Hunt might be considered notable. Miss Bazett's address was also of the greatest interest. He would be delighted to send complimentary tickets for a Thursday evening meeting to any friends of members who were considering the question of joining the Alliance but wished first to obtain some idea as to the nature of the meetings. The Tuesday and Friday afternoon meetings called for no remark except that they might consider themselves fortunate in still having the valuable spiritual teaching they were privileged to receive through Mrs. Wallis.

A new and most successful feature of the past session had been the Wednesday afternoon lecture classes for beginners, so ably conducted by Miss Phillimore. Another new feature had been the provision of a small room for personal experiment, equipped with apparatus including a psychic telephone. The Society owed the provision of this room and its equipment to the generosity of Major Peters. The room was at the free disposal of members and they could form their own circles if they so desired it; but it was hardly necessary to point out that if good results were to be obtained by the organisation of circles for experiment in mental phenomena it was desirable, indeed almost essential, that these circles should be of constant composition. If a circle was formed of four or six persons and the attendance became irregular it meant that those who did attend were deprived of any chance of a satisfactory sitting.

He could not leave that brief review of their Society's activities during the past session without an expression of heartfelt thanks for the immense amount of voluntary assistance which Miss Phillimore and himself had received. With one or two exceptions, due to unavoidable causes, every one of the members who had offered him help in the early part of the year had continued to give that help. He was strictly forbidden to mention their names. Some of them, indeed, were giving more help than they offered to do in the first case. There was, however, still plenty of room for more workers, and any offer of service would be gratefully received. He had also been forbidden, under the most severe pains and penalties, to acknowledge the immense help, support and inspiration he had received from his colleague, Miss Phillimore, but his hearers could guess what the Alliance owed to her. Before turning to the future he must allude to the approaching retirement of Mr. F. W. South, the manager of the Book Sales Department, who had, indeed, grown up with the Alliance, having served it loyally and faithfully for no less than forty-one and a half years. He would take with him the esteem and regard of a whole generation of its members.

The Autumn Session would commence with the opening Thursday evening meeting on September 28th. He hoped to secure a strong list of speakers for these meetings, including one or two who, though not actually identified with

the movement, were yet keenly interested therein. It was a good thing sometimes to see ourselves as others see us! The other features of the programme would be as usual except that he proposed to introduce a new one, viz., a sort of question class which should meet in the members' room on Wednesday afternoons and at which members might put forward questions and have them answered. The questions should, if possible, be sent to him in writing, before the meeting, and need not be signed. Oral questions might however be asked. He wished these meetings, which he would call "Doubts and Difficulties Meetings," to be quite social and informal. They would therefore commence at 4 p.m. with tea; and tea and lecture would be provided for an inclusive charge of 1s. per head. If the number of members wishing to attend was more than the room would accommodate it could easily be arranged to have another "D.D." meeting on Monday afternoons. He would also be pleased to arrange an evening meeting, probably on Tuesdays at 7.30, if there was any demand for it.

In regard to the general aims of the Alliance, Mr. Wright said:—

We have two chief aims. First, we address our appeal to the enquirer. However sceptical he may be, he is welcome to this Alliance, subject to the sole qualification for membership, which is a serious interest in the great subject of the powers and processes of the spirit of man. I use the words "serious interest" advisedly, for our subject, however we look at it, is a serious one—though that does not mean that it is a dull subject, or that Spiritualists are solemn, sour-faced people, with no sense of humour or cheerfulness. I hope that we do not give that impression. If our belief is real, it is something to be very cheerful about, and I hope that we both feel and look cheerful. Still we have no use for people who take up this subject in a mere spirit of frivolity. Be as sceptical as you please, but at least admit that the subject is one worthy of serious investigation.

For this investigation, the Alliance offers unique facilities. There is no collection of works on psychical science and all subjects connected therewith equal to our library, and there is no institution anywhere in the Metropolis that gives so many advantages for so small a subscription.

I do wish to impress upon enquirers that by joining this Alliance they will not be shot into the midst of a collection of long-haired, wild-eyed visionaries and cranks, but will have as fellow members a number of sound, practical people, who have reached a belief and a knowledge of the truths of Spiritualism from an initial position which was as sceptical as their own.

Secondly, we address our appeal to those who are already Spiritualists. We claim that we offer facilities which no other organisation can give. But we go further, and we base our claim on higher grounds. The L.S.A. is, surely, something more than an institution for lectures, a lending library, and a social organisation?

An ordinary literary and scientific society has a responsibility, a sphere of usefulness, limited to that particular department of science or literature to which its members belong. It has not, except indirectly, any responsibility towards the public at large. Such a society does not claim that its activities are of vital interest to mankind as a whole. It is quite otherwise with the L.S.A. We believe, nay, we assert, that our great inquiry is of vital interest

to every man. And we go further, we make a perfectly clear and definite assertion. We, who are Spiritualists, state that we believe in the existence of the spirit of man, independent of the physical organism, and we also believe in the reality of communion between ourselves and spirits ex-carnate.

Is it possible that this assertion is without interest for any man or woman? Is there a man or woman who can say, "I don't care whether we survive the death of the body or not?" I don't care whether we can speak across the veil or not." Impossible! A man may so fill his life with the affairs of this material existence that he leaves himself little time to think about the matter. True, "and pity 'tis, 'tis true." Yet there can be very few men to whom that question, "Does human personality survive the grave?" does not sometimes irresistibly pose itself in his quiet moments. There can be few men who do not at times feel that if this earthly life is the beginning and the end existence becomes a mockery, and ideals, aspirations, goodness, beauty, love, are all but vain things. If the grave brings extinction, "what profit has man of all his labour?" How futile is all endeavour, all striving, all climbing of the upward path! There is then nothing better for men than mere animalism. A refined animalism if you will, but yet in truth a life of the body, not of the spirit.

And so we may in very truth assert that we have a great mission, a great message to humanity. A message which, if we are true to ourselves, we must at all times strive to deliver. Yet how little have we done, how little can we do at present, for lack of material means, in carrying forward our great mission. I fear that some Spiritualists take a very narrow and personal view of Spiritualism. We have had people say that they do not support this Alliance because they themselves have already received all the assurance of survival and spirit intercourse which they need. Is not this a very selfish, a very unspiritual point of view? Should we not all, every one of us, if we have received such assurance, strain every effort to bring this assurance before every man and woman?

I am not speaking to you here present, for I know that most, if not all, of you feel as I feel in this matter. I am speaking rather to others, who will read these remarks in the columns of LIGHT, and who now stand outside this Alliance, who do not join us, not because they disagree with us, but just because they do not think that they can get anything out of the Alliance. To such people I would say that Spiritualism is not getting but giving, and that if they are true Spiritualists their first thought will be not what they can get out of the L.S.A., but what they can give to it for the furtherance of its great work.

Last week, on this platform, we were told how the ideal of service is slowly yet surely being recognised in the world of affairs. Is it too much to ask that this ideal shall receive a greater, a more insistent place in Spiritualism? Surely every true Spiritualist should consider it both a privilege and a duty to help forward our great movement. In this, as in every movement, it is organised effort that is needed, and there is no organisation which can more potently exert that effort than the L.S.A., if only it is properly supported. (Applause.)

Mr. Wright having replied to a few questions from the audience, the Chairman voiced the meeting's hearty appreciation of the efforts their Organising Secretary was putting forth to increase the Society's usefulness and strength. The meeting then closed.

THE LATE DR. ELLIS POWELL.

TRIBUTES AND APPRECIATIONS.

THE REV. CHAS. L. TWEEDALE.

It was with great surprise and regret that I heard of the transition of Dr. Ellis T. Powell. Of one thing we may be certain, and that is, that he will still continue to labour in the cause which he had so much at heart.

Weston Vicarage.

CHARLES L. TWEEDALE.

MRS. PHILIP CH. DE Crespigny.

Dr. Ellis Powell was to Spiritualism a tower of strength. His reputation for sound sense, unbiassed judgment and unusual penetration was unassailable by even the most prejudiced scoffer, and his loss to us all is difficult to estimate. Dr. Powell was one of the least assuming, most sympathetic personalities it has been my good fortune to meet, always ready to meet enquirers half way and to listen with patience to suggestions put forward by the humblest seekers after truth. It was a marked characteristic and a rare one, that with all his learning he never brushed aside the suggestions of the less well-informed as negligible or unworthy of consideration, showing a wide sympathy and understanding of the point of view of others. Through his knowledge of Greek and Hebrew he was able to carry conviction in the reconciliation of Spiritualism and Christianity where others failed. We must inevitably have regarded his passing as an irreparable loss in the search after truth, were we not sure that he has only been removed from his many activities

here, because those of more importance and still more vital to advance, were calling him from the world beyond.

DR. ABRAHAM WALLACE.

The news of Dr. Powell's passing came to me while in Edinburgh as a great shock. We have sustained a severe loss, for he was a man of extraordinary capacity, and his services to us as speaker, writer, scientific investigator and general adviser on every phase of our subject, were inestimable. I had the pleasure of his confidence in my position as a medical man. Some time ago I took him to one of the leading London physicians in order to test his general health and fitness, when no disease of an organic nature was discovered, but it was evident that his nervous forces were being expended too rapidly. When I saw him about six weeks before his decease, I noted that he seemed in a very depleted condition, and advised him to conserve his strength. From the description of the circumstances of his death, I am inclined to believe that a heat stroke had a good deal to do in determining the blood to the head, which, in his then exhausted state of health, led to the result we all deplore.

We have before us one sole aim, and that alone has brought us to your earth. You know our mission. In days when faith has grown cold, and belief in God and immortality is waning to a close, we come to demonstrate to man that he is immortal, by virtue of the possession of that soul which is a spark struck off from Deity itself. We wish to teach him of the errors of the past, to show him the life that leads to progress, to point him to the future of development and growth.

—"SPIRIT TEACHINGS."

THE MEDIUMSHIP OF MISS ADA BESINNET.

A REMARKABLE SITTING IN TOLEDO (U.S.A.).

During his visit to Toledo, while on his American tour, Sir Arthur Conan Doyle and his party had a special sitting with Miss Ada Besinnet, who resides in that city. A representative of the local journal, the "Toledo News-Bee," was present, and we take the following extracts from his account of the séance published in that journal of May 22nd.

I was privileged to be one of the circle, because, four years ago, I had made an extended investigation for the "Toledo News-Bee" of the phenomena produced through Miss Besinnet and had been interested in the development of her psychic powers since that time.

Sir Arthur said that he thought it my duty to report, and his duty to give for report whatever happened during the séance, which lasted from 7.45 to 10.15.

It was probably the most interesting séance that anyone there ever had witnessed. All of the usual physical phenomena were produced with more than ordinary vigour and distinctness, and there were some very unusual developments.

The face of the late Sir Ernest Shackleton, Antarctic explorer, was seen and positively identified by his personal friend, Lee Keedick, who was experiencing his first Spiritualistic séance.

Sir Arthur Conan Doyle saw and talked with his son Kingsley, and with his nephew, both killed in the World War. He saw his mother's face and many other faces, some of which he was unable to identify. Lady Doyle saw and talked with Kingsley and with her mother and recognised the faces of other relatives.

All members of the Doyle party received spoken messages and Sir Arthur and Lady Doyle had written messages which, according to their custom, they reserved to read and consider later.

"It was one of the most remarkable experiences that I have had," said Sir Arthur. "Miss Besinnet's powers were great when I first saw her work in England and were stronger before she left England, but they were much stronger to-night than I had even seen them before. She should be guarded and looked after very carefully, for she is very valuable."

Lady Doyle said: "We have seen nothing to compare with this," referring to their American experiences. "Miss Besinnet is a truly wonderful medium and so fine a character that the work produced through her carries tremendous weight."

The Doyle party consisted of Sir Arthur and Lady Doyle, Captain Widdicombe, who is Doyle's secretary, and Lee Keedick, manager of the Doyle tour. The latter made special plea to Miss Besinnet to be included. He knew nothing of the work; but said, "One could not associate with Sir Oliver Lodge and Sir Arthur, as I have done, without having a hearty respect for their opinions and beliefs."

The other six members of the party were a little group that has been working for development and research with Miss Besinnet for the past two years.

Neither Captain Widdicombe nor Lee Keedick is a Spiritualist, and neither had ever been in any kind of séance before.

We were seated round a large oaken dining table, which had been extended to accommodate the eleven members of the party. A Victrola furnished music, instrumental and vocal, almost constantly throughout the evening.

The lights were turned out and the room was in perfect darkness. Almost immediately fitting lights appeared, some coming from the direction of the medium, others going toward her; some high in the air, some below the level of the table. Some were mere sparks of light, others were luminous, gaseous appearances as large as a half-dollar.

"I never have seen the lights so numerous or so brilliant," said Sir Arthur. Miss Besinnet was still conscious and commented on the appearance of the lights. They hovered about the sitters, and at times were reflected in the surface of the table.

The Victrola was giving a vocal record, "Where the Four Leafed Clover Grows," and a low but sweet and strong contralto took up the refrain. The extra voice swayed all about the circle and soft hands stroked the hands of several of the sitters. Then there was an instrumental record with strong whistling accompaniment.

Someone asked whether the whistling might not be a part of the record. By way of test, Sir Arthur called out: "Will you please stop the whistling for a moment?"

The whistling stopped, while the Victrola played on. "Will you resume now?" The whistling broke out again. In response to requests the volume of whistling was di-

minished or increased, and was produced from different parts of the circle.

All of the sitters, at one time, or another, had reported touches of soft hands.

The next record was Kipling's "The Gipsy Trail," and a very strong baritone that filled the room and fairly drowned out the record, sang the first verse. The second verse was sung by a high soprano, and the closing verse by the baritone.

The first face materialised was seen by the medium; an unusual occurrence, as ordinarily she is unconscious during the entire session. Only the light was visible to the other sitters, but Miss Besinnet's voice was heard: "Why, it's a face, a woman's face," but the next moment she was taken into unconsciousness.

Very distinct voices, soprano, contralto, treble, sang various songs with the Victrola, "Roamin' in the Gloamin'," "Little Town in the Old County Down," "Let the Rest of the World Go By." To a song by Olive Kline, rendered on the Victrola, there was a double accompaniment, a soprano and a contralto, quite distinct.

A face flashed out of the darkness three times before Sir Arthur and Lady Doyle, but they said they could only see a part of it. The light fell on it from the side and part of the features were obscured by what appeared to be wraps of ectoplasm. The voice of the Indian control, Black Cloud, who uses the vocal chords of the medium, said: "Will show again when get more strength."

Sir Arthur said: "A hand has taken my hand and placed it on that of the medium; my hand is being tied to that of the medium." The red light was ordered on by the control, and the sitters were told to leave their chairs and examine the medium. They found her right hand tied to that of Sir Arthur and her left hand to the centrepiece of the table. In both cases the cords were deeply indented in the flesh.

Lady Doyle and others of the sitters saw a dimly visible figure back of the medium and close to the Victrola. Then the materialised faces began to come in quite rapid succession.

The Toledo members of the party asked that whatever strength developed might be used to bring faces and messages to the members of the Doyle party, and vigorous raps on the table signified assent. Many of the materialisations, however, were made visible to all the sitters, especially where the full form to below the waist was shown.

"When touched, stand up," said the voice of the control. A moment later Sir Arthur was touched and stood erect. The control said: "Two faces trying to show. Went out close together." The faces materialised again and Sir Arthur said: "I recognise them, my son and my nephew." He requested their re-appearance, and they came several times.

Then Lady Doyle was touched by an invisible hand and stood beside her husband in the darkness. A face came which both said was clearly that of Sir Arthur's mother.

Then Lee Keedick's voice was heard as a light appeared before him: "It is the face of an elderly woman with grey hair," and the sitter beside him made the same report.

A face came to Lady Doyle which she said was that of her mother and Lady Doyle said: "Oh, Mumsie, you are patting me on the cheek and on the head." Faces of other relatives were shown and recognised.

Several faces materialised before Lee Keedick and he asked for better light and more time to observe. Suddenly there was a very brilliant light which was sustained for several seconds. Keedick ejaculated in a startled voice, "Shackleton," and seemed much disturbed.

He said after the sitting, "I recognised clearly and beyond any doubt the face of the late Sir Ernest Shackleton. I conducted his lecture tours and he was one of my most intimate friends. I could not be mistaken. It was wonderful, but it startled me very much."

The sitters on either side said that the face shown Keedick was that of a clean-shaven man. Keedick saw also the face of a man with heavy white beard and moustache.

The voice of the control said: "All stand," and the ten sitters rose, keeping the tips of their fingers on the table. The first phenomenon was a white, illuminated and rather shapeless perpendicular appearance in the centre of the table. It vanished without taking definite form.

Then came a figure of a woman, showing as far down as the waist, and under a light so brilliant as to be dazzling. It brought exclamations from all the sitters. The body was draped in white and the face surrounded by white

draping. The face appeared under the "arch," described by Sir Arthur in his lectures and shown in his photographs. The features were clearly outlined, but were not recognised.

All of these appearances were visible fully to only three or, at most, four sitters at one time. The others saw only the lights illuminating the apparition. But the materialisations appeared several times at different arcs of the circle, so that all had a view.

Now came a vision for Lee Keedick and the sitters on either side of him. He gave a little gasp, but said nothing. The same vision showed to the other sitters.

Lady Doyle cried: "Why, it is Katie King." The vision was an exact reproduction, each sitter testified, of the photo of Katie King taken by Sir William Crookes years ago and now being reproduced by Sir Arthur in his American lectures.

Ordinarily, the materialisations are illuminated from one side only. In the Katie King apparition, two naked arms were apparent, from each of which brilliant light was emitted, making every feature and detail of the apparition clear and distinct.

"It is a marvellous thing," said Sir Arthur, and Lady Doyle added: "Is it not wonderful how they try to aid us?" Sir Arthur can tell now of having himself seen Katie King whose spirit picture he has been showing." Keedick said later that he had at once recognised the reproduction but had said nothing until he heard from the others.

There were several other vivid materialisations, visible from two to five seconds; one of a boy, one of a man, one of an elderly woman and several of younger women. Some of these were recognised; others were not.

At intervals during the sitting, the voice of a child spirit known as Pansy, one of the band that works through Miss Besinnet, was heard. Sometimes she directed the music; sometimes she talked with the sitters.

Now came the voice of the Indian control instructing, that if the trumpet touched the hand of a sitter, that sitter should stand and place the large end of the trumpet to his ear.

Each member of the Doyle party received communications in this way. The words were audible only to the holder of the trumpet, but the general tenor of the communication could be roughly judged from the response of the recipient.

Sir Arthur and Lady Doyle talked with their son, Kingsley, manifestly to their great delight. The boy assured his father that he was aiding in the work which Sir Arthur is carrying on, as were many others who have passed on but are still deeply interested in human affairs and anxious to perfect definite and more complete communication.

The deep voice of the Indian control told Keedick that a "medicine man" was trying to send a message through him to a lady not present, and gave initials in both cases, promising to get the message later in spoken or written form if the strength would permit. The spoken message came later through the trumpet, but parts of it were indistinct. It was supplemented by a written message which was of a personal character.

The control ordered soft music on the Victrola and written messages came for the members of the Doyle party.

These messages were written through the hand of the medium. The handwriting was scrawly and non-characteristic. The evidential part was in the subject matter and the signatures. None of the messages was given for publication. Those of Sir Conan and Lady Doyle were merely glanced over when the lights were turned on, and reserved for later consideration. "I find," said Sir Arthur, "that they demand careful consideration and leisurely interpretation for the full results."

As each message was completed it was torn from the tablet and, in the darkness, placed in the hands of the sitter for whom it was intended.

One interesting feature of the Besinnet phenomena did not develop. Occasionally the control, Dan, talks to the sitters and answers questions as to conditions on the other side. Evidently the available strength had been exhausted by other phenomena, for Dan did not talk.

As the last message was handed over, the guttural voice of the Indian control said, "No can do more." It was the signal for the close.

The sitter on either side of the medium took possession of her hands. The other sitters removed their hands from the table. There was a pause of a few minutes. There was a convulsive trembling of the hands and arms of the medium, then Miss Besinnet's voice was heard, "I am all right."

The lights were turned on and the séance was over. The medium appeared slightly dazed and very tired, but quite anxious to know about the results of the sitting.

A feature of the séance was the regulation of the music by the spirit forces. Sometimes this was done by orders from the control to the sitter in charge of the Victrola. More frequently the Victrola was stopped or started or the records changed without reference to the sitter.

Sir Arthur himself was evidently the centre of consideration. Repeatedly his arms were stroked by invisible hands. The control explained: "It is to get strength from him." Lady Doyle said: "That occurs wherever we have a sitting. The forces seem to be able to get strength from him. I suppose it is because of the work he is doing."

Sir Arthur himself was very solicitous as to the welfare of the medium. Repeatedly during the latter part of the

RAYS AND REFLECTIONS.

A correspondent writes quoting an ancient mystical aphorism to the effect that those who talk don't know, and that those who know don't talk. There is a good deal in it, although, like other epigrams, it has its limits. "Silence is golden"; but not always. One remembers the strange man who stood beside the poet Southey contemplating the falls of Lodore. He was a very silent man. He uttered but one word, "Majestic!" and the poet was enraptured. It was the very word Southey wanted to express his feelings. He invited the stranger to dinner, conceiving that he was a man of profound wisdom. All through the dinner the unknown maintained his impressive silence until apple dumplings were placed on the table. Then he broke through his reserve. "Them's the boys for oi!" he said, and the poet's dream was rudely shattered.

My excellent but misguided friend, Mr. Harry Price, has published as a pamphlet his account of the alleged fraud imputed to the "Crewe Circle" in the matter of psychic photography. Having a pretty wit he adorns it with a motto from Dryden:—

"When I consider life, 'tis all a cheat,
Yet, fooled with Hope, men favour the deceit."

He might have gone to Byron for another:—

"And when his frown of hatred darkly fell,
Hope withering fled—and Mercy sighed farewell."

I do not pretend—here or elsewhere—to be able to solve the riddle of precisely what happened on the occasion of Mr. Price's test. I have known Hope for some four or five years, and have never seen the slightest reason to doubt his honesty or sincerity. Others who have known him much longer give the same testimony. Careful inquiries show that he bears an excellent character in the town where he has resided for many years. I know, too, that he has been put successfully through rigid tests in the past.

I observe that Mr. Price's pamphlet, which is entitled "Cold Light on Spiritualistic Phenomena," bears on its cover a quotation from Johnson's "Rasselas": "Ye who listen with credulity to the whispers of Fancy, and pursue with eagerness the Phantoms of Hope." But Johnson also said, in the "Rambler," "Where there is no Hope there can be no Endeavour."

I really cannot think that Mr. Price is so cynical and misanthropic as his quotations suggest. Otherwise he might challenge comparison with the roguish Autolyceus in "A Winter's Tale": "Ha, ha, what a fool Honesty is! and Trust, his sworn brother, a very simple gentleman!" But this is not a question that will be settled by quotations, however apt. There is a problem in it that is not likely to be solved by discussions—it may be a moral problem or a psychical one. But it no more touches the question of psychic photography than the manufactured pearl affects the reality of the natural one.

Speaking at the Lyceum Club recently, Mrs. Philip Champion de Crespigny is reported to have remarked on the influence of amber in promoting eloquence. She gave as an example the case of a friend of hers, a shy lady, who discoursed fluently for hours under the influence of an amber necklace. No doubt there is a good deal to be learned in connection with the occult properties of precious stones, although amber, of course, is not a stone but a fossilized gum, and its connection with early electrical experiments is well-known. Amongst the poetical allusions to it, I recall the allusion to Damaris in Myers' noble poem "St. Paul"—"bright in a light and eminent in amber." As to the question whether it conduces to eloquence (which the cynics call loquacity) it might be worth while experimenting. The best subject as a test would perhaps be a normally reticent man. I distrust tests made with the other sex! By the way, Mrs. de Crespigny tells me her remarks on amber were made by way of a jest, but that people with a deficient sense of humour have taken them seriously.

D. G.

(Continued from previous column.)

session he said: "We are having most marvellous results. Are we not in danger of overworking the medium? We cannot be too careful of her. Her gift is too valuable to be endangered by overwork." He was assured that the forces that work through Miss Besinnet would be very considerate of her strength.

There was nothing mysterious about the sitting. There was no stagecraft and no preparation other than the darkening of the room. It was like a social gathering. The guests arrived, were introduced to each other, chatted a few minutes and then sat around the table. The medium was simply one of the group, a wholesome-looking, well-bred, soft-voiced young woman, very earnest in her belief in the forces that work through her and very anxious to be of use in the solving of the problem of intelligent communication with the spirit world.

LIGHT,

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THE ALLIANCE AND ITS WORK.

The L. S. A. was once an outpost. It is now a headquarters. We could say much on the subject of its career, its periods of storm and calm, its defeats and its victories, of the fine brave spirits who founded it and those who in after years followed its fortunes and stood by it as a sacred trust, through periods of adversity when it sometimes seemed to be trembling on the verge of dissolution. But it was always under strong and wise guidance from both sides of life; it outlived every peril and disaster; it survived the war that brought so many other enterprises to the ground, and to-day it is, in popular phrase, "going strong," howbeit finding with each advance the necessity of larger support that its work may be extended and its foundations made sure.

We need make but a passing allusion here to the two men whose names stand amongst the highest on its roll—Edmund Dawson Rogers and William Stainton Moses. They were men of wholly different mould—the stout old journalist and man of affairs, founder of a great daily newspaper and of a leading Press organisation; and he who was at once clergyman, scholar, literary man and medium. But they were united in aim and purpose, and their influence remains. The L.S.A. has grown from small beginnings, but its old tradition remains with it. It is an independent, non-sectarian body, catholic in view but holding firmly by the faith and conviction that Spiritualism is a philosophy as well as a science, a means to higher living as well as larger knowledge.

It was under the impulse and direction of its old leaders in the Unseen World that several years ago an appeal was made for funds to enlarge its work by securing a whole house instead of rooms. It seemed then as though we were working in the dark. The objective was dim and distant. We were in the stress of war, when it looked as though civilisation itself would go down. But the day came when the funds generously contributed came in the nick of time to save it from the struggle in confined offices with no security of tenure. To-day it owns a house, not yet having the power to occupy the whole of it, and it has prospects of such increasing strength and influence as to justify the appeal now being made to enable it to take up the house adjoining which it has the option of securing.

Some of those associated with the Alliance are trained, practical men of business experience, as well as men with a vision and a faith in the spiritual order. They know that they cannot be supine, relying entirely on Providence. They must do their own part, for the Lord most helps those who help themselves. We do not think the appeal will be in vain, but that it will be with the L.S.A. as it is with the man who confides in the promise—"As thy days so shall thy strength be."

THE LATE DR. ELLIS POWELL.

A pathetic interest attaches to a letter from the late Doctor Powell, an extract from which we print below. It appeared in the "Newspaper World" of May 13th and is, we believe, the last letter published by Dr. Powell before his untimely decease. Although it has no connection with psychic subjects, it serves to reveal his great experience of the world and his amazing energy and versatility:—

BLACKMAILING LIBEL ACTIONS.

I suppose I have been through more newspaper libel actions than nearly any other living journalist. The bulk of them were handled with the assistance of the late Sir George Lewis, by far the most astute solicitor of his day. Among the counsel with whom I have been associated in this way are the present Lord Chancellor, Lord Carson, Sir Henry Duke, Lord Justice Eldon Bankes, and Mr. Justice Shearman, to say nothing of departed leaders of the Bar like the late Mr. Justice Jelf, the late Mr. J. Lawson Walton, Mr. Cock, and others. I would lay it down as a guiding principle that, where there is anything like a decent defence—not necessarily complete and conclusive, but a fighting case—the action should always be fought. And if it is won, payment of the defendant's costs should always be insisted upon. Failing their receipt, the unsuccessful plaintiff should be put through the Bankruptcy Court. When once a newspaper gets a reputation for adopting this uncompromising attitude, blackmailing plaintiffs will think twice before they tackle it.

Let me give an illustration. An alleged error in a law report was made the basis of a claim for compensation. I was informed that a contemporary had paid £100 in settlement. As editor, I declined to pay anything except such amount as a jury might award. The present Lord Carson confirmed my view, and himself touched up the pleadings. He, however, was called to Belfast, and could not appear, so the brief went to Sir Henry Duke. But as the case approached, Sir Henry was absorbed in a House of Lords appeal, and had to relinquish the case. At the last moment we recruited the present Lord Chancellor (then Mr. F. E. Smith), who won the action in an hour. When, however, we applied for our costs, the plaintiff adopted a whining attitude and pleaded inability to pay. A wealthy newspaper, he said, ought not to take an unfair advantage of an impecunious plaintiff. My answer was that, as the plaintiff had had his fun we were now going to have ours. Unless we got our money we should put him through the Bankruptcy Court—which would have been a serious matter, as he was a professional man. In this instance our plans were defeated by the sudden death of the plaintiff. The instance, however, is very much to the point. Fight every case of attempted extortion, and, if you win, put the plaintiff through the Bankruptcy Court if he fails to pay your costs. Simultaneously, give the Bankruptcy Court proceedings every possible publicity. That is the kind of wholesome lesson which will be found most useful as a deterrent to ambitious exploiters of the grotesque antiquities of the present law of libel as applied to newspapers.

ELLIS T. POWELL.

MR. F. W. SOUTH'S RESIGNATION.

FORTY-TWO YEARS WITH "LIGHT" AND THE L.S.A.

At the end of the present month Mr. F. W. South, manager of the Book Department, will leave the service of the London Spiritualist Alliance after what is probably a unique record of service in the work of Spiritualism and Psychical Research. His retirement is due to ill-health, and he carries with him the good wishes of all who know him and their high appreciation of a long and faithful career, which, commencing as a youth under Mr. Edmund Dawson Rogers and the Rev. William Stainton Moses, carried him to the position of manager of LIGHT and the control of the book and publishing department of the L.S.A., which latter position he retained after the changes which led to the separation of LIGHT from the Alliance. In his forty-two years of service Mr. South came into close touch with all the leading figures in Spiritualism and Psychical Research, past and present, and there is scarcely a personage in the movement of whom he has not personal memories. He can speak from first-hand knowledge of S. C. Hall, Richard Hodgson, Dr. T. L. Nichols, C. C. Massey, Alaric Watts, the Rev. John Page Hopps, James Burns, William Eglington, Thomas Everitt, Col. Olcott, Mme. D'Esperance, Florence Cook, Newton Crosland, Dr. and Mrs. Speer, Morell Theobald, and A. P. Sinnett. And this is taking but a few names at random from a host of persons, some of them celebrities in the world at large as well as in the smaller world of Psychical Research. We wish Mr. South a pleasant rest after a long day's work, and hope that he may be induced to put his recollections of the past on record. They would give many interesting personal sidelights on some of those pioneers of Spiritualism which to the present generation are little more than famous names.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

From the "Daily Mail" Personal Column on Monday last:—

WATER diviner, lifelong experience, locates water anywhere.—Write, Dowsett, 32, Abbey-gardens, N.W.8.

This advertiser comes at the psychological moment when the country is threatened with drought. There should be keen competition between the various Water Boards for the services of such a heaven-sent individual at a time like this.

The "Newspaper World" of June 10th throws further light on yet another of the many gifts possessed by the late Dr. Powell. The paragraph states: "The late Dr. Ellis T. Powell was a great exponent of Pitman's shorthand, and at one time said he would have been willing to wager that he could transcribe a column of the 'Daily Telegraph' without an unorthodox outline. Once, when lecturing on self-culture, he placed shorthand before mathematics as an intellectual discipline. His address at the first gathering of the Pitman Fellowship on 'the curve of beauty and the straight line of duty' will not soon be forgotten by those who heard it."

We learn that Sir A. Conan Doyle is convinced that wireless will greatly aid all psychic investigations in the future, and he has given orders for a listening-in set to be installed in his home at Crowborough, Sussex.

"Common Sense at Séances" is the title of the article by the Rev. G. Vale Owen in the "Weekly Dispatch" last Sunday, and in the course of which the Vicar of Orford writes:—

Those who have not the opportunity for investigation may be surprised to hear that the number of homes in England in which regular communication with departed friends is regularly maintained runs into tens of thousands. That is why I feel it so important that such intercourse should be regulated on right lines. It is impossible to suppress it, even if that were desirable, for these people know they have got hold of a real thing and it were fatuous to try to persuade them otherwise. The only thing to do is to try to enlighten them as to the nature of the "wireless instruments" by which they receive these spirit communications and the way to work them to the best advantage. There are two qualities especially necessary in those who have managed so to establish spirit communication. These are common sense and a sense of humour. If a spirit got a message through to me to tell me that it would be a good thing to invest twenty thousand pounds in Esquimaux rubber, my common sense would assure me at once that my communicator had as little knowledge of rubber as of my own banking account. Again, if he told me he was "Artaxerxes, King of Egypt," in the days of long ago, my sense of humour would tell me that someone was pulling my leg. For the gentleman in question was not King of Egypt, but of Persia. Lest the reader should think I am drawing too long a bow in the foregoing illustrations, I may add that the former is by no means extravagant, as my post-bag shows; while the second is an actual message which was forwarded to me by the old gentleman who had received it, accepted it in all good faith, and was not a little proud of his newly-found royal friend.

Recently at the Theosophical Rooms, Bournemouth, Mrs. Grove, in the course of a lecture on "The Language of Symbols," said, so the "Bournemouth Echo" reports: "Symbolism is the art of conveying ideas by comparison or analogy. It was either dramatic, as in myth or ritual, or pictorial, expressed in signs, figures and emblems. Like all true art, it had its source in the spiritual nature of man, and the creative urge within the artist was that spiritual life seeking expression. The poet used word-pictures to describe inner experience. Art had established conventional emblems to denote certain abstract ideas. But it was in the illustration of religious teaching that symbolism played the most important part. By its medium ideas pertaining to the super-sensual life were clothed in such form or mental imagery as rendered them comprehensible. The prophet and the seer were advanced souls who had access to interior realms of being. Penetrating the surface of phenomenal life they glimpsed the spiritual realities beneath, but in their effort to share the vision they had to fall back on symbols to present what otherwise would be indescribable. Profound metaphysical conceptions had been abbreviated into the simplest geometrical figures. Thus the circle had been from very ancient times the symbol of eternity. The triangle was a symbol of the Trinity, and St. Patrick had expounded this doctrine from the shamrock. The cross was a pre-Christian symbol of great antiquity, found in many faiths and always signifying power or victory through renunciation. The Hebrew tabernacle and temple of King Solomon were symbolic in

every detail, the 'pattern of things seen in the mount' being the preservation in symbol of spiritual truths discerned while in a state of uplifted consciousness. Christian art drew its symbols from nature, birds, beasts and flowers. The mystic symbolism of the rose was a study in itself, while St. Augustine had preached one of his most famous sermons from the daisies of the field. To the illumined mind nothing was common or meaningless, but the whole of life was sacramental, and at every point of contact we were touching the hem of that wondrous garment by which Deity was veiled and yet revealed."

There is ample evidence in the Australian Press of the deep interest shown by all classes in the lectures now being given in the principal cities by Mr. Horace Leaf. An interesting reference to ectoplasm is made in "The Sun," published in Sydney on May 8th. In the course of an interview with a prominent doctor of that city, the report states:

"The trouble with Spiritualists," said Dr. Donald Fraser, the well-known psycho-therapist of College-street, Sydney, when interviewed this morning, "is they mix too much sentiment with their science." Asked if he had had any first-hand experience of ectoplasm, he replied, "I've seen it and handled it here in Sydney. Ectoplasm is a substance—nothing spiritual about it—produced under abnormal conditions. That it takes the shape of subconscious images in a medium's mind is also a fact, but the how or the why of it we scientists have not yet discovered. I last saw the stuff less than a year ago. I had been invited to attend a séance in a private family. I have attended them by dozens. And most of the phenomena, particularly in Sydney, are fraudulent. But on this occasion, the young fellow, who is not a professional medium by any means, was giving some manifestations of 'mirror-writing.' I grew tired of it—I've seen it so often—so I asked the parents' permission to hypnotise him. I put him into a state of catalepsy. Almost immediately, in full view of a roomful of people, ectoplasm streamed from various parts of his body. The stuff has been analysed. Unluckily I was quite unprepared at the time to take photographs—but before long I'm going to collar that young fellow and test the whole business scientifically." Questioned as to what became of the ectoplasm which issued from a medium's body, Dr. Fraser said that unless extraordinary precautions were taken it was re-absorbed. "Not one medium in a hundred can produce ectoplasm," added Dr. Fraser. "Scattered individuals here and there produce it while they are in the trance state. But the laws which govern its appearance and the reason why it sometimes remains shapeless at other times takes the shape of subconscious images in the medium's mind—well, it's all still a mystery."

In the course of a leading article headed "The Friend Behind Phenomena" in the "Methodist Times" of June 15th, Mr. Walter H. Armstrong, we think, has not failed to awaken in his readers' minds a sense of the deeper meaning of things. In words that will appeal to all true Spiritualists he writes:—

But if there be a divine Presence at our disposal, life and the future become altogether different. The path then leads somewhere—the voyage has a destination, and the consciousness of the Presence brings the calmness of courage and activity instead of the calmness of resignation and despair. With a wistfulness beyond the ordinary the world to-day is yearning for that Presence. "A Friend behind phenomena. . . . It is the assumption which all religions make and sooner or later all philosophers." So speaks Professor Gilbert Murray, and it is not without significance that these words were uttered before a gathering of the Rationalist Press Association. Robert Blatchford, too, is seeking for that Friend, if haply he may find Him. The Christian gospel declares that that "Friend behind phenomena" is the Heavenly Father Who is

"Closer to us than breathing,
Nearer than hands and feet."

It is in Him that "we live and move and have our being." It is a far cry from Moses to our day, but God is the same "yesterday, to-day, and for ever." Readers of Shackleton's "South" will recall how in the desperate venture from Elephant Island to South Georgia, the great explorer and his two companions felt that there was a fourth Presence with them. It was the presence of God. And is there not something sublime in the reply of that Tyneside pilot when asked the other day how he accomplished his difficult task of turning "a huge vessel in so short a space, 'I spoke to my Heavenly Father about it'?" The needs of this present age demand an active advance to a higher stage. Life must move onward. Conflict must engage us. Let us not rise up and march, not knowing where we are going, nor how we are to go. Let us receive from His hands peace before the battle, rest before and in the journey, equipment for the campaign. The "Friend behind phenomena" is with us. We can greet the unseen future with a cheer.

METHODS OF INVESTIGATION.

OVER-CRITICAL AND ANTAGONISTIC SITTERS.

One hears a great deal to-day of the desirability of securing the right conditions from the sitters, if successful results are to be obtained at séances: with some people the necessity of maintaining a friendly, sympathetic attitude of mind towards the sensitive medium in order to create the proper atmosphere presents a very real difficulty and one almost impossible for them to surmount. People of this character, full of doubts and fears, often leave a meeting very disappointed at having wasted an evening, when the lack of results may have been caused almost entirely by their own antagonistic temperament or excessive anxiety producing a misty veil which served as a curtain to obscure both themselves and those who wished to communicate. It would be quite as useless and foolish for them to go to the theatre to see a play and to insist, for safety's sake, that the fireproof curtain should remain lowered during the performance.

As an illustration of what really does take place at meetings and the difficult conditions created by the frigid mental attitude of some of the sitters with which mediums have to contend, I should like to relate various instances, all of which occurred at the same meeting a short while ago.

There were about sixteen of us present at the weekly circle held at Mr. J. J. Vango's house, and every one was given a description which enabled each to identify some departed friend or relative, but I will only mention now those cases where the recipient appeared to wish to erect a barrier of obstruction.

One man, who had never before been to a séance, was determined not to be imposed upon and was very unsympathetic and sceptical in his demeanour. The medium told him that he was a man who believed in doing things properly and thoroughly if he did them at all, to which he agreed.

Mr. Vango then described to this gentleman a man whom he saw near him, giving the usual minute details as to his features, colour of his hair, eyes, etc., and also mentioned his apparent age and asked if the gentleman recognised his friend; he replied, "No, the age is wrong." The medium said: "Well, never mind the age for the present; I cannot always be accurate to a year or two. He now takes me to a hospital and down the ward to a bed on the right-hand side, about the seventh bed, did you go to the hospital to see your friend?" "Yes, I did, but he was not so far down as the seventh bed." This was a very particular gentleman for accuracy of detail, but this hyper-critical disposition does not always aid investigators to obtain infallible proofs of the truth for which they seek.

There was a similar case of a lady who had a friend described, with whom she had had a quarrel and she admitted that since he had passed over, it had been proved that she had misjudged him; amongst other things, she was asked whether she saw him start when he went off to the war; she said she did not, but the medium rather persisted in saying that he saw the departure platform of a large railway terminus, and she then admitted that it was arranged that she should see him off, but that, being offended with him, she decided not to go; the message for her was, that her friend had forgiven her for doubting him.

Another instance, which was somewhat of a private and painful nature, was when "Sunflower" (the control) said a spirit-form of a man appeared, who intimated that whilst in the body he became insane: he was recognised by a lady as her late husband who became demented.

She was asked if she had heard of his falling off a van and injuring his head, and she said she heard of no such accident; then the medium became aware of the fact that the man's insanity was caused through drunkenness, which the lady reluctantly admitted was the case.

One of the visitors was asked whether she had not tried to obtain automatic writing and she replied in the affirmative. The medium then remarked that he expected she did not get much result as she had only tried it twice for the space of five minutes! She confessed that this was true.

Some of the investigators were certainly dull and difficult to deal with. The medium explained that he saw a man who appeared to be one of the heads of the school, but was told he was not; on further enquiry as to what position the spirit-form had held in the school, the "dull one" replied that he was only one of the masters.

Another "difficult" one would not admit that an acquaintance of his was worthy of being called a "good man," but it afterwards transpired that in life his friend had been a clergyman, at which Mr. Vango exclaimed, "Well, well, all clergymen ought to be good, as well as all mediums."

In closing the meeting, Mr. Vango warned all who were present of the danger of investigating the serious subject of spiritual intercourse and of psychical research in a frivolous or self-seeking manner for the mere sake of idle curiosity and said it should always be approached in a truly devotional but cheerful spirit.

H. H.

BRETON BELIEFS CONCERNING THE DEAD.

BY ARTHUR BUTCHER.

In his well-known work on "Fairy-Faith in Celtic Countries," Mr. W. Y. Evans Wentz gives some interesting particulars of Breton beliefs in spirits and apparitions. These beliefs are very ancient and are curiously suggestive of the teachings of modern Spiritualism. While the belief in fairies seems to be waning, the conviction that the souls of the dead can show themselves to the living is still firmly held. The Breton makes no distinction between the living and the dead. All alike inhabit this world, the one being visible, the other invisible. Though seers can at all times behold the dead, on November Eve (*La Toussaint*) and on Christmas Eve they are most numerous and most easily seen; and no peasant would think of questioning their existence. At certain times the Breton dead are said to come and enjoy the hospitality of their friends; and as they take their places at the table the stools are heard to move and sometimes the plates; and the musicians who help to entertain them assert that they can feel the cold breath of the invisible visitors. Old Breton farmers, after death, return to their farms, and it is believed that they even take a turn at the ploughing. They can make themselves visible or invisible at will, their bodies when they materialise being formed of matter in an unknown condition.

In the course of his inquiries at Carnac, celebrated for its menhirs, dolmens and cromlechs, the author interviewed an old man who said: "I am only a peasant without instruction, without any education; but let me tell you what I think concerning the dead. I believe that after death the soul always exists and travels amongst us. I am now going to prove this to you in the following story. One winter evening I was returning home from a funeral. I had as companion a kinswoman of the man just buried. We took the train and soon alighted in the station of Plo-harnel. We still had three kilometres to go before reaching home, and as it was winter, and at that epoch there was no stage-coach, we were obliged to travel afoot. As we were going along, suddenly there appeared to my companion her dead relative whom we had buried that day. She asked me if I saw anything, and since I replied to her negatively she said to me, 'Touch me, and you will see without doubt.' I touched her, and I saw the same as she did, the person just dead, whom I clearly recognised."

Another witness, a Breton seeress, a woman who, six or eight years of age, had been privileged to behold the world invisible and its inhabitants, in relating her experiences said: "We believe that the spirits of our ancestors surround us and live with us. One day on a road from Carnac I encountered a woman of Kergoallec who had been dead eight days. I asked her to move to one side so that I could pass, and she vanished. This was eleven o'clock in the morning. I saw her at another time in the Marsh of Breno; I spoke, but she did not reply. Another time, near three o'clock in the afternoon and eight days before her death, I saw upon the same route the funeral of a woman who was drowned. I have seen a woman asleep whose spirit must have been free, for I saw it hovering outside her body. She was not awakened (at the time) for fear that the spirit would not find its body again. Mention was also made of a phantom horse that appeared as if forced along against its will, for it reared and pawed the earth."

In Brittany one must always guard against the evil dead, in Cornwall against pixies, in other Celtic lands against different kinds of fairies. In Ireland and Scotland there is the banshee, in Wales the death-candle, in Brittany the Ankou, or king of the dead, to foretell a death. And at the banshee wails before the ancestral mansion, so the Ankou sounds its doleful cry before the door of the one it calls.

The Bretons are very reluctant to speak of these matters to strangers, but a sympathetic attitude on the part of the inquirer will sometimes lead to their unobtrusive themselves. As Renan has said: "The Celtic people are a race mysterious, having knowledge of the future and the secret of death." One feels this, even as a tourist moving amongst them, and longs to gain their confidence. Brittany with its wild menacing coast and changing seas is the home of mystical tradition and weird legend, and there is scarcely a family that has not had a supernatural experience of some kind.

THE UNSEEN INTELLIGENCE.—But it is the cumulative force of the evidence coming from different places and different witnesses, some of which will be given in the next chapter, that carries conviction. The objection as to the foolish and meaningless character of the phenomena will be met later. Here I will only ask my readers to imagine how a dumb and invisible visitor coming to a house at night would try to attract the attention of the inmates; his efforts to communicate would be not unlike the knockings and sounds made by the unseen visitants. That there is an unseen intelligence behind these manifestations is all we can say, but that is a tremendous assertion, and if admitted destroys the whole basis of materialism. —SIR WILLIAM BARRETT in "On the Threshold of the Unseen."

THE ARMY OF THE LORD.

ANGELS AND MINISTERS OF GRACE.

By Mrs. JOY SNELL.

(Author of "The Ministry of Angels.")

It is the work that is being done by the dead on earth that constitutes the chief hope of the future for the living. But for the change which is wrought by death in the animal and vegetable kingdom, and which manifests itself in decay and disintegration, this beautiful world would soon become uninhabitable. Void of fertility, incapable of sustaining life in any form, it would be transformed speedily into a vast sepulchre.

As was said by some poet whose name I have long forgotten but whose beautiful lines still linger in my memory:

Life evermore is fed by death,
In earth and sea and sky.
And that a rose may breathe its breath,
Some thing must die.

And if the help, which many who have passed to the higher life so freely and lovingly give to those who have not yet finished their earth training, were withdrawn, all spiritual and moral progress would cease. The human race would start retrograding at constantly accelerated speed until it wrought its own destruction.

As Lowell truly wrote in one of his inspired poems:—

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt and sows in us
All germs of pure and world-wide purposes.

"Whence come many of your noblest aspirations but from these angel messengers?" said one of them to me. "They do indeed bring to you renewed strength; they infuse into you new life; they draw forth from you that which is divine."

From the dead I can truly say that I have learned more about life, real life, the glorious, everlasting life, than I have from any of the living. I know, as I know that light dispels darkness, that man survives death. I know that the dead often return to help the living because often I have been helped by them. And best of all I have learned from the dead that Christ is a living Christ; that His teachings are gloriously true, and that He still labours to bring men unto Him.

There is woeful waste, neglect and abuse of God's bounty on the material plane in this world and much misery and suffering are the consequences. But sadder far are the results of the ignorance and neglect of the spiritual help which the wondrous beneficence of the All-Father has provided for His children here on earth through the living dead, who fain would reveal God's love to us as it has been revealed to them, for it is that love alone which can bring to the hearts of men the peace and rest they crave. As long as the Churches continue, "heedless of the encircling spirit world," they will never be able to appease the great heart hunger of humanity.

Priests in holy orders who will some day surely be sorry for it, make loud denials that the dead ever return. But still they continue to come back in their thousands and silently and unseen by those among whom they labour carry forward the grand work of spiritual reconstruction in the hearts of men, where it must be established before it can bear fruit in Leagues of Nations, Peace Associations and Brotherhoods, attached to various religious sects.

An angel whom I call the "Mentor," who has often come back to give counsel and instruction, speaking of this matter, said once:—

"I see at times your mind is perplexed, wondering what is to be the outcome of all this strife and strain, and carelessness and sin which you see around you. Well, know this, God has not left Himself without messengers, teachers and helpers. From the spirit world there goes forth daily a host of missionary workers who inspire the minds of many, are, in the very remotest regions to think, act and pray as His messengers, so that on the physical as well as on the spiritual plane this work is going on. Just think what strength there is when physical and spiritual workers are combined in thought, word and action!

"Truth is indeed thus made mighty and must prevail against the forces of ignorance and prejudice.

"Our is the glorious privilege of enlisting with these angelic hosts in what is veritably the Army of the Lord, and in very truth co-operating with God in the establishment of His Kingdom on earth. . . . In saying this I am indulging in no wild flight of the imagination, but merely stating a plain truth, though a truth so stupendous and sublime that rightly apprehended, it would fill all hearts with a 'glad song unto the Lord.'"

Here is another grand truth that, if known, would bring joy to many lonely souls: "Learn to realise," said the Mentor, "that all aspiring souls are assisted by those who have gone before them and have passed through the same difficulties they are now enduring. They had to go step by step, not advancing by a mighty leap, but slowly and

"RECORDS OF A CANADIAN CIRCLE."

A NOTE ON THE REFERENCE TO PLATO.

In reading through "Records of a Canadian Circle," LIGHT, of June 10th, it struck me that a good many of your readers would hardly understand the message which is stated to come from F. W. H. Myers, namely, "Plato, book ten, allegory very true." Book ten could only refer to Plato's "Laws" or to Plato's "Republic." Book ten of "Laws," curiously enough, deals with the question of how the legislator is to deal with the impious yet common views of those persons whose opinions are either that "the Gods do not exist," or, that if they do exist, they care nothing about human affairs, or, conceding their existence, believe that they are easily appeased by sacrifices. Book ten of the "Republic" opens with a discussion on poets, whether they are to be allowed to exist in the ideal republic, for being like painters they are merely imitators of appearances and have nothing to do with realities. Then Socrates later on remarks, "Are you not aware that the soul of man is immortal and imperishable?" Glaucon looked at Socrates in astonishment and said, "No, by heaven! surely you are not prepared to affirm that?" "Yes, I said I ought to be, and you too, for there is no difficulty." He explains how the soul cannot be destroyed by evil, which destroys only the body. The discussion passes on to the prizes and rewards and gifts which are bestowed upon the just by the good men in this present life, which, it is stated, are nothing in comparison with those other recompenses which await both just and unjust after death. Socrates then relates a tale or allegory which, according to the message, is very true. Er, the son of Armenius, was slain in battle, and ten days afterwards, when the bodies of the dead were taken up for burial, his body was found to be unaffected by decay; on the twelfth day, as he was lying on the funeral pile, he returned to life and told them what he had seen in the other world. I will only quote one passage from this remarkable allegory (See the "Dialogues of Plato," Jowett. Vol. III., page 512):—

"Then he beheld and saw on one side the souls departing at either chasm of heaven and earth when sentence had been given on them; and at the two other openings other souls, some ascending out of the earth dusty and worn with travel, some descending out of heaven clean and bright, and always on their arrival they seemed as if they had come from a long journey, and they went into the meadow with joy, and encamped as at a festival; and those who knew one another embraced and conversed, the souls which came from earth curiously enquiring the things above, and the souls which came from heaven about the things beneath. And they told one another of what had happened by the way, those from below weeping and sorrowing at the remembrance of the things which they had seen and endured in their journey under the earth. . . . while those from above were describing heavenly delights and visions of inconceivable beauty."

Socrates' final counsel to Glaucon is, "We hold fast to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil."

Myers, who was saturated with the Classics, might well have said even by way of a test to persons who knew nothing of Plato, "Plato, Book Ten. Allegory very true."

J. P. C.

(Continued from previous column.)

laboriously climbing and ever ascending until they reached their goal. And then, were they satisfied with having attained that for which they longed? Nay, not so. Their desire was for further service. They longed to help those like-minded with themselves, who were trying to rise.

"To them has been given the desire of their souls. They have been permitted to come back to this beautiful world, so full of trials at times, to help those who are struggling upward by breathing into their minds noble and uplifting thoughts; helping them with thoughts of strength and courage to press onwards; helping them to stand firmly for their principles; helping them to overcome the lower mind of that dual self which would hinder them at times."

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THE DIVINE MYSTERY OF NUMBERS.

CLUES TO THE SECRET LANGUAGE OF SCRIPTURE.

BY G. R. DENNIS.

Several methods of research are combining at the present time to throw fresh light on the interpretation of the Bible. In particular the work of the late Dr. Ellis Powell in bringing his knowledge of psychic science to bear has gone far to revolutionise our study of the New Testament. Another revelation of recent years seems likely to have even more important results—namely the discovery of the "gematria" or hidden code underlying the Greek text of the New Testament and other early Christian writings. Three years ago Dr. Lea, Vicar of St. Austell, and Mr. Bligh Bond published Part I. of their "Materials for the Study of the Apostolic Gnosis," and they have now followed this up by a second Part,* which carries their investigation several steps further and opens up limitless fields for future research.

It is impossible to do more than indicate here one or two of the features of this work, which no student of the New Testament can afford to ignore, though as the authors point out it needs for its full understanding "a combination of two orders of knowledge, the one a familiarity with Greek, the Greek of the New Testament and Septuagint, the other an acquaintance with elementary mathematics." Stated briefly, the gematria consists of a numerical code based on the letters of the Greek alphabet, each of which had a numerical equivalent. By adding together the numbers of the letters, it is thus a simple matter to find out the numerical value of any Greek word or phrase; and, absurd as it may seem at first sight, the authors have shown beyond all doubt that it was by means of the numbers so obtained that the higher mysteries of the Christian Faith, that true "Gnosis" of which we hear in the writings of St. Paul and the Fathers, were revealed to the initiates while being concealed from "babes." "The Greek language," says Mr. Bligh Bond, "which is the appointed vehicle to us of the Christian Mysteries, is the most perfect instrument yet devised for the expression of inspired thought, since not only is it super-abundantly rich in its vocabulary and choice of terms, but, as can now for the first time be shown, it enables the scribe, under the inspiration of the Spirit, to give effect to the most intimate spiritual meanings by the perfect union of letter and number which subsists in it."

The gematria is dual in nature, one side of it depending upon parallelism of meaning between words and phrases of equal numerical value, and the other upon mathematical and geometrical correspondences. In Part I. of this book, the authors dealt with the Holy Names (John the Baptist and Jesus) and the names of our Lord provide a simple example of the method employed: Taking first the name Jesus, we find its value to be 888—in itself a number of great significance—and if to this we add the number of Theotes ("Godhead") 592, we get 1480, which represents Christos. Again, adding together the three numbers already obtained, we have 2960, which is the number of Huios tou anthropou ("Son of Man"); and if we take Jesus Christos (888 plus 1480), we have 2368, a number so pregnant with meaning that the authors print a list of no fewer than 500 names and titles of Christ all working out to this total. Now all these numbers are multiples of 37 (888 equals 37 multiplied by 24; 592 equals 37 multiplied by 16; 1480 equals 37 multiplied by 40; 2368 equals 37 multiplied by 64); and in the present volume we have a further list of titles and phrases which "centre round the

* Sections I. and II. 6s. net each, Oxford, Blackwell.

FORTUNE-TELLING IN NEW ZEALAND.

From a New Zealander at present in London we have received a sheaf of New Zealand newspaper cuttings containing long accounts of the prosecution of one Jonathan Page, who, it is stated, was charged with undertaking to tell fortunes and of using "certain subtle means, to wit, simulated Spiritualism" to deceive and impose on the public. He was fined £5 on each of three charges, or in default a month's imprisonment. He announced that he intended to go to gaol. "Truth," the New Zealand paper, commenting on the case in connection with the representations made to it by the Spiritualists' National Association, remarks:—

In conclusion may we suggest to the National, and to all other Spiritualists in New Zealand, that the fact that mediums are not paid a living wage is the driving force which . . . leads them to fall foul of the police.

Divine Name and title of Jesus Christ and His own title "Son of Man," and are based on every multiple of 37 up to 3996. These lists are truly astonishing, giving evidence of "various orders of symbolism, astronomical, architectural and otherwise, in which is veiled the mystery of Jesus Christ as the Incarnate Word and the Maker of the Ages of Time and Space."

But how is the number 37 obtained? In the Clementine Homilies, XVII., attributed to St. Peter, the Cube is represented as the "Image of God." Now taking the cube of 4 and drawing it on the flat, we find that of the 64 small cubes contained in it, only 37 are visible. The number 37 thus represents the visible portion of the Deity—God made manifest. The "Image of God" (Eikon Theou) equals 1,369, which is 37 x 37—"the visible part of perfect Divinity"—and 2,368 ("God of Gods") is 37 x 64, combining the visible with the whole. There is no space here to set out the further extraordinary mathematical significance of the numbers 37 and 64.

By means of "parallel gematria," re-enforced on occasion by geometry, the authors deal in a similar way with the Miracles, the Temptation, the Confession of St. Peter, the Transfiguration, and the Annunciation, the results in every case being remarkable, and completely confuting those modern theologians of rationalising tendency who would do away with the "miraculous" and "supernatural" element in Christianity. Spiritualists will find special interest in the treatment of what are called "Miracles of Unseen Escape," e.g., where Jesus, "Passing through the midst of them, went His way." Three such cases are recorded in connection with our Lord, and there is also the instance of Philip the Deacon, who was caught away by the Spirit of the Lord and "found at Azotus." In each of these instances the numbers given by the Greek words used are closely connected with the geometry of higher space. Thus the gematria of the words above quoted is 5204, which not only has such equivalents as "Geometry, the Mystery of the Power of God," "The Son of God: Mystery of the Higher World," "Knowledge of Truth: Power of the Geometry of God," "Jesus the Minister of the Mysteries," and others equally significant, but has a geometrical meaning of which the briefest possible explanation must suffice. "The Tetrahedron is the Symbol of Cosmos, of the physical order, and the way of escape from this is by the attainment of the initiate to a knowledge of the Fifth Point and its direction," i.e., the higher-spaced figure known as the Pentalfa, or Star of Five Points. And 5204 represents the digits of the volume of the Tesseract, or fourth-dimensional figure based on the cube of 354—the "Cube of God," since God (ho Theos) equals 354. Study of the nature of the Fourth Dimension suggests that if living or other bodies are made to disappear from one place and re-appear elsewhere (as in the classic instance of Mrs. Guppy) it may be that they are bodily taken up, out of our space into fourth dimensional space and then replaced in the third dimension, and that this is what is meant by "dematerialisation" and "rematerialisation." It is the Ascension to be explained in the same way?

Geometry is indeed the Divine Science, and its immutable laws are based on eternal verities; and though we may be unable to express cosmic truths in our earthly language it is very possible that they may be represented by geometrical formulæ, and that a mathematical "locus" may thus be found for the miraculous.

If there was not so much schism and more combination we have no doubt that adequate support and provision could be made. Then there would be no need for the police to send round "clients" to catch cheats and charlatans, for there would be no necessity for mediums to do these things to keep the pot a-boiling.

It seems a pertinent comment and has its application nearer home.

THE USES OF ORTHODOXY.—There is much to be said on behalf of orthodoxy. The inertia of Conservatism is useful, nay, even necessary, in helping to suppress rash or hasty deviation from the recognised order of things; hence mere aberrations of intellect meet with a steady resistance, but that which is true, however novel it may be, has a resiliency which grows stronger the greater the resistance it encounters, and finally wins its way among our cherished and enduring possessions.—SIR WILLIAM BARRETT.

CHANGE YOUR UNDERSTANDING.

BY THE REV. PROFESSOR HENSLOW.

In the paragraph headed "Change your Mind" (*LIGHT*, May 30th, p. 307), the New Testament is not altogether wrong in translating the Greek word *metanoia* as "repentance," for this is a consequence of understanding the difference between the Old Covenant and the New, which Christ introduced.

As St. Paul says, the Old Law was a schoolmaster to bring man to Christ (Gal. i., 23). What he means is that it was a scholastic system which can only enforce obedience by physical punishments or encouragement by prizes for good conduct.

They have, as a rule, no compunction about breaking the rules if they want to, running the risk of being found out. Two things are wanting, *Conscience* and *Repentance*. The first does not exist in the Old Testament, and the second is more often said of God, as if He regretted having done things; while Jeremiah declares: "No man repenteth, no, not one."

Under the New Covenant, Christianity, a man's religion depends upon his *Freewill* and his *Conscience*, and if he comes into sin, he must repent, to regain God's favour. All temporal rewards and punishments, as described in Deuteronomy, are done away with. In their stead are God's natural laws of self-condemnation and self-approval arising from the *Conscience*.

This is the change of understanding the converted Jews had to undergo. Similarly was it with the Gentiles; but they had served their God according to their lights: but they must change their understanding, and learn to serve the One Holy God in a new way so that "Repentance" did not apply, but a thorough change of understanding was the first thing necessary.

Repentance is only to be looked for when the *Conscience* has been awakened.

PREMONITION OR SPIRIT PRESENCE?

In a letter commenting on the "Agnes Cushman Photograph" (page 298), Miss Lilian Whiting writes:—

Mrs. Edwin Cushman, the mother of Dr. Cushman, passed to the "Life More Abundant" in her summer home at Bar Harbour (Maine) on September 15th, but I did not know of this until the next day (16th), when I received a telegram kindly sent by Dr. Cushman. But in the morning of the 15th, a few hours after her death, of which, as I said, I had no intimation until the next day, I suddenly started up from my desk saying to myself, "Her dear little ones; I must have them by me if they do get soiled." Now, I had placed the delicate white-bound volume in a drawer in the adjoining room that it might be kept intact; but I then brought it out to lie on a table near me. Had I known of her death this would have been the natural impulse. At noon that day I went into Trinity Church for a mid-week communion; suddenly, while kneeling at the altar, an overwhelming consciousness of the beauty and the exalted spirituality of Mrs. Cushman's character poured itself over me, although I would have supposed that I had already been so deeply, so gratefully aware of all her loveliness of character that I could hardly be more so. But this was, indeed, a new and even deeper consciousness of it.

Undoubtedly our own spirit has powers that exceed our usual consciousness. It sees, it hears, it perceives matters that have not transpired to the lower, denser consciousness. So, at least, it seemed to me, that beyond terrestrial limitations my spiritual self had caught the intimation of her withdrawal from the physical world.

ECTOPLASM: A COMPARISON.

When reading Madame Bisson's book about Eva C. I copied a statement made by the entranced medium which occurred to my mind when reading what Sir Oliver Lodge says respecting Ectoplasm (in *LIGHT*, June 17th). He says: "It [ectoplasm] is temporarily animated, moulded and manipulated by something from the next order which interacts with it, something which by itself does not appeal to our senses, but is perfectly and genuinely real none the less."

I here translate the statement above referred to for comparison: "When you have succeeded in abstracting a part of the substance which I liberate, you will have obtained the proof of the existence of organic matter dependent on me; but you will not know the force, the principle, which exteriorises simultaneously with the substance, and which gives to this latter the diverse aspects in which you see it. That which you can touch is only the residuum ['déchets,' i.e., waste matter] of that force" (p. 38).

H. A. DALLAS.

SIR WILLIAM BARRETT AND THE "TIMES" TESTS.

We take the following extract from Sir William Barrett's introduction to the book just published by the Rev. C. Drayton Thomas, "Some New Evidence for Human Survival":—

I will give an illustration of a newspaper test from my own experience. In the sitting with Mrs. Leonard on August 5th, 1921, already referred to, I was told that in the "Times" of the next day, half-way down the second column, would be found the name of a friend of mine, now passed over, whom I knew a few years ago; "a friend Sir William knew very well and liked greatly, whose books he has, and of whom he was thinking quite lately." The next morning, on opening the "Times," exactly half-way down the second column, in large type, was the name Drummond. Henry Drummond, whose books are widely known and are in my library, was an old and beloved friend of mine. Shortly before going to this sitting on August 5th, I noticed he had written his name on his birthday, May 17th, in my copy of George MacDonald's "Diary of an Old Soul," so that I was thinking of him lately.

Feda continued, "There is another name in the first page of the 'Times' to-morrow; a quarter of the way down the second column is the name Taylor; this will remind Sir William of someone he knew in connection with studies he made some years ago, someone older than himself." In the next morning's "Times," a quarter of the way down the first (not the second) column, was the name Taylor in capital letters. Colonel Taylor was a friend, older than myself, who was on the Council of the S.P.R. and well-known both to Mr. Myers and myself. As he lived in Cheltenham, he kindly wrote me a full report of some interesting experiments in dowsing which he conducted at Cheltenham, and which will be found on page 187 of my second report "On the so-called Divining Rod," published in 1900. The interesting point here is that the actual name, Taylor, was given by the control; its exact position in the "Times" was indicated, only in the first and not the second column of the first page. Here again chance coincidence affords no explanation, as a reference to other copies of the "Times" clearly demonstrates.

THE PHOTOGRAPHIC MYSTERY.

(In lighter vein).

There is a playful sprite
(Whose tricks are like old Nick's),
Who reads his weekly *LIGHT*
And kicks against the pricks.

For there he read one day
A man with magic "dope,"
(A scurvy trick to play)
Would try to blast his Hope.

This sprite is Hope's control—
The sprite who works for naught;
His daily psychic rôle,
By Price cannot be bought.

Though Hope is priceless, yet
This Price is hopeless, for
There's none so blind, you bet,
As he who won't Seymour.

In haste to harry Hope,
H. P. sent in a trice,
His photos, faked with rope,
From fakir Harry Price.

The artful poltergeist
Had heard what Price could do,
But would not be out-priced
And thought he'd conjure, too;

So when the plates arrived,
Which Price had marked that day,
This naughty sprite contrived
To spirit two away.

They vanished from the pack,
Like apparitions in the air,
It puzzled James and Jack,
Who said it wasn't fair!

Poor Bill was blamed for this,
And branded as a fraud,
But Hope is strong, I wis,
And feeling simply bored.

The spirit won the trick,
And chuckled from afar;
The conjurers were sick,
And so was S.P.R.,

H. H.

"OUT OF DREAMLAND."

Miss Bowley writes to say that she has received a letter from a friend, Miss Blomfield, who relates a dream of a proposed gift, of which she had no knowledge at the time, while the details in this dream were most explicit.

The letter of April 24th, 1922, states:—

"I am writing in haste because B. wants me to go out with him, but I will just tell you a dream of mine.

"Quite unknown to me and connected with no birthday or 'occasion,' A. had, while in Birmingham three weeks ago, ordered a brownish coloured crepe de chine jumper for me. It was sent to her a week after by post. I came down the morning it arrived, and mentioned that I had dreamt someone had given me a jumper, and I was so pleased with it. As I never do dream of clothes, it struck me as interesting, but I was surprised at A.'s interest in my dream. She asked, 'What shape was it?' I told her, 'buttonholed in silk at the neck and hem and gathered at the waist, embroidered in silk in front and elbow sleeves.' She said, 'What colour?' I said, 'pale yellow.' She enquired was it cotton, for mornings or for afternoons? I said I did not remember the material, but it was certainly for best wear. It appears that A. had intended to give me a jumper she had ordered for Easter Sunday, then about two weeks ahead, but as I had exactly described the one she had for me in every detail (it was pale yellow, as the firm had not any left of the exact brownish tint she had seen) A. got excited and had to tell someone. So she told Mrs. S.—and Mrs. D.—, who comes in to help with the housework. The latter was much interested when A. showed her the jumper, and later questioned my innocent self about my dream in front of her!

On Easter Sunday A. put the jumper on my chair at breakfast time, and you can't think how queer and lovely it felt to have a jumper come right out of dreamland to me like that! Wasn't it queer?

* * It should be mentioned that the story has full confirmation.

"CHRISTIAN SCIENCE AND ITS DISCOVERERS."

Mr. C. W. J. Tennant, of the Christian Science Committees on Publication, writes:—

In your issue of June 3rd there appears a short article entitled "Christian Science and its Discoverers," in which mention is made of the Quimby manuscripts brought out by Dr. H. W. Dresser.

There is only one Discoverer and Founder of Christian Science, and that is Mary Baker Eddy. The claim that she got her ideas from Phineas P. Quimby has been proved in a court of law to be false. George S. Quimby, son of Phineas P. Quimby, has stated in a letter that Mrs. Eddy had got nothing of a religious character from his father. Now, Christian Science is thoroughly religious; healing the sick is within the practice of Christian Science only as it was within the practice of original Christianity. Mr. Quimby's mental treatment of disease was mesmeric and resulted from the use of the human will. Whereas, on page 111, line 11, of "Science and Health with Key to the Scriptures," by Mary Baker Eddy, appears the following: "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilisation of the power of Truth over error; its rules demonstrate its Science."

It is an interesting fact that the Rev. Dr. Lyman P. Powell, formerly Episcopal rector at Northampton, Mass., and the late President of Hobart College, an avowed opponent of Christian Science, wrote a book criticising the subject, and has lately made the statement, "Christian Science as it is to-day is really its founder's creation. Where she got this idea, or where that, little matters. As a whole the system described in 'Science and Health' is hers, and nothing that can ever happen will make it less than hers."

"DYING IN HARNESS."—The doctrine that it is good to "die in harness" has been preached widely in our time, and great examples of strenuous old age are constantly being cited. Sir William Robertson Nicoll thinks, and I strongly agree with him, that for ordinary men to follow these is a profound mistake. "The advice that the old should remain in harness till the last is almost always bad advice. We should learn gradually to die to a great many of our former pursuits. Old men are proud, and their pride shows itself chiefly in their persuading that they are more efficient than ever. But it has been well said that the self-sacrifice which in youth is oftenest represented by readiness to sacrifice pleasure for duty is in age oftenest represented by readiness to surrender what was once a duty but is a duty no longer." To me it has always seemed that to die in harness is to miss the complete life, which, as it began in helplessness, should end in inactivity. It is the way of Nature. The day has its evening, the week has its Sabbath, the year has its autumn, and life should have its sunset and its great calm.—JOHN O' LONDON (in "John o' London's Weekly.")

HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

That first lesson stuck. And so did the other six. My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

SEND NO MONEY.

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

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But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

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The A.B.C. Correspondence Schools,

(Dept. L.) PATERNOSTER HOUSE.

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.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

THE LOST CHAPELS AT GLASTONBURY A3BEY.

"GLASTONBURY."—The discovery of the missing chapels at Glastonbury by means of automatic writing has been very fully dealt with in *LIGHT* in the past. If you wish to read a full account you should consult "The Gate of Remembrance," by Mr. Bligh Bond, the architect who was the director of excavations at Glastonbury, and his friend John Alleyne, who acted as automatist. Mr. Bond has, we believe, also issued pamphlets on the same subject. The two chapels discovered were the Edgar Chapel and the Loretto Chapel, the sites of which were not known, although the fact of their having once existed was on record. The Script which communicated the information as to the whereabouts of the chapels and which also gave a good many particulars about them which were afterwards confirmed, came in a curious patchwork of low Latin and old and modern English. As to whether the messages were spirit messages is a question for the actual student of the matter and not one on which we can pronounce here.

THE DISCOVERY OF TRUTH.

A DISAPPOINTED SEEKER.—Whether you earnestly seek for the truth in this subject of Spiritualism or any other subject, it cannot in the end evade you. But we would remind you of the saying of James Victor Wilson: "If man has too little truth, he is anxious, he is seeking; but should he seek truth not for truth's sake, but for the sake of establishing an opinion or hypothesis, then he is discontented and unhappy." We can well imagine that many people are baffled in this subject of ours, either because they have some preconception which they wish to establish, refusing anything which does not conform to it, or because they are looking in the wrong direction; or, again, because they are not ripe for the knowledge they seek. It might save you and those in the same state of mind some labour if they could be induced to accept the assurances of old and tried investigators that the phenomena of Spiritualism are fully proved. The question of human survival is a further stage. This also we hold to be proved as well, but this is a question on which every mind must do its own thinking. In any case there is no "creed" of Spiritualism, and that is where it differs from other religious movements. It has room for faith—indeed without faith we could none of us go very far

—but it does not offer us a form of faith which we are required to accept without exercising our reason.

BOOK AND NEWSPAPER TESTS.

"TYRO."—The tests to which you refer consist of the verification of psychic messages telling the recipient to look on a certain page of some book, more or less unknown to him, to discover some passage bearing on a subject in the mind of the communicating spirit. Thus, a sitter, A., might be told by a spirit friend B. to take the seventh book on the third row of a bookshelf in A.'s library, and look at page 231. On going home A. carries out the instructions, and finds the book to be Wordsworth's Poems. On turning to the page indicated he finds, let us say, Wordsworth's poem on a picture of the Bird of Paradise. He remembers that his friend B. while on earth had a great admiration for these birds. He might, as ornithologist, have written of them, or as a painter have painted them. He sees the significance at once, although he might have forgotten his friend's special interest in the birds, and could not possibly have said what the book was or what poem was on the particular page until he had referred to his bookshelf. "Newspaper Tests" deal with messages predicting the appearance of certain names or other details in the next day's issue of the "Times" in places indicated. If you read the Rev. C. Drayton Thomas's newly issued book, "Some New Evidences for Human Survival" (Collins) you will get a full account of the matter.

"SUBJECTIVE" AND "OBJECTIVE."

G. W.—We frequently use the words "objective" and "subjective," as you observe, and you are perhaps right in your suggestion that every reader will not have a clear idea of the meaning. The distinction between the two might be the subject of a learned treatise which would bring up the question of the true nature of reality, but for general purposes it can be dealt with very simply. Anything you can see or touch, but which nobody else can see or touch, for example, would come under the head of "subjective"—a mental sensation or perception. It might have some connection with reality, or be simply an illusion of the senses. But a house or a tree which you and everybody else can see or touch would be "objective." It is the difference between the "thought" and the "thing," the "dream" and the "reality." Even then, on a deeper view of the matter, it could be argued that the house and the tree are subjective. We have only the test of our senses to establish their reality. But for all practical purposes we can treat the mental vision of them as subjective and the perception of their actual existence as objective.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

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A copy of this attractive booklet will be sent free to any reader of "*LIGHT*" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to



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"LIGHT": COMMENDATIONS.

I cannot find words to express my gratitude that such a paper as *LIGHT* became known to me: it is a constantly-recurring source of inspiration.

—M. MARTIN (New York City).

We have taken *LIGHT* for several years, and I can scarcely tell you how much it means to us.

L. HAMILTON (Winnipeg).

LIGHT grows better and better. You seem to set your standard higher with each issue.—"EWING" (San Francisco).

The high quality of its contributions is a notable feature of *LIGHT*. I am especially pleased with the articles contributed by Mrs. F. E. Leaning and Mr. Stanley De Brath.—W. P.

NEW PUBLICATIONS RECEIVED.

"Our Infinite Life." By William Kingsland. George Allen and Unwin, Ltd. (6s. 6d. net.)

"The Life of the Spirit and the Life of To-day." By Evelyn Underhill. Methuen and Co., Ltd. (7s. 6d. net.)

"Some New Evidence for Human Survival." By the Rev. C. Drayton Thomas, with Introduction by Sir William Barrett, F.R.S. W. Collins, Sons and Co., Ltd. (10s. 6d. net.)

"Christianity and Science." By W. C. Allen. Roffey and Clark, Croydon. (2s. 6d. net.)

AMERICAN POSTAGE.—Mr. B. M. Godsall (San Diego) writes: "American correspondents who (as you say on p. 288) enclose U.S. stamps when writing to England are probably not aware that for eleven cents they can buy at their home post office an 'International Reply Coupon,' which can be exchanged at any post office in England for sufficient stamps to cover a reply. Moreover, an international postcard, with return card attached, may be bought for four cents."

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mr. and Mrs. Hewat McKenzie have just returned from an extensive tour in Germany, Austria and Poland during which they have investigated the gifts of some great mediums. An account of their experiences will be a feature of the July number of "Psychic Science," the new College Quarterly. Frau Silbert, an Austrian physical medium, has returned with Mr. and Mrs. McKenzie for two months' work at the College. Raps, touches, lights, movement of objects, materialisation of hands and even of forms on occasions, are a feature of her mediumship. These manifestations can be seen with a good degree of light, and are a valuable confirmation of the work of the many sensitives who can only secure the same phenomena in darkness. The sittings with Frau Silbert are almost entirely booked up already, but a return visit may be looked for, as she has felt very much at home in England, and finds that her phenomena in no way suffer from the change of conditions.

LECTURE BY DR. J. PORTER MILLS.—In spite of the hot weather there was quite a large audience at Steinway Hall on the evening of June 15th to listen to a lecture on "Psychological and Spiritual Healing," by Dr. James Porter Mills, an American physician, whose books, "The Way," "Mind's Silent Partner," etc., will doubtless be known to some of our readers. Dr. Mills was formerly in medical practice in Chicago, and following a breakdown in health in the course of which he visited numerous physicians in America and Europe without much benefit, he developed a method of self-healing through the powers of the mind which resulted in a successful return to health, and which formed the subject of the lecturer's discourse. To be quite frank there is nothing startlingly new in Dr. Mills' thesis, which shares common ground in certain respects with Christian Science, Couéism, and numerous other systems, but the obvious sincerity of the lecturer, his unflinching optimism as well as the reverential note of his discourse made an impression. Miss Lena Ashwell was in the chair.—N.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle, Mr. Cowlam; 6.30, Mrs. Worthington.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Miss F. R. Scatterd.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—Last service at the church: 11, Mrs. Hull; 6.30, Mr. A. V. Peters.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Jennie Walker; 3, Lyceum. Monday, 8, healing. Wednesday 8.15, Mr. A. Hulme.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. T. W. Ella, trance address; 7, Mrs. Annie Boddington, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. Neville. Free healing: Thursday, 5-7, children only; Friday, 7, adults. Membership earnestly invited; subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Percy Scholey. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, June 29th, 8, service with clairvoyance by Mr. A. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. G. Everleigh. Thursday, Mr. T. Bond.

Peckham.—Lausanne-road.—11.30 and 7, Mrs. B. Petz. Thursday, 8, Mrs. M. E. Pickles (Blackpool), B.S.L.U.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, June 25th, Mr. Geo. Brown.

Worthing Spiritualist Mission.—17, Warwick-street.—June 25th, 6.30, Mr. Symonds. June 28th, Miss Layton.

St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, June 23rd, 7.30, Mr. T. W. Ella. June 30th, 7.30 Mrs. C. Hadley.

MRS. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spirit help, at 37 Westbourne Park-road, between 3 and 6 p.m. Wednesday and Sunday excepted, by appointment only.

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New Members are now admitted for a payment of FIFTEEN SHILLINGS only, which amount entitles them to Membership for the present year ending December 31st, 1922.

GEORGE E. WRIGHT, Organising Secretary.

The Library and Offices of the Alliance will remain open as usual until July 31st. They will be closed during August and re-open on September 1st.

THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

Already the following sums have been received:—

	£	s.	d.
R. A. B.	10	10	0
Mrs. E. L. Lindley	5	5	0
Miss Sime	2	0	0
Miss I. Toye Warner Staples, F.R.A.S. "In Memory of Dr. Alan Fisher, a pioneer of Spiritualism and Magnetic Healing, who entered the Higher Life, April 18th, 1921."	1	0	0
Mrs. Grenville Byam		10	0
M. P. (St. Albans)		10	0
Mrs. M. Iles		5	0
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Further subscriptions will be gladly received and acknowledged by

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