

"LIGHT," March 4th 1922.

LADY GLENCONNER ON

PRICE FOURPENCE.
SPIRITUALISM.

SEE PAGE 131.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

The Reality of Psycho-Physical Phenomena. By Professor Charles Richet
(From "La Revue Spirite")
Translated by Sir Oliver Lodge.

Opening of the Marylebone Association's
Psychical Research Institute.
Address by Lady Glenconner.

"Spiritualism and the Rhodesian Skull."
Conclusion of Address by
Dr. Ellis T. Powell.

A Voice out of the Silence—a Review, by
the Rev. G. Vale Owen, of
"The Messages of Anne Simon."

A New Light on Spirit Photography.
Address by Miss Felicia Scatcherd.

The Progression of Marmaduke.
Messages Continued.

SATURDAY, MARCH 4th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,147 · VOL. XLII. [Registered as] SATURDAY, MARCH 4, 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.

Fear not then, Spirit, death's disrobing hand,
So welcome when the tyrant is awake,
So welcome when the bigots' hell-torch burns;
'Tis but the voyage of a darkened hour,
The transient gulf-stream of a startling sleep.
SHELLEY.

SPIRITUALISM IN MAGAZINE LITERATURE.

Two of the leading magazines for the current month contain items dealing with spirit return. In "Hutchinson's Magazine" we find a charming story, "The Token," by May Sinclair, dealing with the return of a departed wife to her bereaved husband. A Scotsman, the husband, had the national peculiarity of disguising his affections. He had "that peculiar temper that delights in snubbing and fault-finding and defeating expectation." His wife comes back and is seen both by the husband and his sister. The story is gracefully told with that fine psychological insight which is such a feature of May Sinclair's stories. Of a different order is the story in "The Wide World Magazine" entitled "The Three Little People of St. Gwendron." It is described as being "the strangest ghost story you ever read." We may claim to have read several still more strange. But the story, which is given as a true one, is fascinating enough. It relates to the history of an old house in Cornwall and the appearance to one of the inmates of three gnomes or pixies—the "Little People of Cornish legend—which leads to some strange and tragic adventures in a quest for buried treasure.

A MONKISH HEALER.

Writing from Florence, Mr. Claude Trevor refers to the account of Padre Pio, the monk whose powers as a healer and seer have excited so much attention in Italy (LIGHT, p. 43). Mr. Trevor informs us that Padre Pio is said to bear on his hands and feet the marks of the stigmata, and his letter continues:—

A large number of people here are greatly interested in psychic matters, and meetings for discussion, I understand,

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constantly take place. A magnificent Italian preacher in Florence expressed himself so liberally in favour of such inquiry that he has been threatened with all manner of punishments if he does not desist. He has not been heard of now for some time, but whenever he was announced to preach it was extremely difficult to get even standing room in the church. Orthodox Protestants and Catholics, here, as elsewhere, are dead against any inquiry being made into psychic matters, considering them to be wiles of His Satanic Majesty. However, my weekly copy of LIGHT is reduced pretty well to tatters before it has done its round!

It is the old story—one that has gone on through the ages. But Mr. Trevor's final sentence suggests an amusing reflection. Time and again have we heard of companies of people who, discussing Spiritualism, found it for the most part a theme for condemnation. But when someone was found to possess a copy of LIGHT everybody wanted privately to read it. There is a good deal of—shall we say?"protective coloration" about this pretended hostility to the idea of spirits.

* * * *

ILLUSTRATED BY MUSIC.

W. H. C. (Belfast) writes:—

Let us take it that a piano represents human life and that man's five senses exactly fit into its key-board. Let us then suppose that the top note is the highest audible to the human ear. Now when we pass over it is simply a continuation of the scale, we pass from the compass of the senses to the compass beyond the senses, but there is no break in the scale (or continuity). If in the main a man's life here has been lived in the Key of C, he will continue to function in the Key of C, only higher up the scale.

It strikes us as an excellent illustration, and one which we believe closely accords with the facts. It reminds us of Dryden's vision of the musical structure of the Universe:—

From harmony, from heavenly harmony,
This universal frame began.

We recall, too, that a great seer, although less known to classical fame, Andrew Jackson Davis, declared that the Universe was framed on the principles of music, and may consequently be interpreted throughout by reference to those principles. Let our musical readers apply them and see how wonderful are the analogies that may be drawn.

THE MARRIAGE.

To swelling music, through the cheering throng,
'Mid flags and bannerets they rode along
To the Old Abbey, while the bells a-chime,
Blazoned the gladness of their nuptial time;
And there, with sheen of silks and flowers and gems,
Mitres and copes and shining diadems,
In that great rite took each that chiefest part
That drew them nearer to the nation's heart.
For that high pageant, under and within,
Held that which makes all human souls akin:
Headless of grandeur and the pomp of power,
Pure as the dawn and simple as a flower,
Reigning serene all earthly things above
Hovered the sweet simplicity of Love.

D. G.

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 115.)

February 25th, 1917.

THE GROWTH OF A BELIEF IN A DIVINE PROVIDENCE, COMMENCED ON EARTH, BUT BROUGHT TO A COMPLETION HERE.

"Nowhere do we find any race of people, however savage and barbarous, without some belief in an over-ruling Power which works either for a beneficent or a malevolent end. The so-called civilised races are perhaps normally the least obsessed by such a belief, for it does not seem a part of their nature, and has to be instilled into them as children. Especially is this the case in towns, where everything that tells of the wonders of nature is a closed book to them; whereas, however sunk in savagery a race of people may be, if they only live with nature and are surrounded by its mysteries, they are bound to be what some would call 'superstitious,' but I would rather call 'religious.' It is better for all men to worship some higher power (even if it is one they think has to be propitiated by sacrifice) rather than to cherish the belief that nothing exists above themselves, and that they are therefore supreme in the world. I believe it is better, as regards progression in the spirit spheres, to be an untutored savage, worshipping sticks and stones, than a cultured unbeliever, who, having means of recognising and proving the truth, yet scoffs at and denies it. But you may say that the savage has deeds of wickedness to expiate. Not so, for he did not know that they were wicked, and a man can only act up to the standard of his conscience. The savage has been trained to think that the more scalps he takes, and the more enemies he kills, the better man he is. Can he be blamed for the place in life in which he was born, where there are none to show him his errors? You will find, when you come over, that these ignorant savages, as they are called on earth, are not a race set apart, as having more sins to atone for than cultured mankind, but that they receive teaching, and then take their place in progression with the rest. The Indians help us faithfully in our work, and have more magnetic power than the white races, and therefore are very successful as healers. The patience and love shown them never fail, and it does not take long before they are eager to learn and wish to help others. They are infinitely easier to assist than those who, even if more refined outwardly, have evil natures; for the latter are stubborn and resent the teaching which they think is being forced upon them; so they do not progress and may remain in borderland for years. The belief in a God, the Father of us all, is necessary before anyone can progress in the spirit-world; for progress means, with us, an ascent into more and more Spiritual states, and how could a man be ready for such an atmosphere unless he believed in a Supreme Ruler, to whom he is destined to approach ever nearer? You may wonder why the non-believers are not dealt with in earth-life. That would be impossible, for they would need to be not only psychic, but receptive. Many an unbeliever is psychic, but he ignores it and will not give us a chance to approach him; and receptive he cannot be under such conditions; for as you can bolt the door of your house to keep out an unwelcome visitor, so you can bar the door of your mind against all impressions from our world, and if you do so, not the most eager helper can break through the barrier."

March 4th, 1917.

THE IRREPRESSIBILITY OF THE SPIRIT OF GOD IN MAN.

"You may say that often this Spirit of God does not manifest itself at all; but that is judging from the standpoint of the earth-life; and looking upon life as a whole, as we do from our side, we see that sooner or later this Spirit of God is bound to show itself in every man. It matters not how long a time may elapse; eventually he will become spiritual, loving, and helpful, in our world, if not on earth. Men often speak of 'a death-bed repentance.' Had the man lived on, he might not have had the same spiritual awakening; but as the earth-life grows dim, the spirit may be quickened, even in the last few moments, into sorrow for a misspent life, and the desire to atone may arise. This does not imply the cancelling of the automatic punishment for sin. When the man comes to our side he will still have to atone and work out his

own salvation by trial and effort; but it means that he will begin the new life with a *consciousness* of sin, and he will not have to consort with those like he has been in the past, to whom he would otherwise have been drawn, as to congenial friends. He has still to commence on the lowest rung of the ladder, but he has his foot set in the right direction, and is steadfastly determined to amend his ways whatever the cost. And we say that this is the Spirit of God, a spark of the divine, waking in him, which is in every man. Sometimes this spark is fanned into a flame in earth-life, and then it is called 'conversion,' or he is said to have 'got religion.' He has probably no more belief in any creed than he had before, but for the first time he perceives the folly and wickedness of his life. This may result from attendance at a 'revival' service, but any great shock or emotion may produce the same result: the death of a wife or child; anything that shakes the man out of his groove, and gives him a different view-point. But you may say: what about the earth-bound spirits, and those in their self-made hells? It is only a question of time with them. The germ of repentance lies dormant in them also, and eventually it will be quickened into life, and their upward progression will commence. We do not know why men's natures vary so much: why good is easy to some and difficult to others. We are apt, in earth-life, to see injustice in this difference of capabilities, but here we look on things from another stand-point, and though we cannot explain why it should be so, we know that there is an explanation, which, as we grow in wisdom, will be given us. And so with you on earth: what you cannot understand, just put aside as impossible of explanation to you in your present stage of development, but do not hastily argue that it is *incapable* of explanation. We have not found any injustice in any fact here which we are able to grasp, and we believe that, as we rise to the higher planes, more and more will be made clear to us. For you still on earth, belief is not so necessary as a hopeful trustfulness, and this we urge upon you 'till the shadows flee away.'"

March 11th, 1917.

THE SPIRITUAL NATURE OF MAN.

"I think this Spiritual nature is often expected to show itself too much on the surface. In earth-life it must always be more or less hidden, but it should be there, deep down, and ready to direct all a man's thoughts, words, and acts. He need not make a parade of it to others, but let his Spiritual nature regulate his *own* life. This war has indeed brought to the knowledge of many, the fact that they have a Spiritual nature, and that it is there for all time, and can be trusted to guide and direct their lives if they listen to its promptings. Do the people who deny the divinity in man realise to what they are condemning him? To an earth-life akin to that of the animals, and to the impossibility of rising to a higher conception of the purpose of the world. Even a savage, though an *undeveloped* man, has the germs necessary to progression to a higher life. There are very few who, in earth-life, make use of all their possibilities. They are content to stumble along, picking themselves up when they fall but never looking to see what causes them to stumble, and what are the stones in their path. Unless there were the divine in man, his translation to our higher spheres would be cruelty, for he could not breathe the atmosphere, much less feel at home. We wish more were taught in your schools concerning the dual nature of man. Instead of teaching that he is steeped in sin from infancy, and can only be saved by a vicarious atonement, let it be shown that man, as he comes into the world, has naturally a clean and sinless record, and can make what he will of his life. If indeed his *ancestors* have stamped tendencies upon his nature which make for evil instead of good, he will have a hard fight to overcome them, but he can succeed. Say a boy has inherited a violent temper; with a knowledge of the facts, he could reflect: 'This is not *myself*, it is my grandfather coming out in me. No, I will not allow him to rule me. I will conquer.' And so he puts restraint upon himself, and every victory makes the next one easier for him. Let men teach the *truth*, not create a theory and then teach that. Let mankind get at the bed-rock of *facts*. Many a child would be glad

OPENING OF THE MARYLEBONE ASSOCIATION'S PSYCHICAL RESEARCH INSTITUTE.

ADDRESS BY LADY GLENCONNER.

On Thursday evening, 23rd ulto., the Marylebone Spiritualist Association opened its Psychical Research Institute, at 5, Tavistock Square, W.C., the ceremony being performed by Lady Glenconner, in the presence of a large and representative gathering.

The chair was occupied by Mr. Percy Street, who delivered a vigorous discourse on Psychical Research and Spiritualism in general. Amongst the other speakers were Mr. George Craze, Mr. F. Brittain, Capt. Dimmick, and Mr. Percy Smyth. The musical part of the programme consisted of songs: "As you pass by" (Russell), Miss Nellie Dimmick, and "Land of Hope and Glory" (Elgar), Mr. J. Harmer. Piano solos: "Au bord d'un Source" (Liszt) and "Danse des Elfes" (Sapelluckoff), Mr. Harry Field.

LADY GLENCONNER, in her opening address, commenced by expressing her pleasure at being present and warmly commended the idea of establishing a psychical research society in connection with the Marylebone Spiritualist Association. She continued:—

"My father was among the small band of pioneers in this subject, who founded the original Society, the Society for Psychical Research, and only the other day when I had the pleasure of entertaining Sir William and Lady Barrett at my house Sir William was reminding me of this fact, while he dwelt on the change which has come about in the general interest since then in this subject.

"You have but to recall the existence of the thirty-two volumes that record the Proceedings of that Society to recognise the valuable work it has done; these volumes are filled with records, tabulated under most careful and scientific investigation, of manifestations and activities apparently 'not wholly limited by, or entirely dependent on material organs,' and these records lead us into strange and unusual realms of enquiry. And I would say that only when such methods are pursued, can the results obtained for us by the services of those we call mediums be of lasting and real use, for in this matter we look beyond individual comfort.

"It is the painstaking and discriminating work of the psychical researchers that is going to establish the truth of spirit-communication for all the world.

"For hundreds of years it has dwelt in the mists of tradition—you find it embedded in the folklore of every country; it shines out in fable and myth, and the pages of the Bible are packed with references to it, apart from the great story of the New Testament which stands alone—but I repeat that it will be the work of such institutions as this we are now inaugurating which will make this great truth as beneficent and as accepted a fact as the bread upon our tables.

"Of course continuity of life beyond the grave has been preached by religionists—I can understand their impatience with us so well—but although in this matter of teaching or telling us anything of the life beyond the grave so little sustenance flows to us from the pulpits, I can be equally dissatisfied with the attitude of the average Spiritualist. How much he does to spoil his cause! How greatly the whole movement needs strengthening, lifting and cleansing! We have each of us a great work to do in this direction. Let us rid the matter as rigorously of its paltriness and rubbish as we desire to rid it of its fraud. For these are the two great evils that damage us.

"In my own experience of the matter I have more often met with mistaken zeal than with deception, which is, I am tempted to think, a far more potently destructive force. Surely Spiritualism has more cause than most of us to exclaim, 'Defend me from my friends!' And were I not a convinced believer in spirit communication I am sure I should be inclined to think there must be some truth in Spiritualism if only because it has been able to carry on its beneficent work through year after year with so many well meaning enemies in its very centre.

"Now as you have been good enough to ask me to speak to you to-night, I am going to take the opportunity of advising you, and the first thing I feel inclined to say to you in this matter of founding a Research Society is this: I would say train your mediums with the utmost kindness, but the utmost firmness—train your mediums; and this is perhaps more important—through your mediums, train your controls.

"For instance, let us try to overcome the tyranny of

the musical box. Why should we tolerate it? I am sure it is only a habit of thought to consider it essential, or even helpful, to the so-called conditions. I believe it is just a habit of thought, as it was with our grandparents to think the night air dangerous, and so consider it essential to keep the bedroom windows closed. A habit of thought, believe me! Let us break the habit of the musical box. It is a bad one. In time the medium will work just as well without it. And there is another direction in which we can train our mediums. You know the trying moment when the big names begin 'coming through,' perhaps side by side with a most personal message, whispered, yet poignant with a particular application, so that you instantly know its source; side by side with such a thing as that, I say, come—you all know it—William Ewart Gladstone, Cleopatra, Nurse Cavell! How we deliver ourselves, tied and bound, into the hands of our opponents, by receiving such things, perhaps I should say by allowing such things—and it is in these matters that I think it our duty to train our controls as well as our mediums. Remember, a circle receives the communications it deserves, and impersonations and trickery are on the other side as common as they are popularly supposed to be in this world. You remember Mr. Frederic Myers and something interesting to say in this connection. His idea was that though trickery might be often practised and impersonation be common there was a probability of a great name being used sometimes as a label—just as you may see in a picture gallery a canvas labelled as being of the school of such and such a master. That seems to me an interesting suggestion. It lifts the blame from the control and the medium, and makes us realise afresh how veiled and vitally worth while discovering is this subject with which we deal, all too clumsily, and vaguely, and often so vulgarly and trivially, and one realises anew how great are our duties and responsibilities in its service here.

"Let me, in conclusion, say once more how much I have liked being with you all to-night, and may your newly-formed Society start upon its work with courage and discernment—loving the light." (Applause.)

MR. PERCY STREET made some interesting references to the Spiritualist Church which he conducts in Reading. He expressed disappointment with the official movement of Spiritualism. It seemed to him to be losing its opportunity by pandering to the lowest tastes of the populace instead of seeking the upward path of spiritual progress. It was indeed a case of "Save us from our friends!" He deprecated any Spiritualistic orthodoxy. It seemed to him some Spiritualists were more orthodox than the strictest Christadelphian. They had stereotyped views of the nature of the next life. His study of some of the descriptions of that life led him to sympathise with the attitude of those of their critics who expressed the hope that they would never have to go to such a place. (Laughter.) That Spiritualism to-day showed such a great advance was the result, not of the war, but of seventy years of pioneer work. (Applause.) In the old days the men who stood for Spiritualism faced unpopularity, danger and hardships of all kinds. Some of them lost all they had. But their Spiritualism was strong and fearless, full of life and vigour. To-day it was tending to become respectable and dull. (Laughter.) But there were still too many misconceptions of Spiritualism, and Mr. Street mentioned amongst the causes of this the presence of people who only partially developed psychical faculties who posed as mediums, indiscreet enthusiasts who rushed into the subject and after a short experience set up as teachers and authorities. He advocated a deep and thorough study of the subject to begin with, a careful cultivation of the psychic powers, and an earnest co-operation with the Unseen World so that those on both sides of the Veil could learn from each other.

MR. GEORGE CRAZE, President of the M.S.A., described Spiritualism as at once a Science, Philosophy and Religion. Alluding to the long and remarkable career of the Marylebone Association, he mentioned the fact that the Society had its beginnings in a carpenter's little shop in Marylebone fifty years ago. When he thought of the progress they had since made he felt they should do honour to the pioneers who made it possible.

MR. F. BRITAIN, Secretary of the Association and Chairman of the Institute, outlined the aims of the new enterprise and emphasised the need for deeper study of the problems of psychical research. Study classes were an imperative necessity to-day when it was being recognised that the phenomena needed careful sifting and classification, since it could not be all attributed to spirit agency.

MR. PERCY SMYTH and CAPTAIN DIMMICK also spoke. A vote of thanks to Lady Glenconner was passed with acclamation.

(Continued from previous column.)

to know that the faults of which he is accused are not his own, but that he can shake them off, as he could give away some ugly article left to him by the will of an ancestor. No man need fall a prey to the sins of others, but then he must know that they do not belong to himself, but are an inheritance left by his ancestors."

(To be continued.)

"The mere fact that we may have laboured hard and long to secure some particular development of ability is of little avail if we do not turn that ability to practical purpose; but upon what that particular purpose may be hangs the question of issue. If the glorification of self, the enrichment or aggrandisement, or possibly the gratification of self be the prime object, then the whole effect will be to stultify and render ignoble the work as well as the worker." —"The Influence of Thought," H. ERNEST HUNT.

THE REALITY OF PSYCHO-PHYSICAL PHENOMENA,

AND A STATEMENT OF THE NON-SPIRITISTIC POSITION.

Translation of an Article by Prof. Charles Richet,* in "Le Progres Civique" for 17 September, 1921, under the title, "What we ought to think about Metapsychics."

Reproduced also in "La Revue Spirite" for October, 1921.

[We are indebted to Sir Oliver Lodge for this article, translated by him for our columns.—Ed, LIGHT.]

I.

There are few questions about which more foolishness is uttered. Truly it is a sufficiently sad spectacle to see, on the one side, a blind and ignorant public adopting the most ordinary fictions, and, on the other side, grave and learned men refusing systematically to examine anything. Nevertheless this science—for which by calling it "Metapsychique" I have demanded the right of entry among the other classical sciences—this science exists. It has been constituted by two illustrious savants—William Crookes, the talented physicist, and Frederic Myers, the delicate and erudite psychologist, to whom are due so many penetrating studies. Crookes established that there are mechanical or luminous phenomena which ordinary physics is powerless to explain. This is objective metapsychics. Myers, with his eminent friends of the London S. P. R., has proved by many observations that there are presentiments, telepathies, lucidities, which normal psychology is powerless to explain. The subject is so vast that one cannot hope to treat it in half a page or even in ten pages, nevertheless I shall try to give very briefly a summary of what one ought to believe and of what one should refuse to believe about the facts of metapsychics.

Metapsychics, like most sciences, rests at the same time on observation and experiment. At the very beginning one finds numerous experiments of a decisive kind showing that certain individuals—the mediums—have the astonishing power of telling names, facts, figures, of reproducing designs, of making narratives agreeing with the reality of things, although their normal senses could have brought nothing to their knowledge. I could cite two hundred facts; I will content myself with mentioning an American lady, Mrs. Piper, of Boston. When a visitor, concealing his name and his personality, came to see her, she at once indicated, with rare errors, his name or the name of his near relations; giving details so precise, so characteristic, that it was altogether absurd to attribute these divinations to chance. One could not suppose either trickery or fraud. How could fraud enable Mrs. Piper to say the name of an aunt of Sir Oliver Lodge who had been dead a long time, together with a specification of the armchair, a gift of the deceased, in which she was at the moment seated? Sir Oliver Lodge is a great English physicist, who has been radically convinced by what Mrs. Piper has said to him. In the same way William James, the illustrious American psychologist, has been convinced too. Three large volumes have been written on the lucidity of Mrs. Piper. All those who have the patience to read this voluminous inquiry will be convinced that Mrs. Piper knows things that her normal senses could not have taught her. But, be it understood, Mrs. Piper is not the only one. For a long time now a quantity of analogous facts have been collected in the metapsychical journals. I, for my own part, have many times proved, on seven or eight persons at least, under the most different conditions, that, either in the hypnotic somnambulistic state, or in that of a spiritoid trance, they are able to get some knowledge of facts which their normal senses have not revealed to them. The proofs are so numerous, so solid, that it does not appear to me permissible to doubt them; but I recognise that, in order to have a serious reasoned opinion, one must go through the long and tedious work of reading at least a small part of what has been written on the question by A. de Rochas, by J. Maxwell, by Ochorowicz, by J. Hyslop, by R. Hodgson, by Mrs. Sidgwick, Mrs. Verrall, J. Arthur Hill, and by many other savants, who, experimenting with sensitive subjects, have put beyond doubt this faculty of "supernormal knowledge," as Myers calls it.

II.

And all this does not revolutionise science, as certain savants pretend. What it does is to introduce into science a new fact, very mysterious truly, which I formulate simply by saying there is with certain individuals at certain moments a vague knowledge of facts which their normal senses cannot have told them of. Neither chance nor fraud suffices to explain it. Assuredly it would be desirable

that we should have some light on this unknown faculty; but we have no real knowledge of it, and the formula that I indicate here is the mere announcement of a fact, without resting it on any theory or introducing any hypothesis. I know well that sceptics will smile and bring up the famous bet relative to the reading of a closed letter; but bets of this sort have no place in science. What should we say of an individual, wishing to prove that there are no aerolites, who said, "I will bet a million against ten francs that on the twenty-fourth of September at three o'clock in the afternoon you shall not find an aerolite fall on the Place du Panthéon." He would gain his bet, but would he have the right to say triumphantly, "There are no aerolites"? One believed for a long time that this supernormal knowledge was the reading of thought. Myers invented the very happy word "telepathy," which has been received with great favour. It is moreover certain that telepathy exists, but telepathy does not explain everything; far from it. Facts are revealed that nobody knew, for example the divination of a drawing in a closed envelope chosen by chance among twenty such drawings. It is entirely necessary to admit that lucidity—what I have called cryptesthesia—that is to say cryptic sensitivity, is a faculty of the human intelligence, though a faculty fragile, capricious, uncertain and mysterious. And why not? Why suppose that with our five miserable senses we have exhausted the universe? How can we be so childish as to suppose that there are no forces except those accessible to our senses? Lord Kelvin tells us that he once put his head between the poles of an immense magnet. "Then," said he, "something extraordinary happened; I felt nothing." There you have an enormous force capable of raising four hundred-weight of iron, but yet it makes no impression on our senses. High frequency currents also, sufficiently powerful to illuminate an electric lamp, can flow all about us unperceived, and can traverse our body without making the least impression; and it is extremely probable that there are about us very strong vibrations which do not affect our senses, but remain altogether unknown. [In these days of wireless telegraphy there certainly are! though instruments can detect them.]

III.

Observation completes what experiments have taught us about lucidity and telepathy. It is in fact well established that sometimes, among perfectly normal individuals, a vision or an audition, or some phenomena of sensibility is received, which tells us of some particular event, most often of the death of a relation. To cite a striking case. Mr. Wingfield Baker, on his yacht two thousand miles from London, saw entering into his cabin the phantom of his brother, who sadly greeted him. He was very frightened, but kept sufficiently cool to write on his agenda paper the date and the hour, with the initials R. A. W. B. of his brother, adding these words, "God forbid." At this same hour, on that same day, the brother of Mr. Wingfield was killed by a fall from his horse while hunting. The good faith of Mr. Wingfield is no more doubtful than that of Oliver Lodge or that of William James; that must be understood. But is it chance coincidence? No, indeed, it is not chance. What! Mr. Wingfield has an hallucination, one only in all his life, and he has the hallucination of seeing his brother, and at this very moment his brother is killed! It is as utterly absurd to say it is chance as to say it is chance when, to some fraction of a second, one foresees the moment of an eclipse. If a rope is stretched across a road, and if a bicyclist has an accident at that place, people never say it is chance. Besides, analogous facts are very numerous. Camille Flammarion on his part, and the English S. P. R. on their part, have collected about three hundred very striking stories, which in my opinion leave no ground for doubt. But it must be understood that the proof of this faculty of knowledge does not in any way drag with it a belief in the reality of phantoms. Mr. Wingfield saw the phantom of his brother, but it was certainly subjective, since he alone saw it. It was a veridical hallucination. An hallucination, because no phantom was there; veridical, because this vision was connected with a real phenomenon, the death of Mr. R. Wingfield Baker. It would seem that the notion of the death of R. W. B. came to the unconsciousness of Mr. Wingfield, and that this unconsciousness, in order to inform

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RAYS AND REFLECTIONS.

Dr. Ellis Powell writes: "You allude in 'Rays and Reflections' to the uneducated chairman who announced a lecture under the title of 'Does Plants Think?' It is a curious fact that this expression is only incorrect because of a grammatical convention. In Greek, for instance, it would be correct, for the neuter plural noun takes a verb in the singular. Thus it is that in many MSS. the very familiar observation of Christ reads, 'Consider the lilies of the field how they grows; they toils not, neither does they spin.' Still, the illiterate speaker, particularly when he is identified with a great scientific movement like ours, is not a matter for congratulation among those who wish to keep the movement in its right place, in the forefront of contemporary thought."

At the opening of the Marylebone Association's Psychic Research section last week, Mr. Percy Street, comparing the present position with the past, suggested that Spiritualism was to-day becoming respectable. Certainly, as compared with the times when, as he said, neither the Church nor the Press could find anything too bad to say against it, there has been a great advance. But there is a sufficient amount of hostility to keep us alert and vigilant. There are still many newspapers which will readily print anything to the discredit of Spiritualism and suppress, as far as they dare, anything in its favour. We need be under no illusions about being ruined by popularity just yet.

Mr. Street made a strong point when he counselled Spiritualists to resist all tendencies to eccentricity and crankiness, to stick to plain common-sense and eschew all "fads, fancies, frills and furbelows"—a piece of advice both wholesome and necessary in a movement which sometimes acts as a lure to the man with "a bee in his bonnet."

Mrs. Margaret M. Stables, of 20, Hawker-street, Wellington, New Zealand, sends me an interesting but not exactly roseate account of the Movement in that country. She also forwards a cutting from the Wellington "Evening Post" concerning Ratana, the Maori healer and mission worker, of whom *LIGHT* has already given some account. A type of all that is best in the Maori race, Ratana adds to religious zeal some of the "spiritual gifts" described by St. Paul—gifts that the Church evidently supposes to be merely figures of speech. Although he heals the people of other races, he devotes his main care to his own people, who hold him in high reverence.

In this column (p. 101) I wrote of the strange performance of the visitor to a Bradford restaurant, who made currants (from buns) move by the simple process of gazing at them. Since then the London papers have given fresh publicity to these conjuring tricks, in which I found it impossible to believe. I now have a letter from Mr. Robert Hurrell, who seems to have met the wizard.

Mr. Hurrell tells me that a few years ago he and three friends were taking morning coffee at a London "A. B. C." when a stranger entered and commenced to perform by making currants, pieces of sugar, etc., move apparently of themselves. Having succeeded in exciting the curiosity of onlookers he replied to a request for information "how it was done" by intimating that he would sell the secret for five shillings each person. My correspondent and his friends paid up and were then informed that the trick was done with a long and fine thread of a lady's hair, with a speck of cobbler's wax at each end. One end was fixed to the man's waistcoat button and the other deftly attached to the object to be moved. A few passes camouflaged the operation. It is very much what might have been expected. I see that the performer lately mentioned in the Press charges £5 for the "secret," which is a "steep" price for a piece of "parlour magic" calculated to deceive only those without a knowledge of the resources of ordinary conjuring.

D. G.

(Continued from previous column.)

misty theories. And, above all, let us keep ourselves from denying the facts because we do not understand them. In truth we have never really completely understood our surroundings. Many phenomena are habitual, some are not habitual; that is all the difference. But, as for being understood, they are both precisely in the same case. Let us all then—the savants still more than the public (which is unreasonable either credulous or sceptical)—be convinced that in the phenomena of metapsychics there is a whole new world, which ought to be analysed, studied, and explored. And the harvest will be plentiful for we are entering the unknown.

Mr. Winfield's conscious personality, presented the death of his brother to him under the only form accessible to human intelligence—by making him see the phantom image or his brother. The Spiritualists have constructed from this sort of fact a theory very coherent and very interesting, but it carries with it so many unlikely hypotheses that I absolutely refuse to admit it. They have proceeded very naively, rather like savages before the great natural forces which they do not understand, and have attributed storms, lightning, rain, tempests, diseases, to beneficent or malevolent deities. So also in presence of unusual facts of which the interpretation is mysterious, the Spiritualists say these are produced by spirits, that is to say by semi-divine omniscient omnipotent forces, souls of the dead who have survived. And, what tends to strengthen the Spiritualists in their faith, is that there occur among mediums changes of personality, so startling at times that one is tempted to believe that they are possessed by an actual incarnation, that is to say that during the trance the soul of the defunct returns to the intelligence of the medium. A full discussion of the Spiritualistic theory would carry us much too far. It appears to me erroneous, or at least premature. It is in fact much more simple to explain all phenomena of subjective metapsychics by saying that there is an unknown faculty of the mind which enables it to be shaken by certain vibrations in such a way as to acquire knowledge which our normal senses have not brought it.

IV.

But everything is not said when one has spoken of subjective metapsychics; there are objective phenomena also, of which the reality cannot be denied. William Crookes proved by experimenting with Florence Cook and Douglas Home that there are materialisations, that is to say temporary formations of bodies; and also telekinesis, that is to say, movements of objects without contact. Although the thing was extraordinary and very unlikely, Crookes, after his rigorous experiments, had the boldness to affirm it. "I do not say that it is possible," he said; "I say that it happens." According to Crookes the strange, monstrous, absurd phenomena of materialisation and telekinesis have been proved a hundred times, rigorously; and it is a little depressing for our human reason that in presence of precise proofs, such as have been given by Oliver Lodge, by Morselli, by Bottazzi, by von Schrenck-Notzing, by E. Imoda, by Ochrowski, by Mme. J. Bisson, by Dr. Geley, by Sir William Barrett, and, quite recently with remarkable precision, by the English engineer, Crawford, that people should regard these materialisations merely as evidence of fraud on the part of the mediums and credulity on the part of observers.

Eusapia Paladino has given to all the savants of Europe inquiring into these phenomena a multiplicity of proofs. Never perhaps has any scientific fact been submitted to so rigorous a control. The commissions of inquiry, which have succeeded each other, have finally concluded, with the timidity inherent in scientific commissions, that the phenomena are authentic.

Oliver Lodge who has doubted, Myers who has doubted, Flournoy who has doubted, Feilding who has doubted, Carrington who has doubted, have, at the end of the reckoning, been convinced that the phenomena of telekinesis and ectoplasm were absolutely real. A learned professor of Genoa, E. Morselli, has written an excellent book where he relates all his experiments made with Eusapia. These are two great volumes which one ought to read; in the same way that one ought to read the works of Hyslop or of Hodgson in order to know what Mrs. Piper could do.

More recently, books have appeared very full of documents with a splendid show of excellent photographs by E. Imoda in Italy, by Crawford in England, by Mme. Bisson and Schrenck-Notzing in France, and by Mme. Frondoni Lacombe of Lisbon, establishing and well establishing the facts of materialisation. But, as I said above in connection with subjective metapsychics, I am not going to conclude from all that that there are phantoms having an individual existence although evanescent. It appears to me that what we encounter are properties of the human body, just as crypt-esthesia is a faculty of the human intelligence. It is to me beyond doubt that at certain moments there may be made a sort of material projection of ectoplasm which simulates a human being, but which all the same is attached to the body of the medium by cords or links more or less luminous. And it is all evidently very uncertain, very vague, very mysterious. We are altogether at the beginning of a new science, which has still to be constituted.

V.

Now, in order to constitute it, we must demand more rigour than has yet been put into the subject by persons studying psychic sciences, and especially the Spiritists. The great misfortune of metapsychics is that people have tried to make it a sort of religion, with its dogmas, its initiations, and its rights. It is a great pity. We ought to study the facts with the same sang-froid as the chemist who extracts nitrogen from uric acid, or the physiologist who inscribes the muscular contraction of a frog, or the physicist who measures the wave length of a flame. Let us not lose ourselves in cloudy discussions about the future state. Let us note the facts, without deducing from them

A NEW LIGHT ON SPIRIT PHOTOGRAPHY.

ADDRESS BY MISS F. R. SCATCHERD.

To a very large audience of members and friends of the London Spiritualist Alliance on February 23rd Miss Felicia R. Scatcherd delivered a lecture, illustrated by lantern slides, entitled, "A New Light on Spirit Photography." Mr. George E. Wright presided.

MISS SCATCHERD said:—

Up to the present, the point at issue has been: "Are the so-called spirit faces and spirit messages on photographic plates and films supernormally produced or fraudulently effected?" On their face-value, the almost unanimous verdict on these productions has been adverse. Photographers have pointed out the various reasons for discrediting results that any average operator could duplicate—but not under the alleged conditions obtaining. Therefore these conditions are strenuously denied, although they have been vouched for by the most eminent investigators, and persons of the highest integrity. Thus the whole subject has been involved in a vicious circle from which there seems apparently little chance of escape. Hence it has occurred to me to approach the matter from an entirely different standpoint, and to ask: What internal evidence do these alleged fraudulent pictures convey as to the identity of intelligences purporting to communicate by their means? What is here meant may be best understood by an illustrative example from another form of physical mediumship—materialisation. The instance chosen occurred many years ago at a séance with Mr. Craddock, who shortly afterwards was "exposed" and fined, though no evidence of fraud was adduced, other than the presence of an electric torch in the cabinet and his refusal to allow Admiral Usborne Moore to search him.

I was suddenly startled by an apparition in front of me, so apparently "made up" that I was violently shocked. The white moustache looked like cotton wool, the blue eyes resembled those of a china doll, as likewise did the florid cheeks. It was a grotesque yet telling caricature of one of my uncles, whose last important statement to me was that when we were dead we were done with and he was very glad for it to be so. "Who is it?" I asked. "My dear child" was all I could catch, for to my amazement the grotesque ultra-military looking bust appeared to be living and could speak. Then the voice of Joey rang out, "He's an uncle of yours, Miss S. Do you know him? What does h-o-u-g-h mean? Is there a place called that way like Slough? Oh! he says it's his name. What a queer one! He is on your mother's side. He was a soldier."

Colonel Hugh Augustus Crofton was the elder of my two maternal uncles, and was utterly unlike his brother Edward, who was a clergyman and very dark, with a long beard. All the details were evidential, but the form looked like a made-up figure. There was nothing natural about it, yet to myself, who had seen this uncle very shortly before his passing on, there was no mistaking the identity of the communicating intelligence and his manner of addressing me. He rarely called me by name. With quaint formalism he addressed me usually as "my dear niece," or at times of emotional excitement as "my dear child."

"He is not Uncle Teddy, he says," explained Joey. Those present expressed their disgust at the palpably faked figure "presented to me as Uncle Hugh" and all lost sight of the strange coincidence of the details so ludicrously yet accurately carried out. Imagine a photographic representation of this "figure of fun" in colours! What would our Ray Lankesters, Clodds and McCabes say to it, with its stuck-on moustache of what looked like white wool, its daubed cheeks, etc.?

I protested that Uncle Hugh should do better than this, that it had been wiser not to manifest at all, and was told that it was the best he could do under the conditions. Later on, I discovered that the said conditions were deplorable. Overlooking all the phenomenal manifestations given through Mr. Craddock's mediumship, the Admiral (who had previously publicly recognised the genuineness of most of the phenomena) and his friends had set their minds on bringing home to him certain odd happenings which appeared suspicious. The atmosphere thus generated was unpropitious in the highest degree. Having established the possession of true mediumistic powers on the part of Mr. Craddock it would have been wiser had they left on one side for further consideration the perplexing and inexplicable happenings and concentrated on getting evidence as to supernormal phenomena which could not have been simulated under the given conditions. Only thus can any scientific progress be achieved.

In psychic science, as in all other sciences, we must

leave behind past failures and mistakes, "let the dead bury its dead," and remember that, as in all other fields of human enquiry, we must follow Nature's leading and not seek to impose our own ideas and preconceptions.

We must walk more warily and pause ere we accuse even ourselves of wrongful action in this unexplored field of psychic activity, as the following odd incident demonstrates. On one occasion, to all intents and purposes, I told a gratuitous lie, and had its sequel never come to my knowledge my conscience might have remained for all my days burdened with the guilt of that spontaneous untruth.

At a séance with Mrs. Manks, of Philadelphia, I was given a message to transmit to a mutual friend, a well-known psychical investigator. That same day in the early evening I discharged my mission and then added this: "And Captain W. said that if you did not take care, your habit of bolting your food might cost you a serious injury, perhaps even your life." Then I realised that nothing of the kind had been said and exclaimed: "That is not true. What made me say it? What must you think of me, so often your guest, thus to criticise your table manners and then to put it down to a spirit message!" He smiled indulgently as I continued: "But perhaps all the same I am impressed to say this to you. After all, if Captain W. could impress Mrs. Manks he might also be able to make me tell you what he wished to say."

"It's all right, don't worry yourself," said Mr. G. as he hurried on to join his friends.

The next day I called to say good-bye. Mrs. G. greeted me affectionately and, taking from the mantel-piece an envelope addressed to their confectioner, showed me the jagged portion of a large French nail. Mr. G. had returned home very hungry, having missed his dinner on account of the séance. Seeing a lunch cake on the table he cut a big slice from it and said, "Tell Miss S. the next time you see her that when I was very hungry I did not bolt the cake. She said she believed I could not masticate anything, even to save my life."

The jagged French nail was in the first mouthful of the cake, the first food eaten after meeting me, and it needs little imagination to realise that it was well my friend's teeth discovered it in time to prevent it passing down his throat. This is a case of the spontaneous utterance of what was untrue so far as the consciousness of the speaker was concerned. Yet it proved of extreme value to the person involved. One such occurrence might be dismissed as a coincidence, if such a thing exist, but when, as in my own case, these coincidences are of almost daily occurrence they cannot be so easily disposed of.

Have we not here a light upon the so-called "confessions of mediums"? See the case of Buguet, quoted in "Spirit Photographs" (by V. Patrick and Whately Smith), when in spite of the evidence against him and his own confession witness after witness stated that unquestionable likenesses of dead relatives had been obtained.

But it is time to get down to the application of what has been said to our subject. I believe Sir Oliver Lodge has stated that if the identity of one communicator could be irrefutably established, then that of many others could be assumed.

The photographs shown will be confined to the pictorial evidence afforded by the earliest spirit photos of the late Mr. W. T. Stead, in which our first telling psychic experiment, our last journey together, and his last letter to me, probably seen by no other eye than his own, were all vividly called to mind by a skotograph which appeared in conjunction with a photograph. I had ridiculed M. de Fontenay for suggesting such a possibility, yet it actually occurred.

One of the first experiments carried out by me on behalf of Mr. Stead was the psychometric reading of a sheet of faded writing, at which I did not look. "This," said Mr. Stead, "is part of a letter written by a friend who passed over more than twelve years ago. I have never before let it out of my possession as I value it highly. Submit it to some medium and let me know the result."

I feared to let the precious relic out of my hands and carried it about hoping to chance upon a suitable sensitive. One day I was lunching with a doctor of International Law, a Greek. After lunch I suddenly placed this paper in his hand, closed his fingers over it, so that he did not see the writing, and said: "Shut your eyes and tell me what comes into your mind."

He good-naturedly gave in, as one grants a request to a tiresome child. He made thirty-two statements which I noted in shorthand—all correct except one or two which were beyond human ken. This will show how closely the

communicating intelligence could get into touch with the world she had left.

The last journey Mr. Stead took with me was when he jumped into a moving train at Charing Cross, in the corridor of which I was standing, on my way to Julia's Bureau, Wimbledon. The conversation turned upon Mrs. E. M., the friend above mentioned.

"Look, look!" exclaimed Mr. Stead, "that lady in black; the fifth person on the left—she is the living image of E. M. at the time I first met her."

The last letter received by me from Mr. Stead, written on board the "Titanic," posted at Cherbourg, referred to E. M.'s psychic experiences and for the first time expressed the wish for similar experiences for himself. In the photographs I am going to show you, you will see the bearing of these facts upon what followed, after Mr. Stead's death.

On the 13th day of May, 1912, I was at Stockton Rectory Garden Party, given in celebration of the Confirmation Service that had just taken place. The party had been photographed by a Warwick photographer, when Archdeacon Colley announced his desire to try for a psychic photograph on a full-sized photo plate of his own, and to the amazement of some of the guests, proceeded to read a liturgy that he had composed for such occasions. After the plate was exposed Archdeacon Colley, the photographer, Lord F., and myself, went into the dark room to develop the plate. Through some fault in the shutter, a part of the plate had not been exposed, and on this appeared the partial outline of the figure of a man asleep or dead with the arms raised above the head, as if the body were suspended by the hands. This figure is on the same scale as the living persons in the group. To the right of it appears a female face, beautiful in outline and gigantic in comparison with the other forms. When exhibited all present exclaimed, "The late Mr. Stead and Julia," though none of those present had met Mr. Stead except the Archdeacon and myself. I replied, "Perhaps Mr. Stead, the features indistinctly resemble his. The woman is not Julia, whose portrait I have seen. She is exactly like someone in whom Mr. Stead's interest was as keen years after her death as it was during life, on account of her unique psychic faculties." When later on I was showing this photograph to some strangers, a young man exclaimed, "That is Mrs. E. M. Where did you get the picture?" I replied, "What do you know of her? She probably died before you came into the world." The answer was, "I knew her very well. I was a boy in Mr. Stead's office and used to show her in when she called."

The next day, at Warwick, Archdeacon Colley and his party paid a visit to the photographer of the day before to get further copies of the photo. The wife gave us tea. The poor photographer was perplexed about the "extras" on the previous day's photo, and could not account for them. Suddenly one of the party said, "Mr. Stead is here again; we can see him quite plainly." As a result the Archdeacon and myself were photographed by the photographer who was more perplexed than ever when he saw the result—a small figure with arms extended upwards behind the Archdeacon and myself.

"Fancy being deceived by one of the Chief's photos faked as a ghost!" was the remark it evoked by one of Mr. Stead's trusted friends later on. The second plate showed an ectoplasmic field on which the signature "W. T. Stead" could be plainly read, as if in answer to my question, could it really be he? Then I observed that the "t" in the word Stead was crossed and said that I had dozens of his signatures in which the "t" was not crossed.

In a recent number of *LIGHT* you will find that matter fully cleared up, and since then I have found his psychic signature identical with those on letters in my possession.

On the 5th July, in the same year, Mr. Stead's birthday, I was told that if I gave him the chance he would try to give further evidence.

I went that day to Stockton, chose two from a new packet of plates, and Archdeacon Colley put them in the dark slide. I carried the slide about with me and slept with it under my pillow. The next morning the Archdeacon was photographed on one and I on the other. At the last moment I insisted on a plain curtain being put up over the Rectory door to form a background and mentally requested Mr. Stead to come on the Archdeacon's picture. This he did. The Crewe circle were staying at Stockton, and all Mr. Hope did was to press the bulb. Everything else was done by Archdeacon Colley.

M. Flammarion years ago was not heeded when he drew attention to the difference between experiment and observation. Facts may be true although they cannot be reproduced in a laboratory, e.g., exploding volcanoes or the movements of the heavenly bodies.

Meanwhile, the inhumanity shown by the ignorant investigator must continue to make countless thousands mourn on both sides of the vale. The worst medium is probably more sinned against than sinning, and the best are victims, nay often martyrs, in the sacred cause of truth, while many a shining one has had to give up the attempt to get through to us.

Mr. GEORGE E. WRIGHT, in moving a vote of thanks to the lecturer, expressed his delight at the magnificent and vivid address which Miss Scatcherd had given them. He was especially glad that she had emphasised the need for investigators to follow the leadings of nature in regard to

these phenomena. What sort of results would be obtained by botanists unless they studied the growth and development of plants under conditions of soil, moisture, temperature, etc., congenial to them? The same was eminently true in regard to psychical phenomena, but unfortunately some investigators either would not or could not see this. If the representatives of orthodox psychical research could not frame an experimental technique which would enable them to investigate phenomena such as psychic photography under congenial conditions, let them make way for others who could. (Applause.)

Mr. ENSCHOLM, in seconding the vote of thanks, made an interesting announcement. He said that that morning Mr. Hope had given a second sitting to Mr. James Douglas, and on one of the photographic plates had appeared the written message, "Have nothing to do with Marriott.—T. Colley." (Applause.)

At the close of Miss Scatcherd's address Mr. William Hope, of the famous Crewe Circle, showed a few slides, giving the results of his recent work in connection with psychic photography. These excited keen interest.

A TRIBUTE TO DR. ELLIS POWELL.

Dr. J. Scott Battams writes:—

"In addressing a large audience in Birmingham some time ago, Dr. Ellis Powell prefaced his speech with a brief, and all too modest, statement of his credentials. There are mean souls who see in this very natural and desirable course only an example of that form of egoism termed 'blowing one's own trumpet.' Surely, there is high sanction for such a course. He owed it to himself, to the cause for which he stands, and even more to the new and mixed audience composed of sympathisers, enquirers, and sceptics.

"He was not hawking material wares; he had naught to gain; and the goods he offered were free, and—to him—priceless. I venture to suggest that such a course might with advantage be more generally followed, lest the mere student be mistaken for the teacher. The honest enquirer must often be in doubt as to the credentials of those who speak and write on these high matters.

"Many had gained world-wide repute in other fields of activity ere they identified themselves with Spiritualism. Dr. Ellis Powell, on the other hand, has spent an arduous, many-sided, life, not on the house-tops or in the lime-light, but in the office and the study. The time was ripe, and he emerged to take up his selfless, self-imposed, and doubtless, predestined mission.

"In every age, and in like fashion, men have come forth to influence the thought of their time—moulders of human destiny. Many have wondered, far more have scoffed, and only the few, by reason of some spiritual affinity, have understood and followed them."

A HINT TO THE ENQUIRER.

Enquirers occasionally complain that after writing to well-known investigators and exponents of psychic science they get no reply, or there is considerable delay in the receipt of it. These troubles would be largely obviated if correspondents would bear in mind two main points. One is, always to enclose a stamped addressed envelope. It is too much to expect the exponents of psychic science to maintain a large correspondence when the postage is 2d. on every letter. The other essential, even more important, is to write with brevity and conciseness. Come at once to the point and state it in the minimum of words. For instance, if you are describing an interview do not detail what A. said and what you said, and then what A. replied and then what you answered, and so forth; but sum up the purport of the interview in a few lines—or, better still, in a dozen words. If correspondents regarding psychic matters would bear these points in mind they would save themselves much annoyance and disappointment.—E. T. P.

THE LIFE OF PRENTICE MULFORD.—One usually pictures the life of the spiritual philosopher as spent in an atmosphere of retirement. The seclusion of the hermitage or the monk's cell would seem more conducive to quiet meditation than the rough and tumble career of the man who has to put up a hard fight in order to make any sort of headway against adverse circumstance. We have met with nothing in the writings of the man whom Whittier in some memorial verses hailed as "a sage and seer," to suggest such a tossing to and fro by fate as is revealed to us by Miss Eva Martin's excellent little monograph, "Prentice Mulford, 'New Thought' Pioneer" (Riders, 2s.). Born in a whaling village at Sag Harbour, Long Island, N.Y., Mulford is introduced to us first as ship's boy and sea cook on a whaling vessel, then as a gold miner, then as a school teacher, then as the founder of a mining, prospecting and land company, in which capacity he wandered through primeval forests, slept under the stars and struggled across miles of snow-bound solitudes. After strenuous effort, much hardship and many adventures, he succeeded in gaining a position in journalism, and with the change from physical to mental work success came in sight. Miss Martin closes a fascinating story with a thoughtful review of some of the leading tenets of Mulford's teaching.

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SHADOWS AND REALITIES.

"But like a shadow proves the substance true."—POPE.

As an old teacher of the philosophy of Spiritualism once told his class, in his quaint way, "Your head is the only part of you which passes into the spiritual world at death." He meant that it is the mind which survives, and when we remember that the world beyond is primarily a mind-world we get a suggestive explanation of much which puzzles those who try to reduce everything to the physical standards of the world in which we now live.

Such elementary questions as "How can you have the ghosts of clothes?" where a spirit is described as attired in the garments of earth, "Why does a spirit have bodily organs if he is in a world in which some of them at least are no longer necessary?" and other "posers" of this kind, are seen to present no real difficulties when dealt with in the light of ideas.

It needs imagination, we grant, and the inability to take in these higher standpoints is very far from being confined to the so-called "uneducated." There are amongst unlettered folk some with lucid minds gifted with deep understanding and a fine spiritual sensibility.

These grasp the matter at once through the intuitions, although quite unable to put their perceptions into words. On the other hand, we find men with minds full of knowledge and a wide range of language who have no "vision." They take themselves and their experiences as the measure of all possibility, and deny a spiritual world merely because they have not imagination enough to conceive of the existence of any state of human life which does not conform to the conditions of this. Such men may make a life-study of psychical phenomena without finding in them evidences of anything but the existence of such phenomena. Appearing in this world such things they hold belong to this world and have some mysterious source in its deeper recesses.

THE USES OF THE IMAGINATION.

It was Tyndall, we think, who preached the value of the imagination in scientific work. Now the imaginative mind in contemplating any object never concentrates attention wholly upon that object, but considers its relationships and its suggestions, and so is led on to other facts and fresh knowledge. In this way many valuable discoveries have been made. Examples are too abundant and too well-known to call for any illustration of the matter here.

We have always held that we could get a very fair working knowledge of the conditions of the life beyond from observation of the world in which we now live. Only that observation must be close and deep. The observer must look a little beyond the surface and study the mental as well as the physical side of the life about him. In that way he will find the world full of hints, suggestions and foreshadowings of a life beyond the physical order which nevertheless interpenetrates it everywhere and provides clues innumerable.

able to the consideration of orders of being beyond and above the world of the senses.

Examining man as a physical being we see that behind all the functions of the material organisms are large principles of existence which are only crudely expressed in it. We observe that amongst the main processes are the absorption, the expenditure and the restoration of energy. This is carried out in many ways according to the grade of organism. The man for instance, prepares and devours some of the material substances about him, uses the energy thus obtained in physical or mental labour, and, as the force is expended, recharges himself with fresh material. That, so far as we know, is a universal law. It is the simple idea at the back of the "food" question which is sometimes so disguised behind all the paraphernalia of cooks, confectioners and banquetting of all kinds as to become almost unrecognisable.

At this point we may venture on an anecdote.

USE AND BEAUTY.

One of the unimaginative tribe of questioners once asked a philosophical writer why, if man does not have to consume food in the next world, his spiritual body should be furnished with teeth. The philosopher pointed out that teeth had another function in the anatomy than mere *use*. They were recognised as adding to the beauty of a face. And he went on to point out that to the eye of the artist the human form is one of the highest expressions of beauty, not the less that every part of it is designed to fulfil some *use* in the life of the individual.

Here is a text upon which one could enlarge almost indefinitely, and still cover only one small aspect of the question.

Our own attitude towards all these questions is to consider, first, that we have proved the reality of a future life. Man lives in another world. To argue against the matter merely because one cannot understand *how* he lives there is mere foolishness, especially as, as we have shown, it is possible to get a certain amount of knowledge on that question by thought, observation and the intelligent use of the imagination.

THE THOUGHT AND THE THING.

"As a man thinketh so is he" is a saying with a far deeper meaning than that of the moral aphorism. His mind carries in its interior recesses a picture of himself as he conceives himself to look. That picture where the man is civilised is always the picture of a *clothed* man, and the clothes doubtless those to which his eye and mind are most accustomed. *There* is a clue to the clothes problem, which excites so many of the unthinking who ask us to laugh at the idea of the ghost of a hat or the spirit of a walking stick. If we do laugh, it is at the poverty of idea shown by the scoffer. In the absolute sense we know nothing of spirit at all. But we do know that intrinsically the world is a *thought* world, peopled with the shadows of realities, and coloured by emotions of all kinds.

All that the poets—Shakespeare in especial—saw and said and wrote of the world in its interior aspect is confirmed and amplified by the spiritual philosopher who finds that, in truth, things are not what they seem: "We are such stuff as dreams are made of." We began by finding out that the sun does not rise and set, although our senses tell us that it does. We have found that the physical man and the material world tell us a very deceptive story if we take them as the absolute realities which they appear to be. What shall we find as we go on? Wonder on wonder, mystery on mystery, mortality the shadow of immortality, earth the vestibule of Heaven.

Let us close with the words of a sage contributor to these pages: "Whatever else we discover, we shall always find that there is nothing too beautiful to be true."

WHAT do we live for if not to make life less difficult for each other?—GEORGE ELIOT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Church Times" for February 24th gave a considerable amount of its valuable editorial space to reporting the entertainment provided by Mr. William Marriott, who described himself in his advance Press notices as "England's Greatest Psychic Expert," at Mortimer Hall, London, recently. In the course of the report the "Church Times" states: "One man rose to say that he was a passer-by induced by the poster to spend half-a-crown, which he would certainly have kept in his pocket if he had known what he was to get for it. Following upon him rose another, who said he thought the whole thing so extraordinarily funny that he would gladly reimburse the disgruntled one out of his own pocket. Amid a howl of laughter, he gave his name as Mr. Brighton. . . . It was all very amusing, and I confess my sympathy lay a good deal with the Spiritualists, who, in spite of a great deal of browbeating by the lecturer, kept their tempers and to their point."

The Rev. the Hon. James Adderley, Rector of St. Paul's, Covent Garden, London, deals with the Archbishop of Canterbury's observations recently made to the Upper House of Convocation, in a leading article in the "Church Family Newspaper" of February 24th. Dealing with the Oxford Movement and Modern Churchmen and the relation of the clergy to the thirty-nine Articles and the creeds, the rector says: "Some passages in the thirty-nine Articles all would agree might well be altered or scrapped. We must always remember that the public knows nothing of the Act of 1865, whereby the clergy were relieved from a too literal subscription. When they hear a new vicar 'reading himself in,' they suppose him to be rigidly bound by every word, and yet in a few weeks' time they will hear him seemingly contradicting what he has just assented to. Even with the creeds, are not the Liberals right in claiming that the reciters are not bound in such phrases as relate to the descent into hell and the resurrection of the body to any particular view of the mode in which they took or take place? People also have an idea that the clergy are bound to take only one view of Inspiration, of the Atonement, of Hell, of Sunday observance and many other things. A public statement after a conference of students would do much to clear the air. Once more, we cannot help feeling that the Archbishop wants us to reflect upon the relative importance of the things about which we are agitating the Church. When we consider the appalling state of Europe, and of our streets at home; when we remember how feeble a part the Church is playing in the making of the peace; when we ponder on the smallness of the congregations in almost all churches—Modernist or otherwise; when we think of our feeble attempts to get the voice of the Church heard about such matters as marriage laws, temperance, or birth control, this is surely not the time for heresy-hunting. It may be true, as a bishop said, that there is nothing more futile than for a man to recite a creed which he does not believe, but to recite a creed which to thousands of people is a dead letter in practical life is not only futile but fatal."

In the course of an article in "The Challenge" of February 24th, the Rev. Maurice Pryke, B.D., puts forward these views on the appeal made by the founder of Christianity as follows: "The appeal of Jesus of Nazareth was an appeal to laymen. With the ecclesiastical leaders of His day He could do little. Sometimes they amused Him, and He tried with laughter in His eyes to show them their folly; more often they angered Him by the astigmatism in their moral and spiritual vision. Both laughter and rebuke stirred them to vindictive hatred. . . . The Jesus of the past can never save the world. There must be the presentation, fearless and insistent, of the living Christ as a present reality. To point to the influence of Jesus on the men of His own time is of little use unless we are prepared also to proclaim Him the most influential person in the modern world. The Christ men need is the same in all essentials as the Jesus of Galilee. Now, wherein does this essential 'sameness' really lie? To cease to present Christ as an Anglican clergyman is something; to portray Jesus the Carpenter of Nazareth to His fellow-carpenters as a real human person is something more. But the significance of Jesus lay neither in the fact that He was not an Anglican clergyman, nor even in the fact that He was a carpenter. It lay rather in His mind, His outlook, His scale of values, His attitude to God, to ordinary people, and to ordinary life. The mind of the eternal Christ is in all essentials the mind of Jesus of Nazareth. But if that be so (and the conviction that it is so lies at the very heart of the Christian faith), then the Christ of the present, if He can be truly presented to the layman of to-day, will make an appeal as irresistible in the greatness of its challenging simplicity as the appeal of Jesus to Peter and his fellow-fishermen."

A London clairvoyante who is writing just now over the initials A. V. E. in the "Weekly Dispatch," gave some

excellent advice to sitters in last Sunday's article. On the all important question A. V. E. writes: "Sitters should be in good health, as they have to give part of the 'power,' as well as the medium, in order to enable the spirit to manifest. They should be sympathetic to the medium, as an antagonistic attitude of mind will destroy the harmony which makes the best results. In fact, the sitter's attitude of mind is one of the most important influences for success or failure. I would say to the sitter, 'Come in just the frame of mind you would be in if you were coming to meet your son home on leave; be happy and full of hope.' The sitter should realise that the medium is there to help him and not to cheat him. To be fortunate keep your wits alive and retain all your critical faculties. Do not give any information away; it irritates the medium because of the lost evidential value of whatever comes through. After the sitting is the time to criticise and question, but during the sitting be alert to recognise descriptions or hints of past incidents. Bear in mind the kind of spirit with which you are trying to communicate. If he was a pushing, quick, and alert man in his earth life the medium will quickly get into touch with him. If, on the other hand, he was reserved and nervous in his earth life, you must not expect too much at first. Further, if the spirit would not have liked the medium in earth life communication would be difficult."

According to a report in the "Sheffield Daily Telegraph" of February 24th:—Mr. B. T. Cooper, a young Sheffield man, known to the music-hall world as "the Great Lorenzo," who shortly leaves for a tour of Australia and South Africa, was recently the guest of the members of the Sheffield Psychical Research Society, at a meeting in the Theosophical Rooms, St. Paul's-parade, Sheffield. It was announced that Mr. Cooper was to give a demonstration of his act of escaping from a box. The receptacle used for the purpose was a substantial wooden one. Mr. Cooper entered it in the presence of the assembled company, and the members of the Society screwed down the lid, while tape was tied all round the box, and it was sealed. Marked paper wafers were distributed over the edges, and the box, with its human freight, was placed in a dark room. In exactly thirteen minutes Mr. Cooper emerged from the room, and when the box was brought out again, to all scrutiny it had the appearance it presented before it was placed in the dark room. The affair completely mystified the members of the Society. Mr. Walter Appleyard, the President of the Society, and an ex-Lord Mayor, supervised the demonstration. "My conclusion is," said Mr. Appleyard, "that this will be a manifestation of de-materialisation and re-materialisation, but whether the box will be dematerialised or the man will be dematerialised, I cannot say. I lean to the conclusion that it will be the dematerialisation of the box."

The "Acton Gazette," London, in reporting one of a series of sermons on "Death and the Life Beyond," now being given in the Acton Baptist Church by the Rev. F. Lord, states that this minister in the course of his remarks on Spiritualism said: "First of all, we had to realise that Spiritualism was something more than the delusion of cranks and faddists. There was much trickery and fraud in connection with it, but the fact that eminent men of science, like Sir Wm. Barrett, Sir Oliver Lodge, and others gave it their blessing, ought to make us feel that in spite of all the fraud there was a residue of fact which demanded an explanation. Anyone who read the evidence fairly had to admit that there was a body of evidence which could not be explained away."

Statements refuting the old idea that the dead are asleep until the judgment day, have become quite common of late years amongst the clergy on the occasion of the unveiling of a war memorial. The "Lancaster Observer" in a recent report of the unveiling of a tablet to the memory of the Torrisholme men who died in the war, stated that the Rector of Morecambe, the Rev. E. S. Scott, said on that occasion: "The brave men who had gone existed as Spiritual bodies that night; of that he was certain. He said that after thirty years' experience of attending the bedside of the dying, he had heard the most strange and wonderful things, and the longer he lived the more he felt how thin was the veil between us and those on the other side."

Mr. George E. Wright concluded his letter to the "Referee," published last Sunday, as follows: "In cases where technical issues are concerned the established legal process is that experts shall testify on oath in court as to the experiments and tests which they have made out of court. We are prepared to put Spiritualism on trial in precisely the same way—that experts in psychical science shall give evidence on oath. But we cannot admit that the opinion of journalists or other persons whose experience is confined to a few casual sittings is of any appreciable weight compared with that of expert investigators who have devoted many years to a study of the literature of psychical research and to personal experiments."

SPIRITUALISM AND THE RHODESIAN SKULL.

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

(Continued from page 117.)

All these types are regarded as being off the main line of man's ascent. They were experiments, and they were discarded because they failed to satisfy the ideals of the Supreme Artist. In the language of a recent scientific critic, "None of them lasted or was made perfect. They represented tentative men who had their day and ceased to be." They are our predecessors but not our ancestors. They were little branches, cut off before they had travelled far from the main stem from which you and I have sprung. That main stem is man as he is to-day, representing a type which for at least 150,000 years, and probably for a much longer period, has satisfied the idealism of the Master Artificer by manifesting characteristics that demonstrate a potentiality of unbroken upward evolution.

Obviously, in discussing the question from this point of view we cannot escape the query: When did the spirit come into man? Call it spirit, call it mind, call it what you like, there is something in man which his physico-chemical components will not account for. Sum up the whole physico-chemical aggregate which makes man, and the Man Himself is more than the total. We cannot dissect the subtle factor which makes the difference. We do not know how the gulf is bridged between the dormant mind and obedient body. Ritter has put it very well. After stating that materialism is the belief that all vital phenomena can be completely explained in terms of the material elements that go to make up the organism, he defines vitalism as "the belief that organic phenomena cannot be fully explained by referring them to the material elements of which organisms are composed, but that something not really belonging to the natural order, either explicit or implicit, is present in living things. The essence of the conception, whatever be its variety or form of statement, is that something absolutely new and novel came into the world when living beings came, and that this came as a special force, or principle, or factor—anything you have in mind to call it, so long as it is *not* material. A further essential to the conception is that this new thing is elemental, protean, once-for-all. It is not exactly the life itself of the organism. It is rather the informing, underpinning, ultimate motor, of life."

This factor, anyhow, is capable of judgment, can store up experience, can manifest emotion—all of them phenomena totally different from the almost automatic reaction which is exhibited, for instance, when we cough because a crumb has gone the wrong way. Call it what you will, was it always in man, from the earliest periods of his evolution—in fact, before he was man at all? Or was there some point in his development at which he became a fit receptacle for the spirit—the means of volition and judgment, as distinct from mechanical reaching? On this point there are two main views, and in our present state of knowledge it is impossible to pronounce any authoritative decision as between them. I will, however, briefly indicate what they are. According to the first theory all the consciousness which exists is the same, being a part of the Divine consciousness, though limited in scope by the vehicle which it employs. That is to say, in the old formula, it sleeps in the stone, dreams in the plant, wakes in the animal, and comes to still loftier arousal in man. But even in him, while he is incarnate, it does not attain the full measure of its capacity, or anything like it. Moreover, until it reaches man this consciousness is of the group form. That is to say, there is no individuation of it as there is in the case of man. The consciousness of dogs, for instance, is the consciousness of the whole group, and although during the incarnation of the dog there is a temporary individuation, the consciousness goes back to the group when the dog dies. Just in the same way a tumbler-full of water is temporarily individuated while it is in the tumbler but loses its identity when it is poured back into a bucket. This is one view. The other view is that put forward by the late F. W. H. Myers, one of the most acute minds of our time. Myers thought that spirit and speech came together as a gift from God to man at a certain stage of his evolution, when he was still little more than ape. Myers has described the whole transaction in one of the

most beautiful of his poems, which it would be sacrilege to paraphrase:—

"Through such fierce hours thy brute forefather won
Thy mounting hope, the adventure of the son:
Such pains astir his glooming heart within
That nameless Creature wandered from his kin;
Smote his broad breast, and, when the woods had run
To bellowing preludes of that thunderous tongue,
With hopes half-born, with burning tears unshed,
Bowed low his terrible and lonely head;
With arms uncouth, with knees that scarce could kneel,
Upraised his speechless ultimate appeal;—
Ay, and heaven heard, and was with him, and gave
The gift that made him master and not slave;
Even in that stress and horror of his fate
His thronging cry came half-articulate,
And some strange light, past knowing, past control,
Rose in his eyes, and shone, and was a soul."

As I said, we cannot at the present stage of our knowledge pronounce a definite judgment as between these two theories, nor upon others which may be put forward as their rivals. It will be seen, however, that the second of them, that of Myers, involves a Divine interference of the catastrophic order. It postulates the sudden gift of speech and spirit together, and this is rather contrary to the whole trend of modern scientific opinion, which prefers gradual evolution to the succession of catastrophes or sudden interferences which were part of the stock-in-trade of the scientists of a past age.

Whichever hypothesis be correct, we may fairly say that individuated human personality represents the summit level of results up-to-date. Personality of that type is the highest and noblest thing we know. With every upward development of society we attach a higher and higher value to personality, even when it is a relatively humble sort from the intellectual point of view. So much we can infer from the ever-increasing social anxiety for the welfare of the individual. Man is nobler than Nature:—

"So careful of the type she seems,
So careless of the single life."

But man *does* care for the single life, the single personality. At the other extreme, when we desire to picture to ourselves the supreme power of the universe, the Creator, the Contriver and Director of it all, we visualise Him to ourselves as a Personality just for the reason that this is the loftiest form of intelligence that we can conceive. It is in the highest degree interesting and suggestive, to the psychic researcher at all events, to recall, in this connect, Canon Streeter's acute point. He reminds us that when the world's supreme religious genius was Himself discussing the question of survival after death He instanced the continued existence of the patriarchs: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead but of the living." To say, remarks Canon Streeter "that God is the God of Abraham, Isaac and Jacob, is to say that He is a God who sets a supreme value on individual persons, and it is argued that the fact that God so values them is a guarantee that He will not allow them to perish." The personalities whom He has brought into being are "not merely details in a picture or notes in a tune," but individuated intelligences capable of infinite development, who are personally dear to Him from whom their existence springs. And yet, how often in this life does the development of personality seem to be stunted, starved or cut off altogether. One man or woman lacks the opportunities of development, another seizes them only to be frustrated by early disease, another realises their existence but lacks the stamina to use them properly. If physical death ends all, then we must perforce accept the conclusion that a Power which has been experimenting for hundreds of thousands of years in the creation of the best types of personality, and which has again and again thrown away the specimens that did not satisfy its own criterion of potentiality, will nevertheless be satisfied to accept the ultimate defeat of its efforts, for that is the state of affairs if there is nothing beyond the dissolution of the physical frame. Millions of years will have been devoted to the evolution of a personality which lasts for a century at the outside, and then (on that supposition) will drop into oblivion and nothingness.

Is there not a much likelier hypothesis, to put it no higher at the present moment? Surely man has not come up from those distant geological ages for nothing? These

experiments in the making of man have been going on for hundreds of thousands—really, in fact, for millions—of years. The result is impressive in the highest degree. "What a piece of work is man!" said Shakespeare. Yes, he is the fruit of aeons and aeons of tireless patience—and Shakespeare himself, one of the most striking prodigies of the Creator's art, was no mean judge of the skill which had brought him into conscious existence. But on the physical side, by common agreement among biologists, that process has reached its limit. They have been talking for many years about what they called the "arrest of man." They mean the fact or the belief that physical man has attained the crest of the wave and can advance no further—physically, remember. In the latest book by Professor Conklin, of Princeton University, the opinion is expressed that no higher animal than man is ever likely to appear on earth. If these views are correct, the future evolution of man must be of such a character as to bring him into more and more intimate contact with non-physical spheres of intelligence and existence. From them he will draw fresh inspiration. Towards their exploration he will direct faculties apt for the purpose. Now is it not remarkable that just as in the past one faculty after another has been developed in order to fit man for existence in the complicated environment wherein he functions, so at the present time when his aspirations have outgrown that environment, new faculties are beginning to be discovered, or perhaps re-discovered as some believe? About the existence of such faculties as visual clairvoyance, psychometric clairvoyance, telepathy, clairaudience, and so forth, there is, I imagine, no scientific doubt whatever. Some people may question whether the intelligences with which these faculties bring us into contact are really the discarnate spirits of persons who once lived on earth. But about their existence and their power to communicate through these faculties there seems to me no possibility of question. So that just at the moment when the physical is failing us as a field for further evolution, just at the moment when we are beginning to be cramped by a sense of its limitations, the superphysical is opening around us. And its presence, taken with the possibility of its exploration and the probability of some measure of mastery, can be discerned as the crown for us of an ordered sequence of events which began, as far as humanity was concerned, when the experimental types of man were rejected by the great Contriver in favour of the successful species which peoples the earth to-day.

Of course, I am not oblivious of the fact that the real beginning was much further back. Still, for the moment we must confine ourselves to the ascent of man, without going into the ascent of his earlier and humbler ancestry. This point has been put with wonderful clearness by the scientist of recognised rank, Professor Ray Lankester: "The mental qualities which have developed in Man, though traceable in a vague and rudimentary condition in some of his animal associates, are of such an unprecedented power and so far dominate everything else in his activities as a living organism, that they have to a very large extent, if not entirely, cut him off from the general operation of that process of Natural Selection and survival of the fittest which up to their appearance has been the law of the living world. They justify the view that man forms a new departure in the gradual unfolding of Nature's predestined scheme. Knowledge, reason, self-consciousness, will, are the attributes of Man. Nature's inexorable discipline of death to those who do not rise to her standard—survival and parentage for those alone who do—has been from the earliest times more and more definitely resisted by the will of Man. If we may, for the purpose of analysis, as it were, extract man from the rest of Nature of which he is truly a product and part, then we may say that Man is Nature's rebel. Where Nature says, 'Die!' Man says, 'I will live!' Civilised man has proceeded so far in his interference with extra-human nature, has produced for himself and the living organisms associated with him such a special state of things by his rebellion against natural selection, and his defiance of Nature's pre-human dispositions, that he must either go on and acquire firmer control of the conditions, or perish miserably by the vengeance certain to fall on the half-hearted meddler in great affairs. We may indeed compare civilised man to a successful rebel against Nature, who by every step forward renders himself liable to greater and greater penalties, and so cannot afford to pause or fail in one single step. . . . Man, whilst emancipating himself from the destructive methods of Natural Selection, has accumulated a new series of dangers and difficulties with which he must incessantly contend."

Even more to the point are the words of Professor Arthur Thomson, one of the front-rank scientists of the day. "After our preliminary outlook of wonder—at Nature's immensity and magnificent abundance of power, her manifoldness, intricacy, and beauty—we considered the history of the earth as a cooling planet, the advent of life, the evolution of animals, and the ascent of Man. It has all been a story of genesis. Have we read this so that to the concept of an order established from everlasting there has been added the concept of progress, and to that the concept of an evolution which suggests purpose? Have we told the story so as to suggest, as one of our foremost investigators has said, that men of Science seek, in all

reverence, to discover the Almighty, the Everlasting. They claim sympathy and friendship with those who, like themselves, have turned away from the more material struggles of human life, and have set their hearts and minds on the knowledge of the Eternal."

The Knowledge of the Eternal! May we not appropriately close our evening's study with a few thoughts directed to those who have come up before us from the remote ages of the world and have passed on into the peace and light and love of a higher existence? Their knowledge of the Eternal is greater than ours, though they were once as we, struggling amid the anxieties, the disappointments, and the weariness of earth. But we shall regard them with clearer insight and with profounder faith in the destiny that waits for them and for us if we view them (as we have tried to do this evening) as the products of an age-long process whose real character we are now only beginning to discern. As Mr. Wake Cook says in a fine article in the "Hibbert Journal" for January, "We have yet to realise that we are neck deep in oceanic currents setting to distant and dimly discerned shores. We may swim against this gulf stream as vigorously as we please"—as Mr. Filson Young and Mr. Douglas are trying to do—"but we are carried thither all the same." Some of the thoughts that roll in upon us as we contemplate these mysteries have been most beautifully expressed by Mr. Newbolt in a funeral address in one of his novels. Bear in mind while I read it that it is recorded as having been delivered in an ancient country church where the speaker was surrounded by the old-fashioned altar tombs, with the open-eyed statues of the departed lying upon them. Unless you keep that in mind you will miss some of the suggestiveness of the language. Says the speaker:—

"It has been the custom of our people from a time beyond memory to speak of death in the language of the Psalmist—to say that man's life is a shadow, that he passes away and his place knows him no more. We cannot deny that, it is true, yet we cannot forget that it is true only with the truth of this world. For us in these later days another view is possible—the view, not of men who must remain behind, but rather of spirits who are upon the point of following. We may bethink ourselves that for those who are dead, and for us too, since we shall soon be with them, to depart hence is not to perish, but to survive the perishing of all that was less real about us, the fading of all the shadows with which our life was darkened. To-day, therefore, in this service of separation, we have been weeping not only for the loss that has befallen the home of our transitory existence, but also for our own continued blindness that will not let us see life as it is. One whom we love has been released from this darkness and bondage of time: she has passed, as the greatest of all poets was once permitted to pass before his death, from the human life to the divine, from the temporal to the eternal. In our prayers for her we must keep this always before us, lest we speak the old familiar phrases with the understanding of a bygone age, and deceive ourselves with words of comfortable sound that are the very denial of our only true consolation. If we ask that God may give His beloved eternal rest, we must think of no such sleep as that which we have known ourselves. They shall rest—not from their work, but from their labours; not from their service, but from the wilfulness and vacillation that alone could make it wearisome: they shall cease, not from the active consciousness which is the life of the true self, but from the appetites and trivialities by which that life is here continually broken. Let us think of them, therefore, as we see them pictured upon their tombs: lying motionless and with folded hands, in token that for them the warfare of the body has been accomplished, and the will surrendered to the eternal peace: with eyes upturned and open, to signify that they know no longer the alternation of day and darkness, but enjoy continually all knowledge, all love, all fulfilment, as it were in one changeless moment of perpetual light."

On the motion of the Chairman, seconded by Captain Trench, a hearty vote of thanks was accorded to Dr. Powell for his address.

BERMONDSEY SPIRITUALIST TEMPLE.—"F. A. C." asks that the receipt of a picture and other gifts shall be acknowledged in LIGHT. These have been duly received and gratefully dealt with as desired by the donor.—J. W. T. Mullender, Hon. Sec.

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A VOICE OUT OF THE SILENCE.

"WE ARE RADIANCE WITH IDENTITY."

A REVIEW BY THE REV. G. VALE OWEN.

"The Message of Anne Simon" is the title of the first of four volumes of inspirational writing which have been received by Mr. Otto Torney Simon, of Washington, U.S.A. The second volume is also to hand, and we are told that the other two will be published in due course.

Anne Simon passed into the higher life on August 5th, 1916, and the messages were given to her husband from January, 1919, onwards.

I have had occasion to read many series of such messages, both in print and in manuscript. The impulse which impels the receiver to give them to the world is, as a rule, quite frankly confessed. It is found alike in the "wonderful revelation" contained in the messages, and in the "high" status of the spirit communicator. In view of such recommendation the actual contents are, so far as I have found them, nearly always disappointing.

It is refreshing to find that Mr. Simon makes no such claims. These are just a series of talks between two kindred artist souls, husband and wife, whose great love for each other has enabled them to speak together much as they did of old. And it is agreeable to find that the lady herself has retained that sweet humility and common-sense which were hers in the earth life—for indeed she must have been a very beautiful soul. She says:—

I hear you again asking of the higher spiritual planes than those upon which I exist! We of the lower plane-existences are all tending towards these. The elision is beautiful and gradual. It is difficult to speak to you of the conditions surrounding these higher existences; for we spirit-souls, who are not of them, cannot understand them, or are not prepared to receive the highest emanations.

So she is under no delusion as to her own degree in the Spiritual life. Our greatest poet tells us that "humility was the sweetest, tenderest flower that bloomed in Eden." If this be so then we can quite appreciate how such "sweet tenderness" as is hers must be evidenced in outward beauty of form and face in this spirit lady in her own bright heavenly homeland. She puts it very simply and without affectation, in these words:—

You will know me, Dick! As all the earth influence has fallen away, so the faces of the spirits of our world have been purified.

Any grossness of face has changed to sharper and clearer outline, the lines of the cameo. . . . I cannot better describe it. The Spiritual body I can only describe as radiance; the form, as grace; the face, as light, through which shines love.

"Tell the world that Identity exists and that love will meet love."

It is to such as she that vistas of ascending beauty are opened—an earnest of the fuller glory awaiting those who are willing to tread the upward way with that simple faith of the pure in heart to whom the promise is given which is here seen in process of fulfilment:—

I have seen God here, as we perceive Him on the earth-plane through vistas of shadow in a dimmer way. But here the glorification is supreme. And yet, I am told, later . . . later . . . new visions, indescribable now, will open to all of us who are here. And who is here . . . and what are we? . . . Dick, I hear you asking the question many times: We are Radiance with Identity.

One can well realise that to such souls as this the pro-

* "The Message of Anne Simon" and "The Second Message of Anne Simon." Richard G. Badger, Boston, Mass. London agents, Stanley Phillips, 45, Brondesbury-road, N.W.6. 9/- per Vol.

MR. A. VOUT PETERS AND THE L.S.A.

Mr. George E. Wright, Organising Secretary of the London Spiritualist Alliance, Ltd., writes:—

"May I ask the hospitality of your columns for the insertion of this letter? Circumstances have arisen that render it necessary for the L. S. A. to make some apology to the members of the Alliance and readers of LIGHT who attended the evening meeting on Wednesday, March 1st, expecting to have clairvoyance from Mr. Vout Peters, who was engaged as advertised. Mr. Vout Peters cancelled his engagement with the L. S. A. too late for the announcement to be corrected in your advertisement columns."

blems which so much perplex us here, in this strenuous striving life of earth, have little meaning. Her heart is so full of love that these lesser things of intellect find in her no place at all. Thus, of the Christ she uses a few simple words which sum up our Christology almost in creedal formula, but with the added grace of a heavenly, as distinct from a mortal, mind:—

We see the Christ with our spiritual vision and there is adoration among the Angels of Heaven. He moves amongst us constantly, and we are exalted. He is the Father's Essence, as are we, but His degree of fineness above our own is infinity, because He is the Son, begotten of the Father, was Mortal Man, suffered and died that we might live the future Life of our existence.

And she adds the terse assurance that "other worlds have had their Christ."

The actual scenic environment of the Heavenly Land is not much referred to. These are not a series of narratives. They are just love-whispers through the Veil into the willing, waiting ear of her beloved on this hither side. The chief thing between them is not that a scientific treatise be created and given to the world; not that, but just that they two should be together. This, no doubt, is the reason why the same things are said over and over again, sometimes in almost the same words. It is that way with lovers, as we know. And yet now and again there comes a brief hiatus in their mutual absorption in each other's presence, and a glimpse of heaven slips through for us who wait outside the sanctuary of their communion. Such is the following:—

Can you think of one blind on the earth suddenly given sight to the beauty-suggestiveness of an early evening in a far southern tropical land . . . fading colours from a recent richer opulence . . . a mystical light hovering over vast spaces . . . can you imagine the awe and wonder to such a one to have the mortal opened for the first time in such beauty, and the realisation of the tenderness of such love that would so lavishly feed the hungry soul with the spiritual significance of beauty and space . . . can you imagine the awe and wonder to such a one? . . . Then imagine, in human language, a million-fold! . . . So this vision came to me, Dick.

Apparently these messages have not been edited. There are some defects which the judicial mind of an editor would have been able to detect and remedy. But there is no such functionary apparent. I wish there had been. And yet, maybe, he would have proved the greater evil. He would have eliminated many of the somewhat irritating parentheses, no doubt, for they would have jarred on his unsympathetic editorial mind. He would have looked askance at the too much labouring of some favourite words. He would probably have allowed that the word "serenity" is a very beautiful one, but in moderation; that "mortal" is useful when correctly applied, but that our oceans do not deserve the epithet "mortal waters."

But while making for classical efficiency, this would have destroyed that sweet humanity of these love messages which, after all, are those of a lady to her well-beloved knight. It would be wrong to expect in such the stern qualities of the masculine mind. No; we will leave them as they are. They are very lovely thus, and should be very helpful to toiled souls perplexed with many cares of earth. For they breathe that peace which will be ours some day.

It is an act of graciousness in Mr. Simon to give these messages to the public, for to him at least they are very sacred. For this we should thank him, as I here take the liberty to do so on my own personal behalf.

THE PAYMENT OF MEDIUMS.—Miss Prentice writes:—"I wish, if possible, to clear myself of any imputation of injustice in my remarks on paid mediumship. Of course, we must allow for different points of view. The Bible is my authority in this matter. Jesus, when in need of money to pay Caesar's tax, did not raise the dead or heal a leper for a guinea or two. He chose a material source adapted to His present plane of existence. The coin for tribute money was taken from the mouth of a fish. There are many material ways of making money for the qualified. Let the altar and the Ark be kept from the profane touch. Don't live by the altar materially, but bring your gifts to it if you are at peace with your brother and neighbour."

SPIRITUALISM AND THE SUNDAY PRESS.

THE "REFEREE": REPLIES TO MR. G. R. SIMS.

The "Referee" of Sunday last publishes two columns of letters. The first is from Mr. George E. Wright, the Organising Secretary of the London Spiritualist Alliance, whose vigorous public championship of the facts of Psychic Research effectively counteracts the efforts of the opposition. Replying to Mr. Sims' crude proposal that Spiritualism should be tested at the Old Bailey, he points out that it is customary for courts of law to receive testimony to facts. As, for instance, in a poisoning case they would not demand that the delicate experiments of the Home Office experts should be carried out in court. It would be indeed impossible for the analyses to be made there. "The established legal process is that experts shall testify on oath in court as to the experiments and tests which they have made out of court." Mr. Wright proceeds, "We are prepared to put Spiritualism on trial in exactly the same way—that experts in psychical science shall give evidence on oath." The letters which follow are from Col. Begbie, Sir Willoughby Maycock, and Mr. E. Wake Cook; amongst others.

Noting the absence of a letter sent by Dr. Ellis Powell to Mr. Sims on the 21st ulto., we reproduce it here:—

PERSECUTION AS AN AID TO SCIENCE.

Dear Mr. Sims,

I read with much interest your suggestion that mediums should be put upon their trial at the Old Bailey, though I can hardly imagine that you are serious. I would not say a word against the honesty or competence of an Old Bailey Court, within the legitimate limits of its capacity. But when you invoke it for purposes of delicate scientific enquiry, have you considered, for instance, what the psychic atmosphere of the place is likely to be after years and years of saturation by some of the most degraded influences that surround humanity? To seek contact with the higher psychic forces in such an environment would be like an attempt to teach refinement of thought and action to a class of children assembled in a slaughter house.

You suggest that persecution has in the past been the energiser of religion. But, in the first place, psychic research is not a religion. It is a science. And if this particular science is to be energised by persecution, why should not other sciences be subjected to the same treatment? The medium, under obsolete mediaeval statutes, is to be punished, according to your suggestion, if he or she cannot produce the phenomena amid the truly appalling surroundings of the Old Bailey. Very well. We are told that in the atoms of hydrogen, at a temperature producible in an electric furnace, the electrons spin round at the rate of about one hundred billion revolutions a second. Why not put upon his trial the scientist who makes this assertion? Require him to exhibit to the jury a group of electrons spinning round at the rate of one hundred billion revolutions a second, and give him six months' hard labour if a single jurymen or jurywoman is unable to see them. Before tolerating further discussion of the transits of Venus, let us have a transit produced in court. In default, send half a dozen astronomers to Dartmoor as fraudulent humbugs, talking about phenomena which they cannot produce to order.

Believe me, it is a mistake to suppose that the strength of psychic science lies in the manifestations obtained through the relatively small number of public mediums. In tens of thousands of homes to-day the medium is a member of the family, and the element of fraud is out of the question. The solid proofs of identity pouring in through these private contacts with the other planes are never given to the public, though they form by far the largest mass of evidence. They are, in fact, re-creating the Communion of Saints, though the fact could not be demonstrated within the rules of evidence by which an Old Bailey tribunal is bound.

In plain English, the forces are too delicate to be brought within the jurisdiction of a tribunal which is competent to pronounce upon the guilt of a swindler or a pickpocket, but has no qualifications whatever for intruding in the sphere of psychic science. You would not require an astronomer to study Saturn's ring through a telescope perched upon the top of a motor omnibus travelling along Oxford-street at ten miles an hour. Yet that requirement would really be about on a par with the suggestion of successful psychic demonstration before an Old Bailey court and within an Old Bailey environment.

Yours sincerely,

ELLIS T. POWELL.

THE "WEEKLY DISPATCH": HELP FOR INQUIRERS.

The article by "A London Clairvoyante" in the "Weekly Dispatch" strikes a note of practical usefulness. "Advice to Sitters" is the title, and A. V. E. gives some sound and wholesome instruction, the fruits of first-hand experience. It should be invaluable to beginners struggling with early difficulties arising from inexperience and that

"THE NATURE OF THE OTHER WORLD."

Mrs. F. E. Leaning writes:—

Among the apposite remarks contributed by "Lieutenant-Colonel" on this subject, two make an appeal of particular interest. One concerns the form of the future body, and it would be interesting to know how many are aware of the amount of evidence supporting his suggestion that "there is no apparent reason why this body should be based on the plan of our present one." It is a matter of common knowledge to students that the first form into which we pass on leaving the body is exactly like the physical one. The fairy-footed genius of Shelley wedded truth to fancy when he wrote:—

"Sudden arose
Ianthé's soul; it stood
All beautiful in naked purity,
The perfect semblance of its bodily frame,
Instinct with inexpressible beauty and grace."

But a point is reached when a further transition must take place. This point is sometimes clearly, sometimes obscurely, referred to in almost all series of communications, and so long as we hear of beings of no matter how exalted claims as possessing bodies like ours, furnished with clothing and requiring baths, banquets, and buildings, we may know that point has not yet been reached by them.

But when the passing on takes place, there is reason to believe that a different form is assumed, and is even now made use of by those of sufficiently developed activities. According to Theosophists the Ego is then clad only in its finer auric envelope, and takes a spherical or ovoid form. Even if this is theory or speculation it is worth consideration in view of the frequency with which the appearance of luminous globes, both spontaneously and in séances, is connected with the presence of the discarnate. When the light or vapour resolves itself into a figure it is usually columnar, as we might expect; but living persons who have experienced ex-carnate consciousness have not always seemed to themselves to have bodies, but have described this sensation of sphericity. The Rev. L. J. Bertrand, for instance, when temporarily insensible from cold on an Alpine expedition, was an active observer of the doings of his guide and pupils, and vividly describes his feeling like a balloon attached by a string to his body. Dr. Baraduc's sensitive said she felt like a ball of light, and even if he and she were both hallucinated, we cannot suppose the camera to have been so. The photograph showing the medium in physical form and also in the other, which was the seat of consciousness at the time, is reproduced in his book, "Vibrations de la Vitalité Humaine," Fig. 36. Mr. Vincent Turvey again, who gives a clearer self-analysis than any other medium, was observed by a sitter to have a crystal globe issue from him on an occasion when he was exercising what he called "mental body travelling." It would appear, therefore, that Lieut.-Colonel's second point, that "bodies" would be a more correct expression, has much to support it, and anyone taking the trouble to notice and collect instances like the above will be surprised at the number that exist.

HUMAN SURVIVAL.

Mr. F. C. Constable, M.A., writes:—

The very general assumption that thought is creative appears to me to interfere seriously with one of the strongest arguments we have for the survival of human personality.

If the cases which are alleged to be the results of creation by thought be examined, they will all be found to be the results of creation by a human personality using thought. Thought is but the tool that the human personality uses.

Now human personality involves self-consciousness and Coleridge defined self-consciousness as "groundless because it is the ground of all other activity."

This "groundlessness" is, I think, the strongest argument we have for holding that personality is not conditioned by our time and space and so exists quite apart from the changes in our body, brain and thought which take place in time and space.

The straight thing pays always in the end, in friendship, in business, in politics, in every conceivable avenue and phase of life.—R. W. TRINE.

(Continued from previous column.)

entirely gratuitous atmosphere of mystification in which the subject is surrounded mainly through the slovenly methods adopted and the mischievous labours of persons who take up the rôle of public instructors without acquainting themselves with the most elementary facts concerning the matter.

THE TERM "SPIRITUALISM."

A PLEA FOR LOYALTY.

By B. M. GODSAL (San Diego, Cal.).

While Spiritualism does not require its adherents to forsake their churches for a new allegiance, still it is inconsistent with that perfect sincerity enjoyed by Spiritualism that those who in their hearts confess the faith should deny the name in public. And it is to be hoped that we shall never be tempted to change the designation by which our faith is known and loved—and also cordially hated—by its friends and by its friends to be. For it is a name that we have come by honestly. Our cause was engendered on the spirit side of life, spirits were its sponsors, and they named it, appropriately, Spiritualism. True, the word is rather long to write, but perhaps when Spiritualism has overrun the globe there will be less argument about it, and we shall not have to write the word so often.

In France they prefer the name "Spiritism," a word sufficiently expressive of the average Frenchman's attitude towards a study of spirit life. But in English-speaking countries our chief purpose in proving the existence of spirit is the spiritualisation of our philosophy and our lives. And it is usual when giving a name to any association or company to seek a word that will set forth the ultimate aims and objects for which that particular society is formed, rather than a word that merely denotes the status of the society at its inception. And it is the aim of Spiritualists to live up to their full designation, whether or not they have yet achieved true spirituality.

In spite of this, there are people who persist in calling us "Spiritists," reminding one of superior persons calling their humble acquaintances a little off their true name—as though a matter of no importance; or perhaps they merely wish to give us the disadvantage of the doubt, a trait more human than humane, and common enough in the cruder communities of the West where, for instance, if a man should call himself a carpenter he would probably be dubbed a "wood-butcher," but should he practise his profession as a boat-builder, or a cabinetmaker, he might then be recognised as a carpenter. But it is not for us to erase "Excelsior" from our banner.

And there are people, Spiritualists by conviction if not by name, who would change the name because of the obloquy, and abuse of all kinds, that have been heaped upon it. To do this would indeed be to pass under the yoke of the enemy. If there is any stain on our escutcheon it comes, almost entirely, from mud thrown by outsiders; and surely it is better to be identified with the mud-bespattered than with the throwers of mud. And even were we to drop the much maligned name, and assume another against which not a word had ever been breathed, still the mudslingers might spot us under our alias, and we should be worse off than before. It has been my fortune in years past to dwell in communities where many of the prominent citizens were living under assumed names, for the reason that their former names detracted from their personal prestige. But it would be a mistake to suppose that an assumed name, however well chosen, ever bore quite the impressiveness of an original cognomen, for an alias misses the support of historical background. In fact I have known a citizen to pique himself on having carried his own name unchanged for over fifty years—like a man conscious of his ancient lineage.

And the word "Spiritualism" is not unmusical—except when uttered with a tone of contempt. Its syllables "flow with serene spirit-cadence"—as Anne Simon, a spirit communicator, once remarked. There is no occasion therefore, to employ euphemisms. Of course, there are many people whose scientific interest in Spiritualism is very properly defined by the term "psychical research"; and there are others to whom Spiritualism is simply "fortune-telling"; and yet again there are others who can see nothing in it but "conjurers' tricks." For the amount that each man perceives depends solely on his power of vision. So let us not attempt to define Spiritualism in its entirety, for our definitions, too, would merely define our own limitations: it were as possible to set the boundaries of life itself.

Some day, no doubt, when we are able to apprehend more of what the Spirit has in store for Spiritualism, nothing that the world might say—not even the voices of the fool, the Bible-hound, and the materialist, shouting, "spooks!" "devils!" "frauds!"—will prevent us from openly declaring ourselves "Spiritualists": if, indeed, we shall think ourselves worthy to bear the title.

A point of the optimists' philosophy is: If you can mend a situation, mend it; if you can't mend it, forget it.—R. W. TRINE.

In reality we never are left without work and tools with which to do it. The tools may not be quite to our liking, nor the task just what we would choose, but it is ours to do God's work in God's way.

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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 WRITING.

MAJOR M.—We know of no book devoted to the subject of automatic writing with instructions how the faculty may be developed and carried on, but there are references to the subject in several books in the library of the London Spiritualist Alliance. Like everything else, it may be practised with unsatisfactory results by those who have no real gift for it or carried to unhealthy lengths by an unwise enthusiasm, and so result in grave injury to the physical health and moral stamina. If the gift is there and is strong, it will come out with very little cultivation, but, even so, it should be carefully used and devoted to unselfish ends if it is to be of real value. Its character must be judged by its results, there is no other way. Miss Mary Monteith in her book, "The Fringe of Immortality" (John Murray), records some interesting experiences and gives much useful information.

"THE REALITY OF TIME."

JAMES ALLAN.—We have your letter, but are you not trying to place the fourth dimension in a physical region? Then again you cannot have quantitative measures of vibration, as though vibration were a physical thing. It is more in the nature of a mathematical abstraction until it is used in connection with a concrete substance, whether material or otherwise. Light, for instance, is a vibration effect, but is must be vibration of something. Again, Spiritual vibration can hardly be described as vibration of spirit; there must be some medium of action. Perhaps you will like to put your difficulties to "Lieut.-Colonel," in which case we will with pleasure forward your letter.

"TRAVELLING IN SPIRIT."

F. DAWS.—We have dealt with this question before, and may again repeat our opinion that, notwithstanding appearances to the contrary, there is no actual "travelling" of the spirit in what is called travelling clairvoyance—that is in the physical sense. We do not believe, for example, that "A. V. E." the well-known clairvoyante, actually "travelled" to Italy when she beheld and recorded with correctness scenes in that country. These cases to us represent what may be called "extensions of vision"—an opening of the interior sight which, in the case of the best clairvoyants, reveals to them visions of things thousands of

miles away. Doubtless there is often the sensation of a journey, but that is evidently because of the influence of the mind which, while incarnate, is accustomed to physical ideas of moving bodily from place to place. If you read the works of Andrew Jackson Davis you will find much clear instruction on the real nature of clairvoyance.

SCIENCE AND IMMORTALITY.

W. SAYERS.—How should Science be able to pronounce definitely on the question of Immortality? It is completely outside its province. Science can deal only with Time and Space. But here is what a scientist, Professor W. E. Benton, says on the question in a most interesting book, "Man-Making," in which he affirms the reality of human survival: "Some say Science lends no support to immortality. Science deals with material realities. Science has shattered many ancient and modern beliefs, but has left that of immortality still standing. Science teaches that the unknown is greater than the known. Science has shifted the horizons of the heavens on to the stars of the twenty-fifth magnitude, and found even there the same unvarying laws of motion, gravitation and the same chemical elements as surround us here. Science has now drifted, or been borne, to the shores of an unseen and imponderable spiritual kingdom, the kingdom of ether." In short, Science is approaching the time when it will have to unite with Religion and then the question of Immortality will find its solution for the world at large.

SUPERNORMAL PHOTOGRAPHY: "ORTHODOX" EXPERIMENTS.

"PHOTOS."—The experiments were those of Dr. W. J. Russell, F.R.S., of St. Bartholomew's Hospital. We believe he read a paper on them to the Royal Society in 1898. Anyway, we can give you the following few particulars of the experiments which related to chemical action in darkness. Dr. Russell followed up the experiments of Becquerel, who found that if uranium compounds are placed on a photographic plate in perfect darkness the plate is acted upon, the result being visible by development in the ordinary way. It was discovered, too, that zinc acted in the same way as uranium, and Dr. Russell stated that in his own experiments pieces of wood, straw, bamboo, and especially charcoal, were capable of impressing an image on photographic plates. Some kinds of ink too, were found to be very active in this direction. These things are not psychic photography, true, but they give some hints and suggestions, for there must be a line of continuity all through these photographic processes.

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EVIDENTIAL CLAIRVOYANCE.

PRECISE CONFIRMATION AFTER SIX MONTHS OF MYSTERY.

Dr. Ellis Powell writes: "On July 14th last, at my own house, with only my wife present, we had a sitting for clairvoyance with Mrs. Brittain.

"A number of descriptions were given, many of them highly evidential and conclusive. As usual, I took a verbatim shorthand note, and the following is a transcript of two allusions which completely beat us:—

"There is one lady very close to the Doctor, very tall and very straight, and looks young, and she brings such influence of passing away when her baby was born. Jane or Jenny."

"There was a friend of the Doctor's, a friend who worked with you for a time and went down in the 'Leinster.' It is a gentleman mixed up with engineering [this person has not been identified]. There must be someone with him who passed away with a cancer. I feel so hungry, a sort of feeling of part of the body which would create starvation, stopping the throat. A bonnie man, a jovial man. There is a man named Robert with the Doctor who is worrying him very much, not a relative. When I said the cancer was in the throat he said I got the wrong end. I wonder what he means by that?"

"As I said, these allusions completely beat us. They remained mysteries until last Christmas, when my wife's mother, an old lady of 83, happened to be staying with us. I suggested that we might read over the descriptions to her with the idea that possibly she might identify the persons.

"Sure enough, she did so at once. Jane, she said, was an aunt of hers who died in childbirth many years ago, taking her baby with her. Robert was an uncle of hers. The cancer was not in the throat but in the liver. This was obviously what the spirit meant when he told the medium she had 'got the wrong end.' In the later stages of the disease the patient had to be fed by injection—a fact which, of course, accounts for other allusions by the clairvoyant.

"There can be here no question of telepathy, for neither my wife nor myself had the remotest knowledge of Jenny or Robert, either when the reading was given in July or at any time until the identification was made after Christmas."

"BLESSED is the man who has found his work, let him seek no other blessedness."—CARLYLE.

HALLUCINATIONS are subjective and from within. Clairvoyance is from without. The hallucinations of the insane do not forecast events months or years ahead which are accurately fulfilled; nor do they accurately describe persons, or give accurate information of events, previously entirely unknown to either seer or sitter. Such statements show complete ignorance of the subject, reflect the utmost discredit on those who make them, and are beneath contempt. —"Man's Survival After Death," by the REV. CHARLES L. TWEEDALE, Vicar of Weston.

SUNDAY'S SOCIETY MEETINGS.

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

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

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mr. Alfred Vout Peters.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, repeat performance, Lyceum fairy play, "The Enchanted Forest"; tickets, 1/- each. Sunday, 11, Mrs. Grace Prior, address and clairvoyance; 7, Mr. H. J. Osborn; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance. Thursday, 8, Dr. Ellis T. Powell will lecture on "Spiritualism and Christianity" (on behalf of Building Fund). Friday, 8, free healing centre. Saturday, March 11th, 7.30, whist drive. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mr. G. W. Sharpe. Thursday, 8.15, Rev. Matthias.

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

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Gribble. Thursday, 8, Mr. E. W. Whitman. Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Percy Street; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Ernest Cager.

ANSWERS TO CORRESPONDENTS.

JOSEPH APPLEBY (New Zealand).—Thanks very much for your long letter, which we are publishing. We wish you every success in your mission and shall be always glad to hear from you.

C. MANNING.—The poem is certainly notable in the circumstances, but we regret that it is not up to publishing standard.

J. GRANT.—LIGHT can be obtained in Paris from Messrs. Hachette and Co., or by subscription from the office for twenty-two shillings per annum, post free.

JOHN DRAPER.—We cannot easily advise you on the point. If you write to Mr. J. G. Macfarlane, of "Allandale," St. Piran's-avenue, Copnor, Portsmouth, the Secretary of the Southern Counties' Union, he may be able to give you the information and link you up with the Societary side of the subject.

A. E. WELLS.—Mis-spellings in psychic messages are not unknown, even though they purport to come from those who in mortal life were quite competent in these matters. We do not know all the difficulties of transmission yet and some flaws may be due to mental obstructions on the part of the medium. Recently a correspondent sent us some messages in what to him was an unknown language. We found them to be in good Latin, but here again we noted mis-spelt words. The defect was no doubt in the medium, since we very rarely find a Latin scholar whose Latin is inaccurate in this respect.

MRS. S. WILKES (Shipley).—While we thank you for the cutting, we see nothing definitely Spiritualistic in the reported address. As a matter of fact, we are told that the Archbishop in question is by no means in sympathy with Spiritualism.

HARRY E. TUDOR (New York).—Many thanks indeed for your long and interesting letter, which we have not time to answer personally. We understand that the photographic mediums in question do not make a practice of photographing portraits as you suggest, but they might try the experiment. At any rate a letter from you would be forwarded. We shall welcome any article from you on matters of interest on your side. Possibly you can give us some information regarding Keeler, the slate-writing medium.

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ARRANGEMENTS FOR THE REMAINDER OF THE PRESENT SESSION.

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

- March 9th. **The Rev. C. Drayton Thomas.** "Some Recent Evidence for Survival."
Mr. THOMAS is very well known in connection with the remarkable newspaper tests obtained as the result of his sittings with Mrs. Leonard.
- March 16th. **Mr. E. L. Gardner.** "The Coming of the Fairies" (Lantern Lecture).
Mr. GARDNER is an expert on Psychic Photography, who was connected with the remarkable photographs of fairy-like beings, obtained during 1921.
- March 23rd. **The Rev. F. Fielding-Ould.** "Ste. Jeanne d'Arc."
Mr. FIELDING-OULD is a well-known London Cleric and writer on Psychic subjects.
- March 30th. **A. V. E.** "How I see and talk with Spirits."
The address will be given by the lady whose articles in the "Weekly Dispatch" have attracted so much attention.
- April 6th. **Miss H. A. Dallas.** "A Study of Hauntings."
Miss DALLAS is one of the greatest living authorities on Spiritualism and Psychic Science.

OTHER ARRANGEMENTS.

CLAIRVOYANCE IN LARGE HALL.

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

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

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

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

LECTURE CLASSES.

- Series A. FRIDAYS 7 p.m., **MRS. LEANING.**
Series B. MONDAYS 7 p.m., **MR. GEORGE E. WRIGHT.**
Series C. TUESDAYS 7.30 p.m., **MR. ERNEST HUNT.**

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

MEETINGS FOR THE WEEK.

SPECIAL MEETING.—THURSDAY, MARCH 9TH, AT 7.30 P.M., **THE REV. C. DRAYTON THOMAS.**

LECTURE CLASSES.—MONDAY, MARCH 6TH, AT 7 P.M., **MR. G. E. WRIGHT**; TUESDAY, MARCH 7TH, AT 7.30 P.M., **MR. H. ERNEST HUNT**; FRIDAY, MARCH 10TH, AT 7 P.M., **MRS. F. E. LEANING.**

CLAIRVOYANCE.—WEDNESDAY, MARCH 8TH, AT 8 P.M., **MR. HARVEY METCALFE.**

TRANCE ADDRESS ON "Social Conditions in Spirit Life" by **MRS. M. H. WALLIS'S** Spirit Control, FRIDAY, MARCH 10TH, AT 4 P.M., preceded at 3 P.M. by Conversational Gathering.

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and of Spiritualists to Christ. By Rev. F. Fielding-
Ould, M.A. - 7d.
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ism. By W. J. Crawford, D.Sc. - 7½d.
- Some Practical Aspects**
of Spiritualism. By Stanley De Brath, - 4d.
- Present Day Spirit Phenomena and the**
Churches. By Rev. Charles L. Tweedale. 3½d.
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When you really know the difference between blonds and brunets, the difference in their characters, temperaments, abilities, and peculiar traits, you will save yourself many a mistake—and you will incidentally learn much you never knew before about yourself.

Paul Graham was a blond, and not until he learned that there was all the difference in the world between the characteristics of a blond and those of a brunet did he discover the secret of making people like him.

Paul had been keeping books for years for a large corporation which had branches all over the country. It was generally thought by his associates that he would never rise above that job. He had a tremendous ability with figures—could wind them around his little finger—but he had not the ability to mix with big men; did not know how to make people like him.

Then one day the impossible happened. Paul Graham became popular.

Business men of importance who had formerly given him only the passing nod of acquaintanceship suddenly showed a desire for his friendship. People—even strangers—actually went out of their way to do things for him. Even he was astounded at his new power over men and women. Not only could he get them to do what he wanted them to do, but they actually anticipated his wishes and seemed eager to please him.

From the day the change took place he began to go up in business. Now he is the Head Auditor for his Corporation at an immense increase in salary. And all this came to him simply because he learned the secret of making people like him.

You, too, can have the power of making people like you. For by the same method used by Paul Graham, you can, at a glance, tell the characteristics of any man, woman, or child—tell instantly their likes and dislikes, and **YOU CAN MAKE PEOPLE LIKE YOU.** Here is how it is done:

Everyone you know can be placed in one or two general types—blond or brunet. There is as big a difference between the mental and emotional characteristics of a blond as those of a brunet as there is between night and day. You persuade a blond in one way—a brunet in another. Blonds enjoy one phase of life—brunets another. Blonds make good in one kind of a job—brunets in one entirely different.

To know these differences scientifically is the first step in judging men and women; in getting on well with them; in mastering their minds; in making them like you; in winning their respect, admiration, love and friendship.

And when you have learned these differences—when you can tell at a glance just what to do and say to make any man or woman like you—your success in life is assured.

For example, there's the case of a large manufacturing concern. Trouble sprang up at one of the factories. The men talked strike. Things looked ugly. Harry Winslow was sent to straighten it out. On the eve of a general walk-out he pacified the men and headed off the strike.

Another case, entirely different, is that of Henry Peters. Because of his ability to make people like him—his faculty for “getting under the skin” and making people think his way, he was given the position of Assistant to the President of a large firm. Two other men, both well liked by their fellow employees, had each expected to get the job. So when the outside man, Peters, came in, he was looked upon by everyone as an interloper, and was openly disliked by every other person in the office.

Peters was handicapped in every way. But, in spite of that, in three weeks he had made fast friends of everyone in the house, and had even won over the two men who had been most bitter against him. The whole secret is that he could tell in an instant how to appeal to any man and make himself well liked.

A certain woman who had this ability moved with her family to another town. As is often the case, it was a very difficult thing for any woman to break into the chill circle of society in this town if she was not known. But her ability to make people like her soon won for her the close friendship of many of the “best families” in the town. Some people wonder how she did it. It was simply the secret at work—the secret of judging people's character and making them like you.

You realise, of course, that just knowing the difference between a blond and a brunet could not accomplish all these wonderful things. There are other things to be taken into account. But here is the whole secret.

You know that everyone does not think alike. What one likes another dislikes. And what offends one pleases another. Well, there is your cue. You can make an instant “hit” with anyone, if you say the things they want you to say and act in the way they want you to act. Do this and they will surely like you and believe in you and will go miles out of their way to **PLEASE YOU.**

You can do this easily by knowing certain simple signs. In addition to the difference in complexion, every man, woman, and child has written on them signs as distinct as though they were in letters a foot high, which shows you from one quick glance exactly what to say and to do to please them—to get them to believe—to think as you think—to do exactly what you want them to do.

In knowing these simple signs is the whole secret of getting what you want out of life—of making friends of business and social advantage. Every great leader uses this method. That is why he IS a leader. Use it yourself, and you will quickly become a leader—nothing can stop you.

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"LIGHT," March 11th, 1922.

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Dr. Walter Franklin Prince's Remark-
able Experiments in Psychometry.

Browning and Spiritualism.
By J. Arthur Hill.

Psychical Research and the Old Bailey
By the Rev. Ellis G. Roberts.

The "Direct" Voice in New Zealand.

The Progression of Marmaduke.
Messages Continued.

Etc., etc.

SATURDAY, MARCH 11th, 1922

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THE LITTLE PAPER WITH A GREAT MESSAGE

Killed in motor accident at Cape Town, ARTHUR J.W. PERRYMAN Purser of the Cable Ship "Britannia" E.T. Co. Ltd. and held the D.gree of Royal Arch of the Ancient and Honourable Order of Freemasonry—only and well beloved Son of Arthur and Adeline W. E. Perryman, of 21, Maitland Park Villas, Hampstead—passed to his higher life, 19th Feb. 1922.—Australian papers please copy.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,148 - VOL. XLII. [Registered as] SATURDAY, MARCH 11, 1922. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

Through clearer skies the heights are seen,
The darkness trembles into dawn,
And o'er the heavenly ramparts lean
Familiar faces long withdrawn.
We feel them near us in our pain,
Their joys increase because of ours,
And when our final sins are slain
We too shall wield their ampler powers.
—HERBERT PRICE.

SIR OLIVER LODGE REPLIES TO PROFESSOR RICHEL.

"John o' London's Weekly" of the 11th inst. contains the first part of an article by Sir Oliver Lodge, "Do We Live After Death?" in which he summarises the evidence for human survival by way of a reply to Professor Richet who, it will be remembered, affirms the reality of psychic manifestations, but denies, or at least evades, the "spirit hypothesis." Sir Oliver writes with his usual clearness and precision, but with more than his ordinary vigour. He gives M. Richet full credit for facing the facts:—

He [Richet] does not stultify himself by ejaculating chance-coincidence, fraud, deception, illusion, nonsense, when confronted with evidence of a striking character: but he vaguely attributes it to supernormal lucidity, to an omniscient kind of clairvoyance, whereby the sub-consciousness attains access to knowledge of unknown or long forgotten things, and can tap normally inaccessible stores of information.

Furthermore, as Sir Oliver points out, there are the objective phenomena to be explained. M. Richet knows they are facts, however incredible to official science, but he still resists the only hypothesis that will cover the ground—"the easiest, the most naïve hypothesis" and also "the one obtruded by the facts." And he has nothing to take its place except random and nebulous ideas of possibilities contained in the human organism or personality. As Sir Oliver remarks:—

Clairvoyance, lucidity, impersonation, dramatic sem-

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blance: Words! words! What explanation is there in them? They are only a re-statement of the facts.

Sir Oliver writes not only with convincing force but with remarkable conciseness—we have read many long treatises that contained less substance. The article is a veritable searchlight in its concentration and clearness.

* * * *

CALLOW CRITICS.

Every time the subject of Spiritualism comes up for discussion in the Press there is always a number of foolish people who in the words of Pope "rush in." Their comments and conundrums remind us sometimes of the drolleries of the "corner men" at a nigger minstrel show, although they are rarely so witty. Now and again one of them puts out a pamphlet, the chief effect of which is to show his pathetic ignorance of the subject on which he desires to instruct his fellow-creatures. One of these pamphlets (by a well-known author whose name we mercifully withhold), which was dealt with in LIGHT some years ago, has just received the attention of the reviewer of the Journal of the American S.P.R., who deals with it faithfully, exposing the author's erratic reasoning and his extraordinary assumptions. "God has locked the door which separates this life from the next" is one of these. And yet immediately afterwards, as our contemporary points out, he stultifies himself by the statement that he has "nothing whatever to say" against psychical research! He tells the world that Mr. Marconi sends "a thought across continents or seas," on which the reviewer's curt and truthful comment is that Mr. Marconi does no such thing. Our critics are indeed "a feeble folk."

* * * *

A "SON OF ST. FRANCIS."

In LIGHT of January 21st Miss Lilian Whiting gave an account of the monk Padre Pio and his gifts as healer and seer. Writing from Florence, she kindly sends us the following further particulars:—

It was while in Rome during January that I first heard of Padre Pio. He was then, I was told, in residence in a monastery in Baiæ, a little hamlet of ruins some two hours from Naples by steam tram. The route is through Pozzuoli. Now I take up a new book, entitled "The Revival of Italy," just issued by George Allen and Unwin, London, of which Dr. George D. Herron, Commendatore della Corona d'Italia, is the author. On page 103 of Commendatore Herron's volume, I read: " . . . But much more significant is the work of Father Pio, living humbly and ascetically in his convent near Foggia, and increasingly influencing Catholic Italy. Father Pio is a real son of Saint Francis. He has wonderful mystical experiences and manifests extraordinary yet actual spiritual phenomena, such as the stigmata. A powerful spiritual radiation and renewal falls upon his visitors."

Miss Whiting adds that Foggia is one hundred and twenty-three miles due east from Naples, towards the Adriatic Coast, the journey requiring from five to eight hours. It will be remembered that in LIGHT of the 4th inst. we printed some particulars concerning Padre Pio, sent by Mr. Claude Trevor, of Florence.

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 131.)

March 18th, 1917.

THE TREND OF THE WORLD AT THE END OF THE WAR.

"We all hope that a much greater degree of spirituality will result, but on this point we have our fears. Some there may be who will keep the impressions they have gained, but we are afraid that, with the majority, when once they are back in the old conditions, ancient ideas will drive out the new ones—or it may be more correct to say that the latter have not been sufficiently strong to keep their place when circumstances prove unfavourable. I am now more specially referring to the soldiers at the front who have seen or heard in their own person something which they would have formerly termed "supernatural," but which in camp or trench life did not seem so impossible, even amidst the din and noise of battle. Perhaps it is that the very nearness of death makes these things seem more real and of more value. But once back in ordinary life and we fear that the jeers and laughter these men will meet with will cause them to lose hold of the impressions they have gained, and that therefore spiritual knowledge will remain much on the same level as before. Some few will have the courage of their convictions, no doubt, and will speak out; but such men are few and far between, and we cannot hope for much help in this way. But remember that you never know how far a chance word will carry, and so we trust in those who have the knowledge, to keep the flag flying, and not to lower it when the pirate ship of unbelief threatens their frail bark.

"Another subject I will take to-day is

THE POWER OF PRAYER.

You and your friend are often asked by the soldiers and sailors who have passed over, to pray for them, and we sometimes wonder whether you realise what praying for them may mean, and does mean. Those of our workers nearest the earth listen to the prayers put up, either of a personal nature or for the benefit of others, and pass them on higher. They then reach those who are entrusted with the guidance of the life of the man in question, and what he has asked for is considered and he is helped as will be best for his ultimate progression. In some cases a too rapid progress would not be advisable, because there may be faults to conquer, for which time is necessary; but should the prayer be justified then help will be given him to move upward and onward. There is much more help given the soldiers and sailors now than if they had met their 'death' in the ordinary way, but all cannot advance at the same rate of progression."

March 25th, 1917.

THE END AND AIM OF CONSCIOUS LIFE.

"Conscious and unconscious life are parted by a gulf which we may call the knowledge of right and wrong. Neither morality nor goodness are attributes of a flower, though sweetness and beauty may be; but these are a part of itself given it by the Creator, and no flower can make its perfume sweeter or its beauty greater by its own will. Indeed, plants and flowers cannot be said to have wills, only an organisation which enables them to thrive in some soils and not in others. How different it is when we ascend higher in the scale. The animals, when above the very lowest orders of sentient life, are conscious of well-doing and wrong-doing. The mother-animal trains her children to avoid what is wrong from her standpoint, and though this may only be the standpoint of utility and the avoidance of danger, still it is training the moral sense, and advances the lower creature nearer to mankind. When, however, we domesticate animals they copy man, more or less, and may attain to a higher degree of the knowledge of right and wrong. But it is still not the knowledge of abstract right and wrong, but only of man's conception of them as regards this particular animal; and so the stealing of food, and the killing of other domestic animals, which no standard of animal morality condemns in the wild state, becomes a crime, being held as such by man and forbidden by him to the creatures under his sway. But in the mind of man abstract ideas do exist, and he who wishes to do right will not ask himself, as regards some particular action, 'Will it benefit me?' but 'Is it morally justifiable?' That

is the difference between good men and criminals: the first look at right in the abstract; the latter only think of what will be of advantage to themselves; unless where crimes of murder and violence are committed in sudden fits of passion, and where the man is for the time bereft of reason. What then is the aim of conscious life—of which mankind is (on earth) the highest exponent? Is it not the strengthening of abstract ideas of right and wrong, and the putting aside of self? Until a man has learnt this lesson his moral education has not even commenced, and even when he has attained to this point there are infinite heights yet to be climbed before he can enter the path leading ever upward; for his conscience requires training, and may still uphold him in actions which are below the higher standard which is his goal. Until his conscience has become so sensitive as to be a reliable guide, he must distrust its judgments and weigh its decisions, carrying them in prayer before a higher tribunal. 'Some people have no conscience,' we say. This is because they have so often turned a deaf ear to its mandates that the conscience has become slothful and refuses to act. These people may fancy they are doing right because their conscience does not prick them when they do wrong; but this condition is the most hopeless a man can arrive at, and therefore we must train our consciences, which will become more sensitive as we listen to their voices. More and more will be demanded from us by our better selves, and our natures will expand to meet the higher calls upon them."

April 1st, 1917.

THE POWER OF PRAYER.

"Men often pray on earth for benefits for themselves and find their prayers unanswered. Then they lose heart and think it is no use to pray. They forget that it is the object for which they pray which decides this. They are apt to pray for earthly happiness at any cost, when perhaps just what their character needs is the softening and refining influence of some sorrow. Yet, because the prayer is not granted they become rebellious and say they will never pray again. If they had asked only to have that granted which was best for them the prayer might have been answered. Men seem to think that all earthly trials, sorrows, or failures must be evils, whereas they are frequently blessings in disguise. The financially successful man is often not the most lovable, or the one to whom others would appeal for help in distress. The timid, down-trodden man who has never pushed for a place in the world, but has been thrust aside in the rush of business life may have a heart of gold, and out of the precarious living he has contrived to make for himself may assist others poorer than he is. Now what has prayer to do with success or failure in business? Nothing financially, I grant, but from the standpoint of morality, everything, and the man who, when in doubt as to the right or wrong of any transaction, prays for guidance, will rarely arrive at a wrong decision. Say he has the opportunity of buying a large quantity of some commodity which he knows will go up in price if he holds it back. Will it be right to do so? From a business standpoint it might possibly be thought legitimate; but take it to a higher tribunal: Will it cause anyone to suffer? Then it is wrong. Can his conscience be perfectly at ease about the procedure? No, then it is wrong. If he have still a doubt, let him pray that the way may be shown him and calmly stealing over him will come the conviction that what he is tempted to do is unjust and unfair to others, and that by so acting he will descend to a lower level and make his conscience less active to serve him in the future. Prayer may be likened to the conversations we sometimes hold on earth with someone whom we love and reverence, and to whose judgment we look as the final standard of right and wrong. We may not often see this friend, but when we do we leave his presence uplifted, strengthened, and determined that our course of action shall be one of which he will never disapprove: that is what prayer seems to me to mean. Here in the spirit world we do not pray at stated times, but our whole life is a binding up with the highest, and the messages we get from our guides show us that our prayers, though often unspoken, are heard and noted and granted if well for ourselves that they should be. Even here we often ask for unsuitable things: for quick progression; for the power to see some dear friend who is either

on a higher or a lower sphere than we are. The quick progression might absolutely delay our final progress, and our dear friend might be so much above or below our present standard of thought that were we to meet him now we should experience keen disappointment; whereas by waiting, his or our standard will rise till we are on the same level and our meeting will be full of joy. A granted prayer may sometimes be only a means of showing how sadly we err in our judgment as to what is for our real good."

April 8th, 1917.

THE DIVINELY IMPLANTED WILL-POWER IN MAN.

"Some men say they have weak wills, but do they realise that to each one has been originally granted the same force of will? Some find it less trouble to give way; not to oppose the stream of tendency; to let others decide for them. This habit may begin in the earliest childhood, till finally there is little will-power remaining. This is entirely due to themselves, and not to an injustice in their mental equipment. The mentally deficient may have very strong wills, but they are not guided by reason, and therefore cling to an opinion or habit purely through obstinacy. A normally minded but self-willed and obstinate person is generally not using his will-power for the highest objects; he spends it recklessly on every trivial matter, whereas the wise man saves it up for things of real import, and then puts it forth in all its strength. This is the right way to use it. Some fritter away the power that has been given them and then complain that they have had no chance in life. Very often in a family the strongest will leads all the others and weakens their will-power, but this is their own fault: they have elected to save themselves trouble by following a leader, whereas each should guide himself in all important matters. We are taught in spirit-life to cultivate our will-force to such a degree that we can actually make it creative. On earth the will-power cannot operate to the same degree, but still it may be used with very definite results. If we see a weaker brother drifting into evil ways, we ought to be able to force him back into the right path. 'But,' you may say, 'is not that what you have been condemning—the strong will ruling the weaker one?' Yes, but it is a lesser evil to force the man back and give him a fresh start, than to let him drift lower and lower. Will-power, as I have said, does not mean obstinacy, but steadfastness in all good purposes. We should compare the obstinate man to the waves of the inrolling ocean, beating themselves to spray against a rock, and true will-power to that rock, which can suffer the assaults of the waves without stir or motion, and which, when the tide recedes, is still unscathed and uninjured. Obstinacy often denotes the weakness which is afraid to concede a point lest it gives away the whole. Will-power should be used for great and noble aims and only when large issues of principle are at stake. Let us fix our minds on these and we shall lose sight of the smaller ones, as in gazing at the distant hill-tops we lose sight of the stones at our feet."

(To be continued.)

INTERNATIONAL PSYCHIC EXHIBITION, COPENHAGEN, 1922.

We are asked to make the following announcement:—

The Copenhagen Psychic Society are desirous of holding an International Psychic Exhibition in the early Spring of 1922. For this purpose they appeal to all individuals and societies interested in Spiritualism and Psychic Research to render them any assistance in their power by supplying them with suitable exhibits. Any article of a supernormal nature, such as spirit-photographs, pictures, apports, automatic script, direct-writing etc., and also pictures, periodicals and publications connected with the movement will be gratefully received by the Committee. All exhibits should be accompanied by a full description of the circumstances under which they were obtained. Where possible the Committee would prefer the articles to be given, so that they may be exhibited in other towns and afterwards go to form the nucleus of a Psychic Museum. The Committee undertake to return all exhibits where desired. To ensure their safe arrival, all such articles should be registered when being forwarded to the Committee. All contributions should be sent to Mr. J. S. Jensen, The Copenhagen Psychic Society (P. O. F.), 21, Studiestræde, Copenhagen, Denmark.

THE POET.

He walks with God upon the hills
And sees, each morn, the world arise,
New bathed in light of Paradise.
He hears the laughter of her rills,
Her melodies of many voices,
And greets her while his heart rejoices.
She to his spirit undefiled
Makes answer as a little child;
Unveiled before his eyes she stands
And gives her secrets to his hands.

—INA D. COOLBRITH.

THE RAISING OF LAZARUS.

A LESSON IN PHYSICAL RESURRECTION.

By DR. ELLIS POWELL.

Once more the question of the Resurrection of the Body—the flesh—has been thrust into prominence by Mr. Major's brave utterance. Doubtless there are some who cling to a belief in the physical resurrection. They remember, perhaps, that the physical body was the most familiar manifestation of one who is no longer with them in that form. They can hardly imagine any other aspect. Yet they might recall that our Lord Himself gave us an example of the Resurrection of the body when He brought Lazarus back from the tomb. He did it of set purpose, as an object-lesson and a warning. He allowed Lazarus's illness to take its fatal course so that it might pave the way for the demonstration. When He saw how much sorrow had been involved in the experiment He bitterly reproached Himself (John xi. 33 and 38). At the climax of the episode, in the presence of the sisters' grief, He was utterly overcome with emotion and the tears coursed silently down His face (John xi. 35). In fact, He hastened the conclusion of the scene by means of that strangely peremptory cry, "Lazarus! Here! Out of it!" which summoned the dead man, still wrapped in the grave-clothes, to vacate the tomb. "Untie him, and let him get away quietly," said Jesus. It was as if He had said, "Give him a chance to recover from a painful shock." Indeed, there was need of compassion for the man brought back from the Summerland. Early legend tells us that Lazarus never smiled again. Returning from the Other Side, to be re-imprisoned in the five senses, Lazarus knew that his sisters had been comforted. Alas! the anguish of bereavement had been transferred to him:—

"When Lazarus from his three days' tomb
Fronted with dazzled eyes the day,
And all the amazed crowd made room,
As, wrapped in shroud, he went his way,
His sisters daring scarce to touch
His hand, their wonderment was such;

When friends and kindred sat at meat,
And in the midst the man just dead
Sat in his old-time wonted seat,
And poured the wine, and shared the bread
With the old gesture that they knew—
Were they all glad, those sisters two?

Did they not guess a hidden pain
In the veiled eyes which shunned their gaze;
A dim reproach, a pale disdain
For human joys and human ways;
A loneliness too deep for speech,
Which all their love might never reach?

And as the slowly ebbing days
Went by, and Lazarus went and came
Still with the same estranged gaze,
His loneliness and loss the same,
Did they not whisper as they grieved,
'We are consoled—but he bereaved?'

Thus Lazarus was restored to his physical body, brought back from a higher plane to a lower. He was an example of the resurrection of the flesh. But our Lord left His physical body to be dissolved into its original elements. His Resurrection Body—the Body of His glory—was capable of passing through solid matter, and could change its aspect at will. It could appear in material shape and yet dissolve away in a few seconds, as happened at Emmaus. Should not our aspiration be fixed on the desire for a body like His, possessed of faculties and potencies far beyond anything within the powers of the physical frame, rather than upon the spirit's return to incarceration in flesh and blood? St. Paul's "spiritual body" (1. Cor. xv. 44) is a body adapted to the life of the spirit, a body in which the Self can range the worlds beyond the grave, exhilarated by a freedom and an expansion of function and sensation beyond anything that we can imagine here. To the dweller in the fields Elysian a summons of return to the physical world would be a death sentence, and worse. Let us seek for our spirit a corporal habitation like that of our exalted Elder Brother. Let us anticipate our own ultimate likeness to the body of His glory, rather than the perpetuation of our own incarnate infirmity and limitation.

—From the "St. Jude-on-the-Hill Parish Paper."

"I SEE," writes Dr. Ellis Powell, "that in my lecture on 'Spiritualism and the Rhodesian Skull' I inadvertently alluded to Sir Henry Newbolt as 'Mr.' Newbolt, and I beg to tender my apologies for the slip."

THE LECTURE HALL at Queen's College, Birmingham, was filled on Thursday, March 2nd, when Dr. Ellis Powell lectured on "The Higher Aspects of Psychic Research." Many questions, all of an intelligent and genuine character, were posed to the lecturer at the end of his address, and judging by the applause, the answers were much appreciated.

REMARKABLE EXPERIMENTS IN PSYCHOMETRY.

DR. WALTER FRANKLIN PRINCE OBTAINS RESULTS NOT TO BE EXPLAINED BY TELEPATHY.

In the January issue of the *Journal of the American Society for Psychical Research*, Dr. Walter Franklin Prince describes some remarkable experiments in psychometry obtained by him through a Mexican lady, Señora Maria Reyes de Z. These arose out of a correspondence which passed between Dr. Franklin Prince and Dr. Pagenstecher, of Mexico City, who had tested the remarkable powers of the sensitive. Dr. Franklin Prince visited Mexico City and remained there several weeks, during which time he investigated the case.

The account is far too long to reproduce in any extensive fashion. We therefore select the following passages dealing with some of the more interesting features of the case, and the attitude of Dr. Pagenstecher:—

Dr. Pagenstecher had been a materialist for forty years. He was not looking for any change in his philosophy, nor did he have any expectation of strange phenomena when he began to hypnotise Señora de Z. for therapeutic purposes. She herself was not aware that she possessed any peculiar powers. But when she began to manifest knowledge of existing facts supposed to be out of the reach of her normal senses, the hypnotiser, actuated by that curiosity, or interest in matters yet obscure, which is the impelling force of all scientific discovery, began to experiment deliberately. The results are exhibited in a book by him, to issue in due time; and which I had the honour to edit.

The letters written to me by Dr. Pagenstecher testify to the strenuousness with which he endeavoured to maintain his strict materialistic principles, and none of them, up to the time of my visit to Mexico, distinctly announced relinquishment of these, but it was read between the lines that he was hard pushed, and even forced over the boundary line. My arrival found him convinced that, as Huxley admitted, there is something in the universe transcending matter and force, and he seemed half amused to see himself in a different camp from that which he had occupied for forty years, led there by conclusions from the facts observed which he did not feel that he could logically and honestly evade.

After some deeply-interesting statements concerning his own attitude and his difficulties in obtaining proof that would stand the acid-test of examination in his investigations with other mediums, Dr. Prince proceeds:—

As already stated, and as Señora de Z. predicted, the objects taken by me to Mexico for psychometrising were not properly selected, it appears, to produce the fullest results, yet it is at least odd that I am able to contradict hardly a single particular which was stated. Some that I thought erroneous at the time proved correct. Several details that I am now uncertain about are at least near the truth, and may be literally accurate, while of the few which now seem to be unlikely, the only one yet disproved may easily be erroneous from mere inference. One fact which turned out quite other than I expected at the time, related to an object which I picked up on the beach at Vera Cruz. I had owned one like it for several years, given me under the name of "sea bean." I am no botanist, and when I found a duplicate among the seaweed on the beach, I was the more confirmed in the supposition that it was the large seed of a marine plant. But the entranced lady holding the object rigidly between the tips of her fingers talked of seeing tall tropical trees growing in a forest near some water. After the sitting was over, I told Dr. Pagenstecher that I thought the vision in error, and he responded: "With my experience, I bet on her horse rather than yours." The seed or nut was taken to two professional botanists, a German and a Mexican, and both unhesitatingly declared it to be from such a tree as the medium had described, and said that the nut often falls into a river or is washed into it by freshets and at length turns up on an ocean beach. While I shall continue to look for data contradicting yet unverified details, it must be confessed that my labours thus far have not been encouraging in that direction.

Dr. Prince then tells of the rigid precautions taken by

Dr. Pagenstecher to exclude the telepathic factor, and continues:—

But, generally, the work of Señora de Z. does not look like telepathy, measured by the data referred to. I say generally, mainly because one would be inclined to credit certain incidents to telepathy, in sheer desperation, not knowing how else to account for them unless he had recourse to spirits, which would be another desperate refuge so far as the evidence for these particular incidents go. But take the case of the "sea bean" already mentioned. In my ignorance, I was telepathing to her, if anything, that the object was picked on the beach, whereas she referred it to a tropical forest; that it was the seed of a sea-plant, whereas she associated it with an inland tree. And it can hardly be supposed that any botanist in the world was cancelling the force of my impression by his energetic thinking of the true nature of the object, seeing that not a person in the world but myself knew what I had picked up and what I put between her rigid fingers. Another incident out of many is that of the two bows of satin ribbon made to resemble each other in every particular, one of which had a peculiar history, as a bow; the other having been specially made for the experiment from a roll of ribbon purchased in a shop. No one but myself knew which I put in the medium's fingers, and in fact I did not know, for I somehow got the firm impression that the one made for the occasion was the other. Regretting that I had, as I supposed, identified the bow first given her, I did my best to keep from thinking about it, although I regard that as an impossible feat. But if the results had tallied with the facts, it would have been said that the medium got them by telepathy from my mind. Certainly I was under the impression, as I heard her tell a peculiar history, and then, with the other simply describe a scene of ribbon manufacture, that the stories had become misplaced. But they had not been. And since the only other person in the room who knew anything about the objects had his back turned until I covered the bow and hands with a cloth, no one was in a position to annul my hypothetical telepathic message with his stronger one. The reader of the book will observe how many cases there are where no one in the room knew anything about the object. But I have stated two cases where the only person who knew what objects were employed, had false impressions about them; yet the truth prevailed.

While we have no real right to isolate particular experiments since a theory, to account for phenomena, must embrace them all, yet let us take the case of an Egyptian amulet, and another very interesting one connected with an old French jewel. The former elicited the very graphic panorama of a royal funeral to be contained in the book. The other brought an equally dramatic and detailed scene connected with the French Revolution, not yet reported. At least many of the details given of Egyptian customs can be vindicated, and the other scene was at least in part true, and the unknown details articulate with the known in perfect keeping and verisimilitude. It may be said that supposing, in these two cases and certain others, the nature of the object could once have been learned by telepathy, the description would follow as a matter of course. But here is a difficulty which staggers me. Are we to ascribe to this simple, moderately educated Mexican woman, with few books and for many years burdened with the care of a large family, such erudition and enormous mnemonic faculty that it is credible that, the moment the nature of an object becomes (hypothetically) known to her, she can reel off a string of statements about another country and age which is relevant, and at the same time composed of true facts and in part of claimed facts which it seems impossible to confute? If a college professor, on having a series of objects actually named and assigned to their places of origin could, without notice, describe the Roman Forum from two points of view (never having travelled), describe persons, costumes, manners and specific acts fitting a particular chapter of the French Revolution, give in detail the scene of human sacrifice so well vindicated by Dr. Pagenstecher's Appendix 12, paint a veracious scene

of deep-sea life, depict an Austrian royal procession which perfectly fits time and place, etc., I should think him a monster of learning.

Confining our attention for the moment to those cases wherein the experimenter was acquainted with other lands and periods, the fact that besides the verified statements there were others which, though in keeping, were not known and may even yet not have been verified, is one of the most significant as tending against the telepathy theory. Had the medium's story been coterminous with the knowledge of anyone in the room, or all combined, I could entertain that theory. Or had the unknown parts been easily accessible in books, I could conceive of subconscious memory and subconscious telepathy. But when I find neither one nor all present know a part of the facts afterward found to be true, that some details require diligent research to ascertain, and that other details, while still unverified, yet are rendered the more plausible by research, I am forced to say: this does not look like telepathy; on the contrary, it is exactly what I would expect if I were certain that the medium actually was looking upon a scene remote in time or place. For it would be unlikely that all the details relative to some scene in the long past or far distant history of an object should be known to me (unless I was an actor therein) or laid down in books.

Dr. Prince then pays a high compliment to Dr. Pagenstecher's good nature in submitting to so much "Sherlock Holmesing," and gives an example of the tests he carried out:—

Another of my mean tricks may be worth relating. During a sitting, I suddenly passed the doctor a written paragraph prefaced by a request for him to recite it to the medium. The paragraph read about as follows: "You remember that I told you about the Spaniard who was drowned, before we had the sitting?" I am witness, also, that the doctor uttered the Spanish rendition with the energy and ring of conviction which is usually operative in trance in producing a false impression. But the medium knitted her brows, shook her head, and strenuously denied the truth of what the hypnotiser had hinted so vigorously. Uttered as the words were, and considering the established rapport, there would certainly have been an admission had there been any ground for it.

The question naturally suggested itself whether the medium was not able to draw inferences in some cases from feeling the object over, it being conceded that she could not by sight, since her eyes remained fast closed. There are two answers to this inquiry. The first is that hundreds of tests indicated the inhibition of all her senses. These were the tests always hitherto employed and regarded by psychologists as determinative. If it be suspected that the condition did not remain fixed during the progress of an experiment, then all previous reports of the kind are vitiated. Once, in my presence, a bystander so deeply ran a needle under her nails that she suffered much pain on coming to consciousness, but she did not flinch. She did not feel, see, smell, or taste, and heard only what she was told to hear. The second answer is that once the tips of her fingers were all placed upon an object they remained rigidly upon it, and there never once was an appearance of feeling it over. And, thirdly, in the course of Dr. Pagenstecher's experiments, many objects would not have given any hint as to what was afterwards stated had they been felt over with the utmost impunity. One of the experiments related in the book is that of presenting, first a leaf from a tablet, having on it a note written by a person just after being stricken with apoplexy, another from the same tablet, written upon at a quickly succeeding and more serious stage of the attack, and a third upon which nothing was written. The scenes evoked by the first two, as testified by two persons present when help was summoned, were identically the same except that the second took up the dramatic details of the real scene at a little later period than the first, and carried it on a little farther. But the third leaf brought nothing but a picture of the manufacture of paper. If the psychic had felt over every part of the three papers she could have gained no information, nor any if she had looked at them without reading—smelled of them, tapped them at her ear and tasted them. She might even have read the contents of the two, and still could not have surmised the most of the details which she told.

The account is followed by a categorical statement of the experiments, which are of a remarkable character and calculated to establish the reality of the psychometrical faculty in any unbiassed mind. But psychometry is a familiar matter to all experienced Spiritualists, who do not need for themselves scientific vindications of its genuineness.

As we are going to press, we are informed that Dr. J. M. Peebles, the veteran Spiritualist, passed to the higher life on February 15th, at 12.20 noon, in his home at Los Angeles, California.

RAY'S AND REFLECTIONS.

I noted the passing of Stuart Cumberland with something of regret, if it were only for the vanishing of an old-time celebrity. I met him now and again. On the first occasion it was in connection with a certain Press "stunt," disguising itself as a serious attempt to investigate Spiritualism. He was always very friendly and eager for information, for in his later years he began to have some serious doubts about the soundness of his position on the question of psychic phenomena. He always seemed to be trying to discover the truth but without success. At one time it looked as though he would have been a strong member of that group of survivals from the past who set themselves to oppose Spiritualism by every device in their power. But Mr. Cumberland, I think, had learned too much to make him an uncompromising adversary. I can well spare him a little tribute of goodwill and "good wishes in that new country of the existence of which he had such grave doubts.

Now that the life and work of Andrew Jackson Davis, the great American seer, are attracting fresh attention, the following anecdote of him related by Mr. A. J. Philpott, a journalist, should be of interest. When he was about eighty, Davis was visited by Mr. Philpott who was accompanied by Professor Lutoslowsky, one of the most distinguished psychologists in Europe, who was at that time stopping with Professor William James at Cambridge (U.S.A.). The Professor had said that he would rather meet Davis than any man in America, so that when they arrived at Davis's little office where he carried on a medical practice, the meeting was an interesting one.

In the course of their talk, the Professor asked Dr. Davis "How long are you going to remain with us?" To which Davis replied that the work he had left to do would take him about three years. Then Mr. Philpott struck in asking the two sages what they both thought on the question of "human immortality." "It's the surest thing I know" was the Professor's reply, and Mr. Davis said, "I wish I was as sure of anything in this world as I am of life in the hereafter." And Mr. Philpott, in telling the story, writes: "One was a Roman Catholic, one a Spiritualist—both agreed." And he adds that Dr. Davis died three years later, although not on the exact day.

Of a newly-discovered American girl medium it is gravely recorded that she has "bobbed hair." I recall that the same description was given of an English medium by a Press investigator. It is of course a highly-suspicious circumstance. I suppose if it were discovered that the lady medium, in addition, carried face powder it would throw grave doubts on the reality of her psychic powers!

LIGHT office is a remarkable centre for coincidences of all kinds—if coincidences is the right word. On innumerable occasions I have received letters on the same day, one asking a question or desiring some help, and another containing the information desired or volunteering the assistance needed, although the correspondents in each case were quite unknown to each other. Or, it may be, some visitor in search of information or help will be immediately followed by another in a position to give the aid required, and it is only necessary to bring them together. Many have been the occasions in which some person deeply anxious to meet another has by some strange dispensation timed his visit at the precise moment when the person he desired to see was on the premises. Sometimes it would be a meeting of two friends who had lost sight of each other for a long period and were mutually astonished by a meeting at a place where neither would ever have expected to find the other.

But not all the coincidences are so apparently purposeful or providential as in these cases. Sometimes they are apparently random things—just chance coincidences, yet they are extremely odd for all that. Here is one. A few days ago I was asked for the address of a certain Duncan Campbell, who had occasionally corresponded with me. Before I had time to find the address, a gentleman called to present me with a quaint old book which he had come across, and which dealt with visions and prophecies. On opening it, what was my surprise to find that it was a book by a Duncan Campbell, who lived nearly two hundred years ago.

But the purposeful coincidences—the "little providences" as they may be called—have been so numerous and striking as to impress many persons who had come within the fringe of them by being able to associate some fortunate happening with a letter or visit to Queen-square. LIGHT seems to be at times a sort of "clearing house" for the operations of what the classical author terms "noble essences" and the ordinary Spiritualist "spirit friends."

D. G.

BROWNING AND SPIRITUALISM.

By J. ARTHUR HILL.

Robert Browning, through a poet and the most intellectually subtle poet of the nineteenth century, was a man of the world—and it was this world. A robust personality, "ever a fighter," as he tells us in "Prospice," he was concerned chiefly with the life of the senses and of the mind. He seems to have had no mystical experiences, such as Tennyson describes in his partly autobiographical poem, "The Ancient Sage," and, in early poems at least, he shows no interest in a spiritual world or what is crudely termed a future life. This life was enough for him, as it was for Shakespeare. It is full of interest which cannot be exhausted, of problems which cannot be solved, in our brief span. Let us then live life fully while we have it. One world at a time. Concern with another (and hypothetical) one may be a dropping of the real bone and a chasing of the shadow.

With this temperamental outlook, it was natural that Browning should be antagonistic to Spiritualism, which in his middle life was at the crest of one of its periodic waves. The medium D. D. Home was giving sittings to great personages such as the Tsar of Russia and the French Imperial family, and Spiritualism was decidedly the fashion. Mrs. Browning took it up more or less, to her husband's great disgust, and "Sludge the Medium" was the result—a clever but not very creditable skit. Browning, moreover, gave currency to a story that Home (the supposed prototype of Sludge) had been caught experimenting with phosphorus, presumably by way of practice in the production of "spirit lights." This legend was carefully probed by some of the leaders of the Society for Psychical Research, and it was found to have no discoverable basis of fact. It was mere hearsay, and no first-hand witness could be found. As with the famous Indian rope-trick, A said that B had told him, but when B was interviewed it turned out that he had heard the tale from C, and so on *ad infinitum*. In other words, the phosphorus story had no evidence in its support. Browning had his prejudices, like all of us, and he permitted himself to be lax in his evidential requirements when a story pulled his way.

In his later life, however, in the years that bring calmness and the philosophic mind to such as are capable thereof, Browning thought much and seriously of the question of survival of bodily death. His beloved wife had died, and it was inevitable that he should ask himself whether any reunion was conceivable or probable. His temperament, even in age, was against his achieving any positive convictions. He had no mystical vision, and he had no acquaintance with facts which might have enabled his powerful mind to build an intellectual scheme of provisional belief such as F. W. H. Myers constructed. Accordingly, his procedure was deductive, and we see the workings of his mind in his poem "La Saisiaz," written in 1877 and published in 1878, when he was 66 years old.

In 1877 Browning was staying, with his sister, among the mountains near Geneva, at a villa named La Saisiaz, which in the Savoyard dialect means "the sun." They were accompanied by Miss Ann Egerton Smith, who died suddenly from heart disease, on September 14th. Hence the "A. E. S., September 14, 1877," which follows the poem's title. The tragic event no doubt stimulated the poet's creative powers, but the poem is the outcome of many years' thought and suffering. The loss of his wife was too painful to write about; too painful to use as text or motive of a poem; but the death of a friend gave pain enough for stimulus but not enough to paralyse expression.

Describing in the opening pages the scenery around Geneva which he had so often surveyed with his lost friend, the poet questions: "Here I stand: but you—where?" I will ask myself the question, with courage to take an answer:—

"If I know my mood, 'twere constant—come in whatsoe'er uncouth
Shape it should, nay, formidable—so the answer were but truth."

First the Comtist idea of survival is discussed—that we live in the memories of those who knew us. But as these latter die in their turn, this survival in memories becomes second-hand, third-hand, and so on:—

"So much of you lives within me while I live my year or week.
Then my fellow takes the tale up, not unwilling to aver
Duly in his turn 'I knew him best of all, as he knew her'
... And so both memories dwindle."

No, this memory-immortality will not do. The thing that it assumes as surviving is a recollection, not a person. The only thing that would bring comfort is the supposition that survival is real; that the full personality goes on living and progressing; that somewhere "new existence led by men and women new, Possibly attains perfection coveted by me and you." But is it true? Can we rationally suppose it? We want the truth, even if it is distasteful:—

"I will ask and have an answer—with no favour, with no fear—
From myself. How much, how little, do I inwardly believe
True that controverted doctrine? Is it fact to which I cleave,
Is it fancy I but cherish, when I take upon my lips
Phrase the solemn Tuscan fashioned, and declare the soul's eclipse
Not the soul's extinction? take his 'I believe and I declare—
Certain am I—from this life I pass into a better, there
Where that lady lives of whom enamoured was my soul'—
where this
Other lady, my companion dear and true, she also is?"

Can we, perhaps, believe in survival because God seems good and wise? But if He is potent—certainly if He is omnipotent—why are right and wrong at strife? We do not know. Fall back then on belief. We are sure of nothing:

"I myself am what I know not—ignorance which proves no bar,
To the knowledge that I am, and, since I am, can recognise
What to me is pain and pleasure: this is sure, the rest—surmise."
"If my fellows are or are not, what may please them and what pain—
Mere surmise: my own experience—that is knowledge, once again."

Here Browning goes back to the old Cartesian maxim "I think, therefore I am." And from my own experience, he says, I cannot help inferring—though I cannot prove it—that in this life we are at school, being prepared for a wider experience:—

"I have lived, then, done and suffered, loved and hated,
learnt and taught
This—there is no reconciling wisdom with a world distraught,
Goodness with triumphant evil, power with failure in the aim,
If—(to my own sense, remember! though none other feel the same)—
If you bar me from assuming earth to be a pupil's place,
And life, time—with all their chances, changes—just probation—space."

Only grant my soul may carry high through death her cup
unspilled,
Brimming though it be with knowledge, life's loss drop by drop distilled,
I shall boast it mine—the balsam, bless each kindly wretch that wrung
From life's tree its inmost virtue, tapped the root whence pleasure sprung,
Barked the bole, and broke the bough, and bruised the berry, left all grace
Ashes in death's stern alembic, loosed elixir in its place!"

But will it be so? The poet now stands aside and lets Reason and Fancy discuss the question. Fancy says that God, Soul, and Future Life are certain. Reason replies—anticipating Pragmatism—that the advantage of the belief seems plain, but that if happiness is ahead, it would be well to commit suicide—get away to the provided room,

"Where the old friends wait their fellow, where the new acquaintance wait,
Probably for talk assembled, possibly to sup in state!"

Fancy thereupon has to enlarge her scope and to include punishment—hell—for anyone who curtails life's term, who "fain would act the butterfly before he has played out the worm," and a heaven of reward for good done. But here Reason points out a difficulty. Earth was said to be a probation-place; "liberty of doing evil gave his doing good a grace," and even if he does evil he learns by it and is therefore benefited, so good results in either case; but now

Fancy says that doing evil lands man in Hell. Moreover, if Law rules, how comes it that the moral law can be broken, for we see and praise the good while doing the bad? Some laws apparently man must obey (the "laws of Nature"), others he can disobey. After all, then, have we settled anything?

"Does the scope
Earth afford of fact to judge by warrant future fear or hope?"

"... o'er our heaven again cloud closes, until, lo—
Hope the arrowy, just as constant, comes to pierce its gloom, compelled
By a power and by a purpose which, if no one else beheld,
I behold in life, so—hope!"

It is a rather sad summing up, as Browning himself seems to admit; and his reflections on Rousseau, Gibbon, Byron, and Voltaire—all of whom had lived at places under his eye as he surveyed the landscape round Geneva—do not help him further. He concludes on the earlier note that at least two facts remain, the two believed in even by Voltaire—

"He at least believed in Soul, was very sure of God."

This is weak and disappointing. It is a falling back on faith—a faith tacitly based on the thought that one can't, after all, be far wrong in believing as far as such a mind as Voltaire's believed. No metaphysical certainty is achievable. Nothing is left but to hope for the best. Voltaire would be greatly amused to find himself acting as an aid to the faith of this robust "fighter."

What a pity it seems that Browning did not find for himself the facts which would have warranted the hope or the more than hope—the certainty—that Myers reached through scientific investigation! Browning might have done so, if he had followed Mrs. Browning's lead instead of his own prejudices. It is not well to be always a fighter. It is well to be a learner sometimes.

PSYCHICAL RESEARCH AND THE OLD BAILEY.

A HINT TO MR. G. R. SIMS.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON.).

The suggestion made by Mr. G. R. Sims that claimants to the possession of supernormal powers should justify their pretensions at the Old Bailey is not so original as might appear. The same principle underlay the treatment meted out to adventurous Doctors of Medicine in the days of good old Haroun Alraschid. A rising practitioner in that golden age might easily find himself in a very delicate situation, and confronted with a serious dilemma. He might at any time be summoned to relieve the chronic dyspepsia of Royalty. If he failed the reward was the bowstring. If he succeeded he had to marry "the elderly, ugly daughter" of his sovereign.

Mr. Sims should have more consideration for the wonder-workers, for is not he a worker of wonders himself? The name of G. R. Sims will be associated in *saccula saeculorum* with the marvellous hair-restorer, "Tatcho." Let us apply his formula of investigation to this wondrous elixir and its inventor. We are confronted with glowing testimonials from all sorts and conditions of men and women eager to bear witness to its value. True, but we shall regard these as the "evidence of hyper-sensitives eager to believe" that the devastating hand of *alopecia* has been stayed. Let Mr. Sims confirm his testimony by appearing at the Old Bailey, hand-cuffed, and with a stalwart warder on either side. "The world will go on doubting until it gets this proof." And probably the world may go on for quite a long time wishing that it may get it!

Anxious though he certainly is to alleviate the sufferings of humanity Mr. Sims may dislike a public appearance in the dock of a Criminal Court. But surely he will not shirk from an experiment under test conditions. All workers of wonders are expected to submit themselves to the tests of any Tom, Dick or Harry for whose idle hands Satan may have failed to provide any other mischief to do. Mr. Sims should retire to some dungeon cell. There, under strict supervision, arranged, let us say, by the directors of "Harlene," let him remain until by the aid of his discovery he has effected the complete cure of an obstinate case of baldness to the satisfaction of any possible sceptic. This done, it is conceivable that "the world" might believe, though it is also possible that it might not. At any rate, *fat experimentum*. A well-known critic of Spirit Photography might be persuaded to supply the *corpus* or rather the *caput* on which the trial might be made.

I am so far in agreement with Mr. G. R. Sims that I would gladly employ physical means in the correction of such as regard not law in the domains of Sense, Morals, Thought, or Language. Mr. Clodd should certainly be "kept in" the school-room, or confined in some suitable institution until he has either explained what he means by "spurious drive!" or has purged himself of his contempt for the ordinary processes of reason.

SPIRITUALISM AND THE SUNDAY PRESS.

THE SMUGGLERS OF MERSEA ISLAND.

In a letter from Mr. H. J. Allingham, of Blomfield-crescent, W., in the last issue of the "Referee," he tells a strange story of seances which he attended on Mersea Island, when by means of an improvised planchette he and his friends got into touch with a group of smugglers who lived on the island more than 250 years ago. Mr. Allingham is not a Spiritualist, but he found the experience very convincing, for the smugglers gave a long and detailed account of themselves and their doings. "The manners, customs, costumes, scraps of dialogue and so forth were such as we could never have invented," he writes. Twelve different communicators gave messages, each having a marked individuality. One referred to the other as a "mange-struck ronyon," a phrase the investigators had never heard before. ("Ronyon" is, of course, of Shakespeare's day, and is to be found in "Macbeth.") The correspondent makes a number of inquiries with a view to verifying some of the particulars given by the smugglers, and some of his comments on the question of spirits and spirit communication are much to the point. But he finds one objection to the Spiritualist explanation, and that is that the smugglers all seem to be at the same age as when they died. It is well seen that he is not a Spiritualist, or he would know that this discovery is quite compatible with the facts of spirit communication. Moreover, he would find that there are on record quite a large number of somewhat similar cases of communications with earth bound spirits of ages ago, in which the same characteristics were shown.

THE LANGUAGE OF SYMBOLS.

In the "Weekly Dispatch" A. V. E. continues her series of articles with an interesting account of the symbols used by her guides to convey messages to her. Some of these show no little ingenuity, as when she was shown a rainbow to convey to her that the name of the spirit daughter of a colonel who visited her was Iris.

DECEASE OF MR. STUART CUMBERLAND.

The death of Mr. Stuart Cumberland, at St. George's Hospital last week, removed from the scene one who, some forty years ago, acquired considerable prominence as a "thought-reader," although the supposed thought-reading is said to have been nothing but the detection of unconscious and almost imperceptible muscular or nervous movements on the part of his subjects when, in search of a hidden pin or some such trifle, they involuntarily guided him to its hiding place. He was disposed to regard all supernormal powers as having some such explanation when they were not purely imaginary. The rise of psychic inquiry of late years brought him once more into some little prominence, but he was never quite whole-hearted as an opponent, finding amongst the advocates of the subject, men whose intelligence he respected, and discovering too that there were facts which all his ingenuity could not explain away. He was one of several "thought-readers" of the past, some of whom claimed telepathic powers. His books against Spiritualism were not of a formidable character, and received short shrift in our pages at the hands of such capable reviewers as Dr. Ellis Powell. He was not an acute reasoner, but he had several good personal qualities, and we see his name disappear from the living world with some regret. He was something of a landmark, a link with the Victorian age.

A "BALL OF LIGHT."

Mrs. McKenzie writes:—

In Mrs. F. E. Leaning's contribution of March 4th as to the nature or appearance of the finer body, she refers to Dr. Baraduc's sensitive who felt like a "ball of light," and whose photograph with such a "ball" was secured. I have before me a curious photograph, obtained recently by Mrs. Deane at a public meeting organised by Miss Stead at which Mr. Vout Peters was giving clairvoyance. The photograph is a bad one, as probably the light was poor. The persons on the platform can be seen dimly, but Mr. Peters, who was presumably standing there, is nowhere to be found. In the centre of the hall, however, is a remarkable globe-shaped light of seemingly great brilliance—reminiscent of an arc lamp. I note that Miss Stead mentions this incident in the March issue of "The Super Man." The old name for the medium was "the light"; evidently to those who communicate through him, he appears as such—the light becoming a guide to the presence of a sensitive through whom a communication may be got to those of us who are blind and deaf to the unseen hosts. The question remains, however, "Why did not the camera report the presence of Mr. Peters' physical body?" Mrs. Deane assures me that on one or two other occasions she has made the attempt at a public meeting to secure Mr. Peters, but he is always missing when the plate is developed.

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HOW WE STAND.

THE RUDDER OF REASON.

It is part of our philosophy that while there is much that is outside the limits of logic and the confines of common sense, there is nothing beyond the range of Reason. Yet in saying this we do not mean that human reason can cope with all the mysteries of life, but only that we hold that the whole of existence is based on Intelligence, and that at the back of all things is a reasoned Idea. There are sham mysteries which deceive the untutored mind. We see through them, and pass on. There are real mysteries which abide every test, but are beyond our understanding. So we hold our judgment of these in suspense, and in doing so obey the voice of Reason.

Our neighbour Littlewit worships with strange rites and symbols a God that to us is a sort of Mumbo-jumbo. We do not tell him this, so long as he does not seek to impose his creed upon us. It is his affair. We have no duty to graft fruit on another man's trees or to prune his overgrown shrubs. He has certain personal rights of choice and judgment which are his own private concern. We must respect them, just as God Himself does.

Our friend Goodfellow laughs at our superstition concerning the existence of spirits, which he pleasantly describes as "spooks." Well, he is a friend and must be indulged. Friendship must have its privileges, and these things are but from the lips. Probably he thinks otherwise than he speaks, for words disguise thoughts more often than they reveal them. We smile with him, having no feeling of personal hurt.

Chasuble, a frenzied priest, his mind distempered perhaps by unnatural modes of thought and life, foams and froths at us from a pulpit, pouring a flaming torrent of words, in which "devils," "degradation," "heresy," "blasphemy" and "damnable" are conspicuous. He is a forcible-feeble orator, having to make up in fury what he lacks in force. Reason tells us that he is an unmannerly fool, but probably means well. He has no strength to hurt us. We leave him to fight the air, and in the end, perhaps, to dash his head against the walls of the Universe. Doubtless he has some inverted quality of love in his nature, which has to pass through phases of passion before it unfolds into patience and peace.

We meet Hotchpot, who says he is a devout Spiritualist, conversing always with very lofty spirits, who assure him that certain religious and social ideas of his own are indispensable to Spiritualism. For him, yes, perhaps. But not for us! We maintain our own individual rights, reserve our private opinion of Hotchpot, and pass on.

Pugnus, another Spiritualist, who has for years railed at the Church, exposing its errors and weakness and crying out upon it as something utterly effete and decrepit, comes to us clamorous with the complaint that the Church, now become (rather miraculously) a monstrous and formidable tyrant, is seeking to take from him his truth of human survival and spirit com-

munication. It wishes to "corner" this truth for itself. So? And a truth must not be made *anyone's* monopoly or private preserve? True, quite true. And therefore—but we may leave Pugnus to think it out, assuring him that Truth is always able to take care of itself without his or our assistance, and that it is quite safe against any "ring" or "corner." Pray did he ever hear of any monopolist trying to "corner" the air or to secure for his own use a few acres of sky?

Timidus is sadly concerned about another matter. He was always fearful that Spiritualism would go ahead too fast and now the great stream, always swelling under the rains from heaven, has broken its banks and is flowing over the country at large—the back-water is racing like a weir. But who and what could have held it back? The flood will do damage, no doubt—that is in the nature of floods—but it will do more of good in a variety of ways. Besides, there has been a great drought and the waters will infallibly find their own level. That is part of the Reason which is in everything, and which justifies the faith that the Spirit doeth all things well.

THE FAITH OF SHACKLETON.

The present wave of discussion on Spiritualism in the pages of the daily Press is conducted from what the writers would call a common sense point of view. In other words, the expediency of the paper is allowed to influence the written opinion. The true belief of a man is obtained when he is face to face with the primal forces of Nature, and has neither the time nor the inclination to study the popular effect of his statement. Our readers will remember a reference made to the "fourth presence" mentioned by Sir Ernest Shackleton in "South," p. 209, and the following extract from an article in the "Daily Telegraph," by Harold Begbie (February 1st, 1922), in which the writer reports an interview with Sir Ernest Shackleton shortly before his final departure from England, gives the viewpoint of this man without fear, this "gentleman unafraid" and his faith in an ever-present Providence:—

"Of that most terrible of all his experiences, the desperate venture from Elephant Island to South Georgia, he told me that he and his heroic men never doubted 'there was always something above.'"

"We called it Providence," he said, "and we left it at that. 'Tho' I take the wings of the morning—you know that Psalm; well, it absolutely fitted it. We were comrades with death all the time. . . . It is a humbling experience to listen to ice-pressure and to watch the visible world breaking up all around one. The forces of Nature are so terrific that no scientific explanation of their action ever quite gives one a satisfying sense of their origin."

"But even when they are merciless and indifferent," I asked, "do you still feel that there is Something above, a real Providence?"

"Always."

"Your faith in an intelligent universe never shook on the ice-fields or in the mountains of South Georgia?"

"We were always conscious of a Power that informed the whole living world."

"In your book you speak of a Fourth Presence."

He nodded his head.

"Do you care to speak about that?"

At once he was restless and ill at ease. "No," he said; "none of us cares to speak about that." Then, with energy: "There are some things which never can be spoken of. Almost to hint about them comes perilously near sacrilege. This experience was eminently one of those things."

THE RABBI'S MESSAGE.

The Rev. Minot J. Savage D.D., relates in his book, "Life Beyond Death," a case related to him by a Jewish rabbi, who, he said, was an unbeliever in any future life.

The rabbi told him that he once visited a slate-writing medium, taking with him two clean slates. He wrote a message to his father, who had been dead for many years, but wrote the message or note in German, spelling it out in Hebrew characters, of both of which the medium was entirely ignorant. He placed the note between his two slates and tied them together and hung them on the chandelier over the table at which they were sitting. After a short time he took them down and on opening them he found inside and written on the slates an answer to his note, signed with his father's name and written in the German language and spelled with Hebrew characters.

The only explanation of an instance like the above, outside of the supernatural, or superphysical, is that the rabbi was lying to Dr. Savage, which considering that they were personal friends and that the rabbi was, before and after the event, an unbeliever in any future life whatever, is improbable.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In reference to the paragraph from the "Sheffield Daily Telegraph" quoted in the "Observatory" last week, it now appears that the report of the test of the music hall artiste, Mr. B. G. Cooper, was lacking in certain details. Mr. Walter Appleyard, the President of the Sheffield Psychical Research Society, has drawn our attention to his letter published in the "Sheffield Daily Telegraph" of February 27th, which reads as follows: "I find that the report in your columns of our experiment with the above illusionist has aroused a lot of interest, and I feel that the true facts and results should be put before the public. In the first place, information was brought to me that a man, Mr. B. G. Cooper, could liberate himself from any box that might be constructed, and it was suggested that the secret might lie in psychic force, as the man while in the box was in a semi-conscious state and did not know how he got out. I was asked permission for a demonstration to be given before our Society. This was done, as witnessed by your representative, and on the face of it appeared to me satisfactory. There was, however, an element of suspicion, and I decided upon a further and more stringent test, with a box of my own providing. This was carried out on Saturday evening before several members of our committee. The man failed—not to get out—but to get out without breaking the box. He accomplished it by sheer physical power combined with unique dexterity. It was a clever trick worthy the best performers on the variety stage. He then admitted that the first test was a trick, although he denied it at the time. The Sheffield S. P. R. was established with the object of investigating phenomena or happenings of a super-normal character that lie outside the range of recognised natural law in serious quest of truth. Had this man emerged without any damage to or displacement of any part of the box or its bindings, it would of course have been a demonstration of matter passing through matter, or, as I explained, dematerialisation, authentic cases of which are on record and which I myself have witnessed on several occasions. Instead of the man being in an abnormal condition, he appeared specially alert and fully alive to his position. The conclusion we have come to is there was not the slightest evidence of anything of a psychic nature."

A story is told in the "Evening Standard" of March 3rd in connection with the late Mr. Stuart Cumberland as follows: "Call it thought-reading or what you like, the late Mr. Stuart Cumberland had a remarkable gift of divination. I often met him, heard him lecture, and saw him give demonstrations, and one of his most amusing stories was of a gathering at which King Edward was asked to think of something and Mr. Cumberland would draw it on a board. The King thought hard, and the 'thought-reader' drew an elephant which, however, had no tail. Mr. Cumberland commented on this curious omission, whereupon King Edward said: 'Yes, but that is the sort of elephant I was thinking of—one we once hunted in India that was minus a tail!'"

The "Daily Express" of March 4th publishes the following cable from its New York correspondent:—

"Mr. Winston Churchill, the American novelist, announces that for the past three years he has been conducting an investigation into the psychic world, and has discovered in the human will an unbelievable power which can be used for the purpose of developing creative energy. 'Every human being, whether artist or working-man, wants creative energy,' says Mr. Churchill. 'This thing that I have found, if it can be worked out, means the mental liberation of every mind on earth. People do not create ordinarily out of themselves, in the sense that a spider spins a web, but become creators if the personal relationships are right. Man has gone at it as if he were doing it himself. That is the trouble with the world: man has not regarded his creativeness as a function of his serial relationship. We pass on our creative energy to others, who profit by it, too. Morality is all gone to pot to-day because we do not understand what "relation" means. We are entitled to a scientific explanation of the force which drives us. There has been none, but I am sure it can be put in terms of modern science. When that has been done, we shall know how to end the mental conflicts that now rage in everyone's being. Much of our unhappiness springs from the fact that we are set routine tasks that fill up our whole attention, and therefore we can do nothing else. The fact is that all routine can be done by one part of our mind without detracting from the power of the

other part of the mind to create. It is a difficult matter to explain just now, but this theory will be worked out in time.' Mr. Churchill says that he will elaborate his idea later."

We are sure that everyone will await the "elaborations" of such an able thinker as Mr. Winston Churchill. We feel, however, he will be greatly assisted in his investigation by a close study of Swedenborg's correspondences. When once, too, he realises the fact that there is a spirit brain as well as a material one, a great deal will become clearer to him, and he will be well on the road to a true explanation of man's close proximity and ability to utilise the riches of the unseen.

The articles in the "Weekly Dispatch" by a London clairvoyante are creating widespread attention. We understand there is every possibility of the whole series appearing in book form in the near future. A. V. E., the initials over which the articles are written, made the following references to symbols last Sunday: "To see a symbol clairvoyantly is one thing: to interpret it correctly is another. It is only by long experience in close harmony with my guides that I have been able to learn all the interpretations they wish me to understand by the many symbols they use. Sometimes an actual thing is shown and may be intended to convey quite a different significance from the usual meaning of the symbol. For instance, 'A fish in clean water' is the symbol always shown to me to convey the idea of new life. It is a good symbol and expresses the idea of an approaching change for the better. In the case of a certain sitter, this symbol was shown to me and I attached the usual meaning to it. Then, however, the communicating spirit showed me a place where he used to fish frequently, and I was thus made to understand that he wished to indicate that he was a keen angler. Fortunately in this instance I was able to correct the first impression, but this is not always the case. . . . The case of a colonel in the Army provides a typical example of complicated symbols. He had had many sittings, but he asked me to get the name of his daughter through. I described to him the spirit form of a young girl, which he immediately recognised. Then I said, 'I get the name Violet.' This was wrong, but my sitter was convinced that it must have been his little daughter who was present, and hoped for the name to be transmitted correctly on a future occasion. The opportunity arose at the house of a mutual friend, when my sitter reminded me. I suddenly had the vision of a flower which I took to be an orchid, and then I saw a rainbow over the colonel's head. I passed on the information, but he could not understand its significance and the mystery of the name remained unsolved. Later I received the following message by means of automatic writing from my mother: 'Iris and her mother, especially her mother, send their love to J. Iris passed over quite young.' I sent this message to the colonel, and he replied that Iris was the name of his young daughter. Discussing the previous attempts, it was obvious that the flower I had mistaken for an orchid was an iris. Then it dawned upon the colonel that the word Iris was the Greek word for rainbow, and therefore, when I was shown a rainbow over his head, it was intended as a symbol to translate into his daughter's name.

"You may ask here: Why should the Greek language have been employed at all? The answer is that one of my guides is a Grecian girl. She recognised the English name Iris as a Greek word meaning a rainbow, and thought that by showing me a rainbow my sitter would at once remember the meaning as his daughter's name. This example of somewhat indirect symbols gives an idea of the intelligence that must be used by sitters and mediums alike in interpreting the symbols used by the spirit people for communicating their ideas. It also shows the perseverance and trouble they will take to bring conviction to those who seek earnestly and in the right spirit for real convincing evidence."

The special correspondent of the "Sunday Mercury," Birmingham, writing from Paris recently, states: "Some of the most reliable English mediums are likely to come to Paris to take part in the thorough investigation into Spiritualism which, as I stated in my despatch last week, is being organised by the 'Matin.' It is announced this week that various institutions, such as the British College of Psychic Science, have declared their intention of sending mediums to participate, while large numbers of independent mediums have also sent in their names. It is hoped, too, that some of the American Spiritualist societies will take part, for in America there are thousands of mediums who have achieved astonishing reputations for accuracy, and the organisers of the investigation, no less than the doctors and scientists who will form the jury, are naturally anxious to secure the very best mediums in the world in order that their findings may not lack authority because of the material engaged."

PSYCHIC PHOTOGRAPHY AND HUMAN RADIATIONS.

SOME EXPERIMENTS OF DR. JULIEN OCHOROWICZ.

In the "Annales Psychiques," during the year 1911, Dr. Julien Ochorowicz gave an account of his experiments in "radiography," by which term he designated photography without a camera. The images were obtained in darkness, by means of invisible rays emanating from a medium. The images of hands were of four kinds: those of the medium and of the "double" of the medium, his own hands, and those which he describes as "so-called spirit hands."

He found that the invisible rays emanating from the medium influenced a plate much more strongly than those which were visible. In his articles, however, he discussed the effect of the invisible rays, and not of the visible. They were, he said, much more strongly actinic than the visible, and could produce a good image with an exposure of a second, or even less. The radiographs require for their production special conditions. In the case of his medium he could only obtain them when she was in a somnambulistic state. Finally he succeeded in obtaining a series of spontaneous phenomena, although at first he thought he would have to content himself with a few isolated experiments only.

In the course of these experiments Dr. Ochorowicz met with many surprises. For instance, on one occasion when he held the sensitive plate against the left ear of the medium, hoping to obtain an image of the ear by means of these invisible rays, he unexpectedly found that an image of his own right hand, with which he was holding the plate, had been produced. As he had shifted his hand, not anticipating such a result, the image was doubled. An illustration of this radiograph was printed in "Annales Psychiques"; it is quite unmistakably the image of a hand.

The rays by which this was obtained must have been thrown on the plate from outside, but Dr. Ochorowicz positively states that the room was dark. Of course, the Doctor's hand was not touching the sensitive side of the plate. How, then, was the image of a dark hand on a lighter background cast upon the sensitive surface? The problem is rendered more perplexing by the fact that a few minutes later, when he had placed the sensitive plate on the top of the medium's head, he obtained an image of the round form of the head and the outline of two hairpins, crossing each other. The rays in this case must have been cast on the plate straight from the head, not from the opposite direction. A feature of interest in this illustration (not mentioned in Dr. Ochorowicz's article) is that the rays emanate from the head so as to form a sort of aureole with a darker centre.

In an earlier experiment, when Dr. Ochorowicz, asking the medium to hold the plate herself, tried to obtain an impression of her ear, an image of her hand was found on the plate. He then asked her to hold it only with the tips of her fingers, with the result that the tips of the fingers only appear in the radiograph.

The Doctor's theory is that the rays issuing from the etheric body can be directed on to different points; that in the experiments in which the hand holding the plate is reproduced the rays were externalised, and acted from outside, through the non-sensitive surface of the plate, to the sensitive surface; that in the experiments with the head the rays were concentrated on the surface of the skin, and acted directly on the sensitive side of the plate. These rays, he says, act like ultra-violet rays, and are not able, like X-rays, to penetrate opaque substances.

When the medium laid her hands against the plates (which were lying flat on the table), no image was produced; but when the plate was again held by the Doctor against her ear, a leaf having been inserted under the plate, the form of the leaf appeared clearly outlined against the luminous effect produced by the rays proceeding from her ear. A few weeks later, when this experiment was repeated, an image of the medium's ear, with a wisp of her hair, appeared against the luminous background of the head.

From these experiments one might be disposed to conclude that the medium's hands do not emit rays, but only her head. This conclusion, however, would be mistaken, for further experiments show that radiations emanate from the fingers also.

In the articles under notice, Dr. Ochorowicz told his readers that he had been able to obtain an impression of a coin on a sensitive plate by laying the coin on the plate whilst it was plunged in the developing bath, but that the process of printing itself was very slow, occupying half an hour, whereas the rays emanating from a medium act much more strongly and almost simultaneously. In the "Annales Psychiques" (October, 1911), there are prints showing radiographs of the medium's hands laid dry on

the plate, obtained solely by the invisible rays emanating from herself.

The rays between the thumb and finger produced two different effects, namely, a white blotch, by their direct action, and a dark image of the hand produced by the exteriorised rays. In one of the illustrations it is seen that the tips of the fingers have disappeared, although like the rest of the hand, they were in contact with the plate. The fact seems to be that the rays which produced the image of the hand emanated from the tips of the fingers, and consequently no impression of the tips themselves could be produced. This agrees with the experience of mediumistic persons who sometimes say that they see light streaming from the tips of fingers.

Subsequently Dr. Ochorowicz obtained radiographs of the hand of the "double." When performing this experiment the medium saw nothing, but felt rather sharp pain; when the plate was developed the Doctor found on it one single finger, which exceeded in proportion that of a human hand.

The medium seems to have been as eager to experiment as the Doctor, and not to have minded the temporary pain, which doubtless was not excessive. Further experiments also produced results. The plate was held at a greater distance from the medium. At twenty-five centimetres he noticed that the results were no longer luminous.

On one occasion the medium described the hand which she saw as a left hand, though she was extending her right hand, and the radiograph confirmed what she described, as the image obtained seemed to be that of a left hand. As this experiment fatigued her, the Doctor did not wish to continue these radiographs at a distance, but the medium pressed him to do so, saying, "No, no, push the chair further back." He did so, determined that this should be the last experiment of the sort. She turned very cold, especially in the legs, and then said, "How strange! I again see a left hand come from my right. Oh! what a long arm! Long and thin like a stick! But what a big hand! It advances slowly. It rests on the plate; I cannot any longer distinguish its position. It is too far off." She experienced a painful sensation and weakness in the right arm. The developed plate showed a portion of a large left hand, too large to admit of its appearing entirely on the plate, on which the medium's hand, however, could rest complete. The thumb and index finger alone were to be seen, with light between them.

Dr. Ochorowicz summarised his results in the following observations:—

1. The hand of the "double" appears much larger than that of the medium.
2. A left hand can issue from a right, but the energy which produces it seems to be drawn from other parts of the body, and from the extremities.
3. The hand of the "double" seems to grow thinner as it extends farther.
4. It seems easier for an etheric hand to make a luminous impression of itself than a dark impression.
5. The radiant image of the thumb was surrounded by a brighter margin.
6. The etheric body of the medium acts in a similar way to a "spirit."

* * We give the above particulars as an example of some of the earlier experiments in connection with human radiations. Much progress has been made since these investigations of Dr. Ochorowicz were recorded, and later researches show that the human rays he describes are more penetrative than X-rays and do actually pierce opaque surfaces.—Ed.

THE BIBLE AND PSYCHICAL PHENOMENA.—Mrs. St. Clair Stobart opened a course of six lectures at the British College on Friday, March 3rd, at 3 p.m., the subject being, "A Comparison of Psychic Manifestations Recorded in the Bible with Modern Spiritualistic Phenomena." The lecturer spoke of the astounding corroboration which psychic science gives to the Biblical records, stating that if all records of such happenings in the Bible had been omitted there would have been no Bible. The narrators or compilers of the records have but one story to tell—the nearness of the other world and the activities of its messengers. The Bible boldly proclaims that God Himself makes use of man's psychical faculties to prove to mankind the reality of spirit communication between God and man as spirits. The channels may have been poor, the instruments unworthy, but messages from great sources did get through, which altered both human lives and the destiny of races.—B.

PSYCHIC PHOTOGRAPHY AND PSYCHICAL RESEARCH.

The Crewe Circle has just concluded a ten days' visit for experimental work at the British College of Psychic Science. In addition to giving many valuable sittings to inquirers a special test sitting was carried out, details of which will be given when the matter is complete. Mr. Hope and Mrs. Buxton are the present focussing points of research or attack—either name will apply—by Psychical Researchers, members of the Magic Circle and conjurers. Their gift is sufficiently developed to stand a good deal of testing, but not without much physical expense, as those who are closely associated with them well know. The human instrument is the most delicate thing imaginable, and in the investigation of psychic science there is practically no other.

In a recent article in the American S. P. R. Journal, Mr. Eric Dingwall says that the task of the psychical researcher has been rendered doubly difficult by the fact that Spiritualists, *through their hold on mediums*, are able to withhold from him the means for adequate investigations. He adds: "It is for the champions of Spiritualism to decide how far they will pursue the dangerous course they have been following during the last few years."

We would remind Mr. Dingwall that Psychical Researchers everywhere are only slowly retracing the steps clearly marked out by the humbler Spiritualist in every branch of psychic phenomena: that the Spiritualists have taken the trouble to develop most of the mediums; and that if the medium refuses service to Psychical Researchers it is because of the cruel prejudgments served out to them by these persons, who simply reap what they have sown.

This is notably the case in psychic photography—a branch in which mediums are particularly scarce—and yet we have scorn and obloquy and disparagement heaped upon the heads of the two or three people who are able with fair regularity to show this phenomenon to the world.

A change of front is now taking place, I believe, and if better manners can be cultivated by researchers, and a truly scientific spirit appear, the truth may make better headway.

BARBARA MCKENZIE.

FALLING PICTURES AS DEATH WARNINGS.

E. C. M. writes:—

In your issue of February 4th you allude to falling pictures as omens. About 100 miles from my home three old people used to live together, a widowed sister, a brother, and a servant who had been there forty years. There was also with them a nurse who was clairvoyant and clairaudient. She talked face to face with her spirit guide at any time and could describe things in my own home although she had never been within a hundred miles of it. She was a conscientious churchwoman.

In January, 1921, a heavy picture on the landing fell a week or two before the death of the brother. Last November (1921) the sister—Mrs. R., my aunt—took to her bed. Nurse, talking one morning with her guide, said, "I should like to know whether Mrs. R. will recover and get up again, or whether the time is drawing near for her to pass over; there has been no sign yet."

"What sign do you want?" said he.

"Well, before Mr. C. died last January, a picture fell."

"You shall have your sign," was the reply.

Nurse's next letter to me contained the news. "Two pictures have fallen both on the same day; evidently my guide wishes to make it very emphatic that your Aunt will not recover."

When shortly afterwards I went to see Aunt I forgot to enquire about the pictures. The old servant was well and doing the work of the house. Directly after my return home, this servant had a stroke, and was buried two days before my Aunt died (December 12th, 1921).

It was not until after Aunt's funeral, when passing the broken picture on the landing, that I thought of the incident and enquired. Nurse showed the pictures to me, and explained that the fall of the two was clearly intended to warn of the two deaths so close together, and not, as we first thought, an emphatic warning of one.

MISS DALLAS'S FORTHCOMING LECTURE.

Miss H. A. Dallas sends us a modest disclaimer of the description given of her in the L. S. A. announcement of her coming lecture on "Hauntings," viz., that she is "one of the greatest living authorities on Spiritualism and Psychical Science." She writes:—

Having been a careful student for close upon thirty years, I desire to help fellow students as far as I am able. I am well aware that many of these have had larger experience than I have had, but the majority of the audiences at the lectures in the Alliance's hall have probably taken up this study within the last few years and need all the assistance which the London Spiritualist Alliance programme of lectures is arranged to afford them.

SPIRITUAL AND MATERIAL FORCES.

By J. SCOTT BATTAMS, M.R.C.S.

If, as occultists declare, the whole universe is but the thought of God made manifest, it would seem to follow that we can draw an analogy or correspondence between the spiritual and material forces and their potency in their several spheres of action.

Scientists tell us that in the material body of an eleven stone man there is locked up sufficient atomic energy, if it could be liberated and harnessed, to counteract the force exerted by a million Niagaras for several hours!

If this be so, it would be strange indeed if in the loftier domain of spirit there were nothing analogous. In the action of leaven or ferments I think we may find a reasonable correspondence. The nature of the results, whether good, evil, indifferent, transitory or permanent, are determined by the nature and potency of the ferment, and the character of the vehicle or menstruum on which it acts. The change brought about in the sphere of spirit may be as real and wonderful as those wrought by Nature's mighty forces, though not so objectively impressive.

The present religious "revival" illustrates the workings of the "spiritual ferment"—if in this case I may so dignify it—amongst the fisher-folk—a more or less untutored, superstitious class, in whom Will and Intelligence have small control over the emotions. The "ferment" in these cases, as might be expected, has brought about some unfortunate results; but it has changed the lives of many for the better, and, perhaps, permanently. Many doubtless will quickly "fall from Grace"; but at least once in their lives they have been lifted to a higher plane; and the way once opened, it may the more readily be re-trodden; and the experience, though not of a lofty order, will be registered indelibly in consciousness, biding its time.

All religions, and all true Spiritual impulses, in every age appear to have been given, inspired, and guided by mighty Beings in accordance with the vast inequalities in evolution, and the ever-changing needs of man.

Long ages ago, ere Mind evolved, man was a God-guided automaton, and obeyed and revered divine Rulers who had the light of the Supreme to guide them. Their charges were little alive to the material world, but by reason of their psychic "make-up" they had conscious ingress to the subtler worlds, whose reality Spiritualism is everywhere proclaiming. In a later age man was enjoined to worship the invisible God; and he sacrificed through fear of dire evils, and with a single eye to immediate material rewards. All down the ages man seems to have received a progressive and fuller revelation as to his relation to God, and the universe, and the supreme value of life here as a preparation for the life hereafter.

For two thousand years the great Christian impulse has moulded the Spiritual life of the foremost races, and yet in our own day it cannot be said that the teachings of the Nazarene are a dominating and impelling force in the spiritual and political life of nations.

In the evolving life of man, progression or retrogression is the law: there is no merely standing still; and religions that cannot adapt themselves to the Spirit of the Age, and the growing needs of men would seem to come within this law. We are told by occultists and others, that the next great Spiritual impulse will coincide with the coming of the Christ; and that the movements everywhere apparent are, each in its own way, and however imperfectly, influencing the thought of our time, and leading up to the more Spiritual religion and brotherly civilisation of the far future.

This, however, is a subject too large and contentious for my small canvas and smaller knowledge. But if these somewhat hazy speculations have some basis of truth, as I think they have, it may at least be urged that we should submit such problems to the bar of conscience, whilst using our best critical reason. There is plenty of room for faith, but it becomes a surer, safer plank when buttressed by knowledge. There would appear to be a form of ignorance, self initiated and maintained, which seems to justify the occult dictum: "Ignorance is the only sin."

However this may be, it can at least be asserted that they who lack vision, and live in an atmosphere of prejudice and intolerance, will seldom, if ever, find themselves "on the side of the angels."

THE MARYLEBONE ASSOCIATION.—In celebration of the anniversary of Modern Spiritualism, the Marylebone Association have organised a Conversation and Dance to be held at the Mortimer Hall, Mortimer-street, Regent-street, W., on Wednesday, 29th inst., at 7.30. Further particulars will be given in the advertising columns.

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FOR SEEKERS AFTER KNOWLEDGE.

THE RESOURCES OF TRANCE MEDIUMSHIP.

Although we give answers to questions from readers on a special page there are some inquiries that deserve a fuller reply than the space on that page permits. And as the files of *LIGHT* during its forty years' existence contain an immense amount of information on the innumerable details of Spiritualism we propose to draw upon this fund from time to time to answer some "ever-recurring questions." Many of the answers given came from those who are best equipped to reply to many of the questions, viz., those in the Unseen World. But on this question of the source of the information we are not inclined to be dogmatic. The truth and wisdom of a statement are unaffected by any question as to its author. Many spirit communicators have gently waived the question of their identity, as of no particular importance. It was the message and not the man which was to count. Whether it was accepted or rejected was left to the judgment of the individual.

During most of his long life the late Mr. J. J. Morse was, as a trance medium, the channel for much wisdom from a little group of spirits of whom the chief "control" was said to be a Chinese philosopher, Tien Sien Tie, who gave an account of his life on earth. He answered many thousands of questions in public and private, showing a mental resource and capacity that far exceeded the normal powers of his medium.

We take the following from an account of some answers he gave at a meeting held in St. James's Hall many years ago. One inquirer asked:—

"To what extent do mundane affairs interest those on the spirit side, and what class of spirits are most engaged in directing social, political, or other movements in this world?"

It is the kind of question which has occupied the minds of many inquirers, and the control, in his reply, referred to the popular superstition that "when you are dead you have foregone all interest in the world in which you formerly existed." The contrary was, of course, the fact in the majority of cases. Death was not a change that shut the individual off from all interest in life on earth, consequently the so-called dead often took

A VERY LIVELY INTEREST

in the affairs of the world from which they had, in the physical sense, departed. "Suppose you have so bound yourself up with any of the affairs of life that they have become a sort of second nature to you; that you cannot exist away from your office, your factory, your warehouse, that you cannot forego being active in some pursuits to which you have given twenty, thirty, or forty years of your life, and suppose you die, you have not lost one single element, moral, mental, or spiritual; not one single attribute of your memory has been sacrificed. You are in all respects what you were before your death. What do you know of the hereafter? What do you know about the spirit-world? What can you see of the glories of existence, of the wisdom of God, of the boundless beauties of being, the depths of the human heart and soul, the noble heights to which these can aspire? What do you know of these things? They are sealed books to you, and you feel genuinely miserable, because you are apparently cut aloof from all that interested and occupied you on earth. Naturally you will gravitate to your old associations; naturally you will assimilate with the old thought-atmosphere in which you lived, and all persons whose thoughts are of the earth earthy, whose interests belong to this world, whose sympathies are undeveloped, having been narrowed down to the requirements of this life—such spirits will continue to take interest in the affairs that engrossed their energies while here." Political, social, or religious reformers, all who thought that the upliftment of humanity was their supreme mission, would continue to labour in that direction until they became spiritually awakened sufficiently to realise that they owed themselves duties which could be best performed in the conditions of their new existence. One of the allegations made against Spiritualism was that spirits came back and dealt with material affairs. There was nothing unnatural or illegitimate or degrading about it, so far as the speaker could see. A man in this world, when in doubt, would sometimes consult his solicitor. Supposing the solicitor died. He remained very much the same man as before, and why should not the client in doubt as readily take advice of his lawyer when the latter was in the next world as when he was in this? Nevertheless, the interest taken by departed humanity in the affairs of the world they had left was apt to be circumscribed by reason of one great obstacle. It had been stated that communication between the two worlds was dependent on the harmonious and sympathetic condition of the communicants on

each side. There must be a nexus, so to speak, for the thoughts to travel

FROM ONE MIND TO THE OTHER.

Now the average man of business—stockbroker, lawyer, money-changer, merchant or politician—was in many cases so thoroughly convinced that there was no better man than himself, was so encased in a sort of armour of egotism, that there was no relationship between him and the dwellers in spirit life. If such a man could open out, it would be possible for him to receive aid, advice, and inspiration from his spirit neighbours, but his self-sufficiency closed the door against any interference by the spirit world, so far as he was concerned. "So long" (said the speaker) "as you realise the entire naturalness of the life after death, so long as you realise that these spirit-communicants are neither angels nor demons, but only human beings on another plane of operation, there is no unreasonableness in supposing that they may, under due circumstances, be able to advise you. But even here there is a check imposed, naturally and automatically. The longer people remain in the spirit world the more developed do they become, and the more they develop the less interest do they take in the petty affairs of mortal existence."

Dealing with the next question, which referred to the existence of animals in the spirit world, the speaker said there were animals in certain sections of the spirit world—those sections exhibiting conditions most contiguous to the material conditions, and which were in fact but little superior to them. These animals were, however, evanescent—they did not continue, being merely the essential forms, so to speak, of the animals as they existed on earth. In the

HIGHER CONDITIONS OF THE SPIRIT WORLD

they were not found.

"How long have you been in the other life? Have you in that time personally experienced any important changes if so, will you kindly tell us of what nature?" Such was the tenor of the next question, and the speaker, in reply, said that the important changes he had experienced were, of course, distinctly and peculiarly personal matters, and he felt somewhat reluctant to deal with matters of his own personal experience. Yet, within limitations, he might give some description, such as the questioner desired. His desire to limit the answer arose from no disposition to shirk the point raised in the question, but rather from reluctance to deal with matters merely personal to himself. His first experience of spirit life was exactly on the lines he had always laid down as characterising the transition of the individual from material to spiritual conditions. He experienced, at first, no change in personal consciousness or mental and moral development. In the course of time he became sensible of a singular and delightful change. One might describe it best as a sense of lightness: but not only was there this feeling of buoyancy, as though a burden had been removed, but there was what seemed to be an interior illumination; a radiant light seemed to fill the mind with iridescent glory, and the intellect seemed capable of grasping ideas that, until then, had only been imperfectly understood. After this, he had a strange feeling of virtual translation from the condition in which he then found himself—somewhat analogous to what would on earth be called death, but in no sense he rightly called a death, since the sense of lightness culminated, and it seemed as though something had rolled away, as though the past—the undesirable and the imperfections of the past—were removed, leaving a sense of new life, "new birth-ness," which was accompanied by a distinct and positive exaltation, mental, spiritual, and personal, marking the translation to actual spirit life. There had, since then, been other changes, equally notable, but so far not to the same degree. When, eventually, the change described was duplicated in the experience of the control, it would then be impossible for him to return and hold direct communication with earth, for it would imply a

SPIRITUAL UNFOLDMENT AND EXALTATION,

which would make repellent all possible communication direct with the material conditions of the world. Under such circumstances, he would have to sever his connection with the medium he now employed, and discontinue the work he was enabled to carry on through that instrument. If he might say so without undue egotism, he would add that he was doing his best to delay the time, so that he might, for as long as possible, have the advantage of using the medium for the purpose of placing such knowledge and experience as he possessed at the service of his friends on earth. His residence on the spirit side had been, as computed by earthly measurements of time, 300 years.

THE "DIRECT" VOICE IN NEW ZEALAND.

THE STORY OF A NATIVE SEANCE.

In the course of a letter dated December 26th, 1921, from Feilding, New Zealand, Mr. Joseph Appleby, who, as many readers will recall, sailed for that country in October last, writes as follows:—

The voyage in the S.S. "Ruahine" was uneventful except for the passage through the Panama Canal (an engineering feat to the credit of the U.S.A. and of which I should imagine there is no equal) and our call at Pitcairn Island, where three boat loads of inhabitants came on board to collect their mail and sell or barter fruit and curios.

I mentioned in my last letter to you that I hoped to carry on the work of which *LIGHT* as a journal is the chief exponent, so it may be of interest to your readers to know that, like most of the *genus homo* in close touch with Nature, the Maori is (or was in the old days, before missionaries converted him) a firm believer in spirit communication. This is shown by the following extract from a book, "Old New Zealand," by a "Pakeha Maori," i.e., a white man living as a Maori. Written in or about 1860 it describes events that happened before the 1845 rebellion, and was published by Richard Bentley & Son, London, in 1893. It is looked upon here as one of the New Zealand classics.

As the incident which I quote happened a long time before 1845 it may well be taken as one of the very first mile-stones in the modern road of Spiritualism.

Here is the extract taken from Chapter X. (pp. 159-165):—

"A young chief, who had been very popular and greatly respected in his tribe, had been killed in battle, and, at the request of several of his relatives and nearest friends, the 'tohunga,' or priest, had promised on a certain night to call up his spirit to speak to them and answer any question they wished to put. This young man had been a great friend of mine; and so, the day before the event I was sent to by his relations, and told that an opportunity offered of conversing with my friend once more. I was not much inclined to bear a part in such outrageous mammyery, but curiosity caused me to go. Now it is necessary to remark that this young chief was a man in advance of his times and people in many respects. He was the first of his tribe who could read and write, and amongst other unusual things for a native to do, he kept a register of births and deaths, and a journal of any remarkable events that happened in the tribe. Now this book was lost. No one could find it, though it had been unceasingly sought for as it contained matters of interest and also they wished to preserve it for his sake. The appointed time came and we all met the priest in the large house common to the people of the tribe. I wished I had not come for I felt that any unintentional symptom of incredulity on my part would shock and hurt the feelings of my friends extremely; and yet whilst feeling thus, I felt myself more and more near to believing in the deception about to be practised. The real grief and also the general undoubting faith in all around me had this effect. The door was shut, the fire but glowing charcoal. The light little better than darkness and the heat oppressive. Suddenly without the slightest warning a voice came out of the darkness, 'Salutation! Salutation to you all—salutation!—salutation to you, my tribe!—family, I salute you! Friends I salute you—friend, my pakeha friend, I salute you!'

"The high-handed daring imposture was successful. The women were all weeping and exclaiming but were silenced by the men who were themselves nearly as much excited. I, however, did notice that two old men who sat close to me were not in the slightest degree moved in any way and they did not seem at all incredulous; quite the contrary.

The spirit spoke again, 'Speak to me the tribe! Speak to me the family! Speak to me the pakeha!' I, however, was not inclined for conversation. The evident belief of all around me in the presence of the spirit, the novelty of the scene, gave rise to a state of feeling not favourable to the conversational powers. Besides I felt reluctant to give too much apparent credence to an imposture, which at the same time, by some strange impulse, I felt half ready to give way to. At last the dead chief's brother spoke, 'How is it with you? Is it well with you in that country?' The answer came at once—(the voice all through, it is to be remembered, was not the voice of the 'tohunga,' or priest, but a strange sound, like the sound of wind blowing into a hollow vessel)—'It is well with me: my place is a good place.' The brother spoke again, 'Have you seen —, —, —, —?' (I forget the names mentioned). 'Yes they are all with me.' The spirit continued, 'Give my large tame pig to the priest and my double gun' (the pakeha was disenchanted at once). Here the brother interrupted, 'Your gun is a *manatunga*. I shall keep it.' He is also disenchanted, thought I; but I was mistaken. He believed but wished to keep the gun his brother had carried so long. An idea struck me that I could expose the imposture without showing palpable disbelief. 'We cannot find your book,' said I; 'where have you concealed it?' The answer instantly came, 'I concealed it between the *tabuku* of my

FROM THE DREAM WORLD.

VISIONS THAT WERE VERIFIED.

We take the following cases from the chapter "Do the Dead Communicate with Us in Sleep?" in the book "Through the Gateway of Dreams," by "A Dreamer," who we understand is a member of the L.S.A. It is published by "The Bazaar, Exchange and Mart" (1/6).

Premising that the cases are authentic and are published only with the special permission of those most closely concerned with the events narrated, the author writes:—

A lady, Mrs. H—, the widow of a naval officer, and who was left with only limited means at the death of her husband, had monetary expectations from an elderly aunt, the Hon. Mrs. V—, who resided in Ireland. The old lady died rather unexpectedly, and Mrs. H— waited anxiously to hear the result of the will; she had no doubt as to her ultimate benefit from her aunt's estate. A few days after the death, Mrs. H— dreamed that she saw the old lady standing by her bedside in a state of great distress, weeping and wringing her hands, and reiterating again and again, "I have done wrong, I should have done more for you; I meant to do more for you!" Mrs. H— awoke much perturbed, feeling certain that she had received a warning of coming disappointment. Two days after this vision she received a letter from her aunt's lawyer informing her that she had been left a few hundred pounds only, the bulk of the property having been left away from the family by the testatrix to the son of an old friend, a young man who for some time had been acting as agent for her estate!

A young lady whose favourite brother was a junior officer in the merchant service, and, at the time of which we write, away on a distant voyage, dropped asleep in the garden one afternoon, and experienced a very striking dream of him. He seemed to stand by her in a state of agitation, repeating, "Remember the day of the month; remember the day of the month!" She woke with a feeling of certainty that some evil had happened to him, and at once told the other members of the family of her dream. They were inclined to be somewhat scornful about the matter, but, in spite of this, wrote down the details of the dream, with the date and time. For some days the sister waited anxiously for a cable-message, but days passed, and as no ill-news arrived, her fears became less insistent. However, a few weeks later, her father was apprised that his son's vessel was long overdue at the eastern port for which she had been bound, and before long it was evident that all hopes of the vessel's safety must be abandoned. An account of the young lady's dream, with the date of the day and month, was sent to the owners, and I have reason to believe this was accepted as satisfactory evidence of the loss of the vessel with all hands on that date.

A Scotch lady, the daughter of a lawyer, related that her father was on one occasion much disturbed by the non-appearance of some important documents relating to the estate of a deceased client. These papers had not been in the possession of her father at any time, but he had felt no doubt about finding them amongst his late client's effects. One night he sat until the small hours searching again and again through the masses of documents connected with the estate. Overcome with weariness, he dozed in his chair, and dreamed that his eccentric old client was standing by him. "Look in the safe by my bed," he said; "you waste time and eyesight searching here!" Mr. M— awoke and resolved to go early next morning to the old gentleman's house. He did so, but found no safe in the bedroom, and was leaving the house, mystified and disappointed, when the house-keeper asked him if he had looked for the missing papers "in the wall-cupboard." He returned to the bedroom and discovered a safe built into the wall, the door of which was masked with wall-paper. The key was missing, but after some delay the door was forced and the documents were discovered within.

(Continued from previous column.)

house and the thatch, straight over you as you go in at the door.' Here the brother rushed out and all was silence till his return. In a few minutes he returned with the book in his hand. I was beaten but made another effort. 'What have you written in that book?' 'A great many things.' 'Tell me some of them.' 'Which of them?' 'Any of them.' 'You are seeking for some information, what do you wish to know?' I will tell you.' Then suddenly, 'Farewell O tribe! Farewell my family, I go!' A cry of 'farewell' arose from every one in the house. 'Farewell' again cried the spirit from deep beneath the ground! 'Farewell' again from high in the air! 'Farewell' once more came moaning through the darkness of the night. I was for a moment stunned. The deception was perfect. There was dead silence—at last 'A ventriloquist,' said I: 'or—or—perhaps—the Devil.'

So much for my story, which bears comparison with any séance of present time, but which antedates even the first tentative rappings heard by civilised people by many years. "He that hath ears to hear, let him hear."

"HAVE FAITH IN GOD!"

A MESSAGE STRANGELY DELIVERED.

[We can vouch for the good faith of the narrator of the following case—a lady well known in the social world.]

On this, the twenty-third anniversary of my wedding-day, as I look back on those years, full to the brim of light and shade, darkness and glow, strain and stress, calm and peace, change and travel, and again quiet flow of days, this text "Have Faith in God" is the pivot upon which all has turned.

May I show here how this text was brought home to me by a very special means (at a time for me of very "deep waters") in a supernormal way.

I lay, in the year 1900, "sick unto death" for many weeks. My son just born, his father badly wounded in far South Africa, news of him long delayed and when received heavily censored, and he a prisoner. Meningitis took its grip of agony upon me, and for a whole week my body lay unconscious—tenantless perchance of the spirit, which I believe to have been specially taught, during that time of wending into unknown realms.

When at last the gradual healing of the body began, and I was considered strong enough to bear them, tidings were given me of the going of other loved ones out into that far fight; then my babe was ill. Until then my courage had not failed, but the day of that fresh trial, as I lay there weak and spent, seemed too dark for any light, and I went down in very sooth into the "deep waters," and I said in the bitterness of my soul that God had over-tried me. In great distress my old Welsh nurse gently chid me.

I was to bear bravely on—she would not have me fail now. "No," I said, "He does not know, *this is too much.*"

The bedroom in my mother's house in which I lay had a small dressing-room attached, in which my nurse slept, and, as I said these words, there came a loud crash from that little room, and nurse went in to see what it was, while I lay uncaring, just overwhelmed with waves of depression and, as I thought, even God-forgotten misery.

Nurse returned and came to my bed-side white and eager, her Celtic and psychical nature roused to the full. "Look!" she said, and laid on my bed an old-fashioned picture-framed illuminated text, of which the four words leapt to my heart as spoken from the Father to His wavering child—"Have Faith in God."

"There was nothing to cause it to fall," said my old nurse: "I've examined everything, the nail was firm in the wall, the cord intact, and though it fell from such a height from over the door, leading from the dressing-room into the passage, not a crack nor a scratch was on it." Who can doubt that His ministering spirits carried out His will in thus bringing to His child's flagging faith the message of promise, which, fulfilled in exquisite beauty here, in the renewal of health, and the return of life and love and loved ones still shall be, please God, my rod and staff in other spheres and wider life.

CATHPAR.

SCIENCE AND POETRY.

A LYRIC FROM "LIGHT" IN FRENCH.

"La Revue Spirite," for February, commenting on the verses on "Ectoplasm," by D. G., in *LIGHT* of December 17th, 1921, remarks that ectoplasm, which is hardly recognised by scientists, has yet inspired the poets, who are able to unite the art of delicate word cadences with the most austere Science. And it puts the English verses into a clever French translation, as follows:—

ECTOPLASME.

Entre ce monde et l'autre où vivent des phantasmes,
Certain pont est jeté: ce pont, c'est l'Ectoplasme!
Subtil, étheréen, mince, souple, élastique,
Ce pont que l'on nous dit vraiment ectoplastique,
Grâce aux savants, devient un fait très scientifique
En dépit des fureurs d'un peuple de sceptiques,
Il se peut que des gens aux goûts fastidieux
Disent que, si c'est vrai, c'est, plutôt, odieux.
Mais quoi! Tout ce que l'âme entrevoit ou désire
Est détestable ou beau, selon son point de mire
Du limon le plus vil la Nature, à son gré,
Pour nous plaire, pétrit ses lys les plus sacrés.
Ainsi de l'ectoplasme, écœurant aujourd'hui
Demain, pourra sortir la fleur avec le fruit
Car dans l'abjecte boue, et la vase et la fange
Toujours se cache un peu de la candeur de l'Ange!
Poètes irrités, quand prendront fin les spasmes
Où vous jette à présent l'horreur du fait nouveau
Vous accorderez tous vos lyres, vos pipeaux
Pour mettre en strophes l'Ectoplasme!

"BIBBY'S ANNUAL" for 1922 holds its deserved pride of place amongst the illustrated annuals. It is a perfect treasury of art with its many reproductions of fine pictures, many of them in colour. Its literary contents are as usual of a highly philosophical and progressive nature. As a periodical it stands unique, and we compliment Mr. Bibby on his achievement.

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The late Lord Salisbury.



In these seven words a great Prime Minister told of the might of speech.

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how fascinating English history really is? That England, during the past thousand years, has given to our literature more heroes and heroines than all the rest of the world?

Do you know of that king and queen who stood barefooted, and "all naked from their waists upward," in the great hall of Westminster? Or what plumber's dog licked the blood of a king? Or why Henry VII. hanged his four English mastiffs as traitors?

Do you know the story of Gilbert à Becket and the Emir's daughter? Of fair Rosamond Clifford's bower in the labyrinth at Woodstock, and the tell-tale silken thread on Henry's golden spur that led to her becoming a nun? Of the dreadful warning that hung over the bed of Isabella of Angoulême? Of the Queen who was discovered in London, disguised as a cook-maid?

Do you know the mere fact of the Duchess of Marlborough's putting on, by mistake, the Queen's gloves, changed, as Voltaire says, the destinies of Europe? Or why the great Elizabeth and her prime minister had to deal secretly with Catherine de' Medici's tailors?

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

THE CREATION OF THOUGHT FORMS.

Mr. Frederick Stephens (Paris), in an inquiry concerning the "creative power of thought," reads more into the article by Mr. Julius Frost on "The Nature of the Other World" (p. 61) than was probably intended by that writer. Thought is not creative in the strict sense of the word, certainly not in matter, and probably not in substance, which is beyond the "ring fence" of matter. As far as matter is concerned, thought has only designing and controlling powers, though even then it has no direct control, for the two are of two totally different natures, and a nexus is necessary (probably ectoplasma) which partakes of the nature of both in some degree, as a go-between. Thought does undoubtedly influence the formation of ectoplasma, for it is by this means (incarnate or discarnate) that veridical images are formed, but it does not create the substance from which they are formed. As for the expression, "quasi-independent entities," there is an elasticity about this term which should not be stretched too far. These forms are either subjective, and of a hypnotic nature, or they are objective and dependent on substance supplied from an incarnate personality for their existence, although the design and control may be exterior to that personality. If the form be but a shell, it has no real independence, and can but mirror the nature and intention of the medium, and possibly, to a slight degree, any hypnotic influence that is acting at the time, but it would obviously be without any independent vitality or mentality. If, however, the form be "inhabited," it would show evidence of design and mentality beyond that of the medium or present company; it would be mentally and structurally, but not substantially, independent. It is thus evident that a clairvoyant may describe a form, subjective, and even possibly objective, of his own construction, or the impression of some strong hypnotic influence. The test lies in the evidence; and this point accentuates the importance, more especially at a personal séance, or one limited to a few persons, of avoiding expressed desire, mental or otherwise, and "trying the spirits" according to the evidence.

ARE THE OTHER PLANETS INHABITED?

As a contribution to the replies already given, E. C. M. sends us a passage from the Vale Owen Messages as follows: "You are curious of our words about other planets. Now I will mention Mars. So much thought has been directed upon that solitary planet of late years that it has become foremost of interest to those who are not of science, but of ordinary citizenship. . . . The reason is reflex. The people of Mars began it. They have directed a vast amount of thought-waves in your direction and you have

responded—no more than that. The reason of this intercommunion is found in the kinship between the people of Earth and Mars. Some of your astronomers speak of them so familiarly as to call them Martians. That would amuse them, as it also gives us a pleasant little shiver of happy mirth. Well, those who know the Martians so will tell you they be much ahead of you in intellectual development. Do they not so, my son? (Yes, quite correct. They do say so.) They are in error. The people of Mars are in some things ahead of you of Earth. In other matters, not a few, they lag behind you. I have been there and I know this. But these things you shall in time compass by your science normally, and then they shall be all your own, and you will be the more justly proud to know them. That is why we often refrain and bring restraint upon our clacking tongues. It is why I do so now. (You say you have been to Mars?) Even as they of Mars have been to us and to Earth. It was of moment to the able execution of my own part that I should know of the state and progress of peoples other than my own of Earth. To that end I went to one university after another, so to say it. One of those universities was at the Temple of the Holy Mount, one at the Tower, and the Five Domes, and another at Mars."—(From "Arnel.")

GROWTH IN SPIRIT LIFE.

F. FINCH.—"Is it held by most or all Spiritualists that a spirit child grows until the age of twenty-one is reached and that adults go backwards until the age of thirty is reached? If so, this appears to me to contradict a good many clairvoyant messages." Your question is founded on some misconceptions. It is not a question of so many years. You mention twenty-one, but that is the age fixed by the law for what may be called a form of legal "maturity" for the individual. But it is by no means maturity in the natural sense, for that is a stage which does not come for many years later and represents the point at which the man or woman has arrived at the highest point of development—the acme of the physical powers. In short, it is taught by the wisest spirit teachers that in the next world that is the point of exterior growth which represents the standard of spirit age—the prime of physical life as shown in the spiritual body. The growth beyond that is spiritual and mental growth. The body of the child spirit develops to that point, but never, as in this world, passes it on the road to old age and decrepitude. As to the descriptions of clairvoyants these are commonly known to convey simply a representation of the spirit as it looked when on earth, in order to convey evidence of identity. For this purpose the spirit desiring to be recognised produces a picture or mental idea of himself with all his earthly peculiarities. Otherwise how could he be identified?

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W. H. CHESSEX, in the "Occult Review."

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MEDIUMSHIP AND HEALTH.

A MEDIUM'S TESTIMONY.

Mr. J. J. Vango (Bayswater) writes:—

I should feel obliged if you would find room in your valuable paper for the following reply to the assertion which is so often made that mediumship is injurious to health.

I think in my case it has proved the contrary. I was always delicate from birth, and my parents never expected to rear me. As I began to grow up the doctor said I would not live after one and twenty, if I reached that age.

I commenced my investigation into Spiritualism at the age of nineteen, when mediumship began to develop rapidly. This caused great alarm in my family, as they all thought it would bring my career upon this earth to an end.

When my father controlled me to speak to my mother for the first time, he said, "Let the boy alone, it won't do him any harm as I am looking after him."

My health gradually but slowly improved.

The spirit people have been controlling me now for over forty-two years, and during that time I have gone on without a break. I have probably given thousands of sances, and I hope to some extent I have been the means of comforting suffering humanity, and proving that life is continuous. On the 18 ulto. I completed my fortieth year of public work, and I am still enjoying the best of health.

I think in my work I have had the same strain as most professional and business men, and with none of those nervous breakdowns from which they so often suffer.

ANSWERS TO CORRESPONDENTS.

K. D. S. (Stoney Stratford).—Automatic writing can only be judged by results. There is no royal road by which this power is acquired, and we cannot advise any attempt to work by rules or methods.

H. PARSONS.—Thank you. You will see we had already received and printed the explanation of the performance in the café.

E. M. S.—We have not heard of any case of the kind you mention, nor should we undertake to criticise the methods and policy of those who carry on the campaign "on the other side." Doubtless they are guided by a higher wisdom than ours.

W. H. WHISTON.—Write Mr. D. Morgan, 79, Fitzroy-street, Ashton-under-Lyne, the Secretary of the Manchester District Committee. There are several societies.

H. J. BREEZE.—Thank you for the account of the experiment, but it is hardly worth publication. The results were not very remarkable, and suggest only the first stage of hypnotism—response to suggestion. It would be unsafe to go further without expert advice, as the subject might not "come round" easily.

H. HODGE.—Very many thanks for the cutting, which you will see we have used.

G. D. PIDD.—Our thanks for the cutting, "Mysticism in a Local Café." We have very little belief in it, but have referred to it.

P. J. JEFFERY.—Thank you. The proposed League is worth keeping in mind, but at the moment we are unable to give any special attention to it.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mr. Wm. Ford.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Ald. D. J. Davis.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Geo. Prior; 7, Mrs. Mary Clempson; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. Wm. 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. Percy Scholey. Thursday, at 8, Mr. Haywood, address on "The Power of Unity."

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

Brighton.—Athenaeum Hall.—11.15 and 7, see local paper. 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Curry.

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- March 16th. **Mr. E. L. Gardner.** "The Coming of the Fairies" (Lantern Lecture.)
Mr. GARDNER is an expert on Psychic Photography, who was connected with the remarkable photographs of fairy-like beings, obtained during 1921.
- March 23rd. **Mr. H. W. Engholm.** "An Unpublished Vale Owen Script."
The Rev. F. Fielding-Ould has been obliged, under Doctor's orders, to give up all public speaking for the present. Mr. H. W. Engholm has therefore very kindly consented to give an explanatory reading from an unpublished portion of the famous Vale Owen Scripts. Many requests have been received for a repetition of Mr. Engholm's masterly readings. We hope therefore, that all members will take advantage of the opportunity, as it is improbable that it will recur again during the present session.
- March 30th. **A. V. E.** "How I see and talk with Spirits."
The address will be given by the lady whose articles in the "Weekly Dispatch" have attracted so much attention.
- April 6th. **Miss H. A. DALLAS.** "A Study of Hauntings."

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

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SPECIAL MEETING.—THURSDAY, MARCH 16TH, 7.30 P.M., **MR. E. L. GARDNER**, "The Coming of the Fairies."

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

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IS CAPITAL PUNISHMENT WRONG?

SEE PAGE 167.

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CONTENTS.

The Passing of Dr. J. M. Peebles.
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NOTES BY THE WAY.

And as the moon from some dark gate of cloud
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd
Into the realm of mystery and night—
So from the world of spirits there descends
A bridge of light connecting it with this,
O'er whose unsteady floor, that sways and bends,
Wander our thoughts above the dark abyss.
—LONGFELLOW.

THE SURVIVAL OF SPIRITUALISM.

Spiritualism persists and continually extends its influence because of its intrinsic truth. Never probably has any subject been so heavily handicapped by its circumstances. It has been conspicuous by many things which lent themselves to derision either because they were misunderstood or had no true place in it. It has been lampooned by a thousand pens. It has been the easy target for every form of shallow wit. It has been the objective of Press campaigns, Church crusades and the onslaughts of Materialism and Rationalism. It has been "killed" over and over again, but has revived mysteriously and broken out again, often in some quite unexpected quarter. It has preached the deathlessness of the human spirit and enforced the lesson by showing itself invulnerable alike to the bitterest assaults of its enemies and the worst excesses of some of its friends. Human survival, which to the scientific sceptic is the most impossible and irrational of doctrines, is perhaps not a greater miracle than the survival of Spiritualism amongst a people whose chief idea of reality is drawn from the material world, and to whom a brick or an iron bar is vastly more real than a thought or an inspiration which can transform the whole face of physical existence.

A SOLEMN QUESTION.

Mr. B. Macdonald Hastings, the dramatist, writing in the "Referee" of Sunday last, asks:—

Will any educated Spiritualist tell me why it is that I, who am sane and excessively broad-minded, cannot read any book on Spiritualism without experiencing the emotion of contempt, or of anger, or of laughter? Why is it that

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my sympathies are never aroused? . . . What is the matter with a creed with such powers of repulsion?

And he proceeds to indicate that it leads him "to despise, to rage and deride." It is, indeed, a puzzle, and one that, at the first blush, we should be disposed to "give up." One might hazard the suggestion that it is due to the mental make-up of the propounder of the puzzle. Even then, however, we should observe that as an argument it is distinctly weak. Because some Spiritualist, at least equally as sane and as excessively broad-minded, might ask why *he* should take up an exactly opposite attitude! One cannot settle questions of fact by the consideration of personal emotions. History is crowded with examples of new ideas and discoveries that excited in some of those who heard of them precisely the same feelings as those to which Mr. Macdonald Hastings confesses. But the ideas and discoveries were none the less true.

SOME LIGHTS ON THE PROBLEM.

Further on in the letter under notice we get some revealing glimpses of the writer's attitude. We read of "the shallow, the semi-Christian, those of little faith," who "would insult God and tear their sons and husbands from Heaven"; who "believe that those whom the Lord taketh away can be borrowed back for an evening," and "whose idea of God is connected with a dark room, a tilting table, or a gramophone trumpet." What a number of gratuitous assumptions and one-sided arguments we discover in this part of the letter! Are dark rooms, tilting tables and gramophone trumpets such very terrible things? If they are, they are certainly not so objectionable as other matters of which we have been reading in the newspapers of late—deadly drugs, for instance. And if all these things are in the Universe, they must be in some way, however remote, connected with the Creator and Ruler of the Universe. They could not exist for an instant without His permission. The fact is that there are no evil things in the world, but there are a multitude of things which are turned by men to evil uses. One may talk with some of earth's saintliest souls through the same telephone which is used to carry on conversations that may lead down to death and hell. That much is quite clear. Many thousands of persons have found their minds enlarged and their lives raised and purified by their contact with the men and women of higher worlds—sometimes through the humblest intermediaries. That is another and larger side of the question. It must be taken into account by those who approach it without a full knowledge of the matter and handicapped with a multitude of petty prejudices and preconceptions.

"Who shall tempt with wandering feet
The dark, unbottomed, infinite abyss,
And through the palpable obscure find out
His uncouth way; or spread his airy flight
Over the vast abrupt, ere he arrive
The happy isle?"

—MILTON, "Paradise Lost."

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 147.)

April 15th, 1917.

THE GROWTH OF A SOUL.

"Do you know the soulless man—the man who has no care but for himself, and no wish to be of benefit to anyone? If you know such a man, you know a miserable being. What can change him; sordid, selfish, unfeeling, and apparently unreflecting? It is a problem. There seems no room in his heart for sorrow, for he cares for no one but himself. What then can touch him with the wand of regeneration? In the earth-life, nothing! But let him pass over and the matter wears a very different aspect. He at first consorts with the selfish in their particular section. Here he finds others as bad as, or worse than, himself, and he sees how the love of self can make a man a mere semblance of humanity, and he begins to wonder why he should be put amongst such people. Then a light breaks upon him, and he gains an insight into his own character and recognises that he shares the faults of those whom he condemns and despises. Once this perception has come to him then the slow and painful path of progression has been entered upon. The man even commences to feel a certain pity for his fellow-sufferers, and it may be that he tries to instil into their minds something of the enlightenment which has come to himself; but it is not always that a denizen of their own section can exercise an influence over others. At last he is ready to enter a higher sphere. Here he finds real work to be done, and so his nature grows and expands until he has cast off the last vestige of selfishness and lives the self-denying life which accompanies the true birth of the soul.

"How long will this take?

"It all depends upon the man's nature. If his selfishness has been the result of bad education and bad example, it may be only a few of your earth years; but if it has grown by deliberate self-indulgence then it will take possibly even fifty or a hundred years. But you must not think that we count years as you do, or that they would seem as long as they would to you. If we could describe how time differs with us from that on earth you could understand this. You sometimes lie wakeful at night and the hours pass. Some you are conscious of by the striking of the clock; others pass imperceptibly. So it is with our time. If we chose, we might pass it in a semi-dream, but then there would be no progression, since for that it is necessary to work, and to love and help others. Now when a man casts aside his selfishness, or whatever has been his besetting sin, and emerges, a freed soul, to take his place amongst other freed souls, he experiences a joy I cannot describe: he is purified, exalted, uplifted, and he cannot ever slip back into his old sins and errors. The higher spirits with whom he now associates, assist him by giving him an ideal to strive for, and he struggles to keep up to the standard expected from him. In time he reaches and passes it, and so goes on in ever upward progress."

April 22nd, 1917.

THE "LIVING" AND THE "DEAD." WHICH ARE THE MOST ALIVE?

"How do we change when we pass over? You constantly hear that a man is the same five minutes after death that he was five minutes before, and this is true, but the conditions which surround him are altered, and he soon discovers that there are vast differences between the two states of existence, and all tending to raise him to a higher standard of conduct. In the spirit-world we cannot be deceived in anyone else's character; we can read it intuitively, and we have more reliance on ourselves; for we know we have to form our own character if we wish to rise to a higher level. Our more ethereal bodies, too, make such a difference to us; we can move about without any sense of heaviness; we never feel our bodies a hindrance; no disease attacks them, and there are no deformities to render them less useful to us. We can walk and run, but we more float than walk, and if we need to get anywhere quickly, our progression is just a swift launch through the ether which carries us in a moment where we wish to go. All this would be impossible to the denser earth-body but it is quite natural and easy here. Then also our mental faculties are more alert. It is much less trouble to learn

new facts and understand new inventions and the lecture-halls are always crowded with eager listeners, and there is not a pupil but could pass an examination in his subject afterwards. If we go with the stream of progress there is no let or hindrance to our advance, but if we choose to delay and procrastinate we have only ourselves to thank if our progress is slow. The man who comes over immersed in a narrow creed is not likely to get on quickly, for he is hidebound in his beliefs and cannot shake them off. For the earth-bound spirits, and those who do not wish to learn, there is no remedy but time, but all will see their errors sooner or later. Here the outward form is much more beautiful than on earth; for all who choose can be beautiful, and all wish to be so who are on the upward path. Our garments, too, though not part of ourselves, reflect our character, for we please ourselves in colour and shape, and there is no tame uniformity. As nothing ever soils here we need not renew our garments unless we wish to vary them; but we often do, because we feel that different occasions call for different attire, and we wish to be suitably clothed. But we do not put away old robes and wear them again; we have a way of re-creating the substance into a change of form and colour which is somewhat of thought-creation, and yet has sometimes a little of practical manipulation as well. All these things can hardly be described, for the processes are so different from those on earth, and yet the chemical changes which go on in a laboratory are somewhat akin to them. The chemist does not know how two different substances or liquids mixed together form a third which is unlike either of them. In the same way, we cannot tell how it is possible to exchange the substance of one thing for another, we only know that it can be done, and that it is easy when once we have learnt the procedure. There are schools for teaching these things, and it is not true that we automatically acquire all that it is necessary to know in this life. Some are more expert than others in learning, but a good deal depends upon former proclivities in the earth-life. I have tried to describe what I could in the time, but I feel there is still much to say."

April 29th, 1917.

THE OBJECT OF PAIN IN EARTH-LIFE, AND COULD IT HAVE BEEN DISPENSED WITH.

"Many people think that pain is a pure and unmixed evil, and that the end to be aimed at is its total eradication. As far as the body is concerned, pain is the mentor pointing out some disease or lesion which would otherwise proceed unchecked. But I am now dealing with pain purely in its aspect as a mental factor. We here, who have lived and suffered in our previous life, know that often the mental torture of the loss of some dear friend or relative, or of finding out the unworthiness of someone dearly loved, far exceeds any physical torment to the body. Is such mental torture educative, or would these be better men and women if it did not exist? I answer most decisively, 'No'; the mental pain endured gives a fellow-feeling for others in like case, and a greater sympathy with sorrow and suffering.

"But suppose there were no mental suffering for anyone? Then you would have a dead world: a world where the physical bodies were moving about, but where all the higher parts of men's natures were slumbering. You may argue that mankind would sympathise with physical suffering even then and try to alleviate it. I doubt it. If there were no mental pain, men's minds would not respond to the physical pain of others. The mind is a very delicately balanced organism. It is not known exactly what it is, or what causes it to survive when the brain perishes, but we do know that the mind is the part of the spirit which is really the man himself, and the mind must be trained. The selfish are devoid of the power of realising the sufferings of others. Yet they were born with the same mind as others; capable of being trained in the same way. Most probably a tendency to selfishness has come to a child from some ancestor, and the parents have encouraged this by giving way to all his demands. There is no selfishness so ingrained in children that it cannot be eliminated if persistently repressed in early life; but how often a father or mother will say, when a baby cries for some forbidden article, 'Oh, give it him, or we shall have no peace!' The first few refusals would provoke a battle, but the child would soon learn, and later on

he should be taught to give up his own wishes to those of others, and little by little his character would be changed. Without pain I do not see how there could be any growth of character; nor do I see, under the earth conditions, how there could be the highest sympathy and love if everyone were perfectly happy and equally endowed with every necessary. That is not saying that there should be great inequalities of wealth, but it is evident that if men never had their pity and compassion called upon they would soon become as hard as the stones they tread on. One thing I believe will grow out of this most disastrous war, and that is a more perfect sympathy between the different classes of mankind, and a fellow-feeling amongst all ranks and stations of men. All this could have been attained by less drastic means, 'But ye would not!'

May 6th, 1917.

THE UPWARD PROGRESS FROM SPHERE TO SPHERE IN THE SPIRIT WORLD.

"This subject is one on which much can be said and which affords scope for detail. In the ordinary course, if a man has led a pretty normal life on earth, he will go on steadily advancing from sphere to sphere, though possibly slowly. Yet there are some who do not seem able to get beyond the first sphere for long years, though there is nothing against their moral character. But stay! Is there nothing? Nothing perhaps that on earth would have been reckoned a sin, or even a serious fault, but something which can hinder progression here. Such faults may be a narrow creed, a selfish disposition, avarice, a too close adherence to the letter of divine law and not to its spirit. These things are as bad for a man's future progression as absolute sin, and in some cases even more so, for there are very few who are unaware of their proclivity for positive sin, but many who have not recognised as such the failings which I have described, and therefore they do not see what they have to work against when they first come over, and it may be some time before light dawns upon them. We do try to make them conscious of these hampering tendencies, but it is difficult for them to realise their own shortcomings. There are others of a cold nature, not absolutely selfish but not easily roused to sympathy, and these also find a difficulty in progressing for, in our spheres, warmth of heart, and a sympathetic nature, are essential. It would be no use to raise a man to a higher sphere where all his work would be for others unless he had the feeling towards them that would make him desire to help them. I know you are often perplexed at a lenient judgment from our side on what you would consider serious sins, but we look to the motive-power which has urged on a man to that particular sin: whether temperament, environment, ancestry, or other causes. A man could resist all this, but few have sufficiently cultivated their will-power, and so we judge leniently in such a case. Now a man who is normal, or what you may call a good medium character progresses at a moderate rate until he may reach a sphere where he finds himself happy and contented, and from which he has no desire to go onward again. Will he then be left in the sphere to which he inclines? Will his further progress be stayed? No, he will remain in that sphere until he has seen others more lately arrived than himself, enter it, remain a little while, and then pass on to a higher state. At first this does not affect him, but at length a dissatisfaction creeps over him and he asks himself why he alone is stationary, and why he does not join in the upward progression. Then he commences to realise that nothing keeps him back but himself, and so the desire to progress gives him the power to do so. It will not be often that such a man will require a second lesson—one is generally sufficient to put him on the right path, and his progress will continue. I am not here referring to such cases as one or more of a family who, having left dear ones on earth, elect to wait in a certain sphere until these have joined them there, and they can then progress together. Such self-sacrifice is laudable, and does not in any way retard ultimate progression; and they can, at will, visit the higher spheres and gain an insight into the future life there. A good many husbands or wives, brothers or sisters, and not a few parents and children act in this way, and I have never heard any disapproval of their action, but they take the step deliberately for the benefit of others, and count the cost. To them the cost is worth paying, and the bliss and joy of reunion, when it comes, make up for the time of probation and the unselfishness thus manifested is repaid by a quicker progression hereafter."

(To be continued.)

A NEW SOCIETY IN BOWES PARK.—Spiritualists in Bowes Park and neighbourhood will be pleased to know that a new society has been formed in their midst. Shaftesbury Hall, adjoining Bowes Park Station (Down Line), has been taken for Sunday services, with the promise of a week evening later. The opening has been arranged for March 26th at 7 o'clock. The hall can be approached by No. 21 car from Finsbury Park or North Finchley, to Bowes Park Station, thence by footpath beside the line. And from Enfield or Finsbury Park by train (G.N.R.). All interested in the movement will appreciate this effort, as it will meet a long-standing requirement.—S.

SOME EVIDENTIAL MATTER IN PUBLIC CLAIRVOYANCE.

By GEO. E. WRIGHT.

It is the custom of most psychical researchers, and even of some definite Spiritualists to dismiss public clairvoyance as being of no evidential value. A brief note of certain evidential descriptions, which were given by the well-known clairvoyante, Mrs. Cannock, at the Large Hall of the London Spiritualist Alliance, 5, Queen-square, W.C., on March 1st, may therefore be of interest. Space only allows of reference to two cases, whereas the whole meeting was extremely successful, inasmuch as there was only one unrecognised description among eighteen. The salient points of the first description were as follows:—

"Man with black moustache and short beard, very much resembling a Spaniard, but not a foreigner. He met his death in an accident in a very wild country."

The facts of the case were that the lady to whom the description was given had a father who answered exactly to this description, who, although a Colonial, was generally taken for a Spaniard, and had been murdered by natives in a wild portion of West Africa.

The second case was as follows: Among the audience was a gentleman from Wolverhampton, who had not before attended a meeting of the Alliance, and who was personally unknown to Mrs. Cannock until the writer introduced them in his office shortly before the meeting, on which occasion nothing except a few casual remarks passed between the parties concerned.

Mrs. Cannock gave the following description of a spirit intelligence connected with this gentleman. She described "a big man, who had worn some sort of uniform many years before he served in the army during the great war. It was not a military uniform, but a civil uniform, something like that of a 'commissionaire.'" Mrs. Cannock was definitely impressed with the fact that the spirit intelligence had been communicating with the gentleman in question elsewhere, at a private circle, consisting of five sitters. She also said, "I get the name of Wilson." The facts were that the gentleman from Wolverhampton had for some time previously been sitting in a private circle with four other persons, at which a spirit who purported to be a deceased Salvation Army Officer had communicated and given his name as Wilson. The cross-correspondence between the private sitting and the public clairvoyance is striking.

It is to be regretted that those who attend public clairvoyance do not more frequently take accurate notes of any descriptions pertinent to themselves. Were this more often done I am quite sure that such meetings would contribute valuable evidence for spiritual communication.

SPIRITUALISM AND THE SUNDAY PRESS.

THE MERSEA ISLAND MYSTERY.

The "Referee" continues its publication of letters on Spiritualism. The principal communication, that of Mr. B. Macdonald Hastings, we deal with briefly in our "Notes By the Way." Other letters are concerned with the "Mersea Island Séances," but contain nothing of arresting interest. Too many questions, historical and psychical, are opened up for this subject to be handled in a few sentences. Full records should be placed at the service of painstaking psychical researchers for careful analysis and comparison with other and similar testimonies.

A CLAIRVOYANT'S EXPERIENCES.

A. V. E. in the "Weekly Dispatch" writes graphically on "How I See Spirits." Her articles are, in some respects, the most valuable contributions ever published by a popular newspaper on mediumship. They represent the work of one who is not only a fine clairvoyant, but is exceptionally clear-headed and intelligent, and they show an attitude of independent common-sense based on the only trustworthy foundation in these matters—personal experiences, clearly observed and impartially recorded.

OCCULTISM AND ZOOLOGY.—At a meeting of the S.P.R. on March 7th, Mr. J. P. Mills, I.C.S., read a very interesting paper on "Weir Tigers Among the People of the Assam Hills." The speaker gave many instances from his personal knowledge of these hill-tribes, of the curious relation which is held to exist between the medicine-men and individual leopards. The facts related seem to point to clairvoyant knowledge of the circumstances attending the hunting activities, and sometimes the fate, of particular animals, on the part of their human affinities. In this respect they differ from the folk-lore of were-wolves, and have never been put on record, except in a book published in the current year by Mr. Hutton, who was Mr. Mills' predecessor in the Inspectorship of this remote part of our dominions. This is another illustration of the way in which anthropology and psychic research can be of mutual service to each other.

DR. JAMES M. PEEBLES. 1822—1922.

THE "GRAND OLD MAN OF SPIRITUALISM."

The last issue of *LIGHT* briefly recorded the passing of Dr. Peebles, which occurred at his home in Los Angeles, California, on February 15th. On March 23rd he would have completed his hundredth year. For some months this grand old man had been sinking, but his amazing vitality and will power asserted themselves, causing him to rally just when it seemed that his mortal frame had come to its last strength.

Thousands attended his funeral service on February 19th, when many eloquent tributes were paid to his memory. It was stated that his last message was, "Let the truth go on."

James Martin Peebles was born in Vermont, U.S.A., on March 23rd, 1822. More than two hundred years ago a branch of the Peebles family from Scotland settled in the North of Ireland. In 1718 they crossed the ocean and settled in Massachusetts, and James, one of the hardy clan, penetrated into Vermont where he made a home. Here was born the son who was destined to become a great leader of men. As a boy his physical build was slender, but he had an elastic and enduring constitution. He was magnetic, genial, benevolent and witty, with a strong will of his own.

In 1842, after severe struggles to secure a good education, he became a minister of the University Church. At that period, in his twentieth year, he is described as, "tall, slim, having light hair, red cheeks, charming in the eyes of the maidens, wearing a white cravat, tall silk hat, and tight-fitting kid gloves." While he was pastor in Kelloggsville, Mr. Peebles was invited by Mr. Vincent Kenyon, a Universalist of Quaker descent, and spiritually inclined, to ride with him to Auburn to hear the "spirit rappings" which had just begun to grip public attention. The medium was Mrs. Tamlin. When he heard the raps he whispered to his friend, "A splendid trick," and the other replied, "Suppose you expose it." Mr. Peebles said, "Please rap on the wall," and to his astonishment "the wall seemed to speak." When, by this means, he received an intelligible communication from a deceased cousin he imagined it was due to thought-reading.

Then, at a later date, he heard an uneducated boy deliver a wonderful impromptu trance-address on a subject of Mr. Peebles' own selection—"The Philosophical Influence of the Nations of Antiquity upon the Civilisation and Science of Modern Europe and America." The young clergyman was amazed. He says, "I went home thinking that there must be some power at the root of Spiritualism."

In his next sermon he ventured cautiously to allude to angels and to spiritual gifts showing evidence of inspiration. His heretical leanings were immediately detected, and he was reprimanded. The working of his mind at that early date will be seen from the following sermon he delivered on March 3rd, 1845: "Now, if it were in harmony with the divine laws of Deity to employ angels as mediums of spiritual truths; if in the economy of God's mercy in the olden times, and in the days of Christ and the early Christian Fathers, the Divine Being permitted angels from the higher spheres to appear to men, to converse with them, to cast off their chains, to open prison doors, minister to their wants and become guardian angels, why may He not now? If it were possible then, it is possible in this age of the world. If it subserved a good purpose then, it may subserve a good purpose now, under the grace and wisdom of the everlasting Father." Christian Spiritualism, as he termed it, began to attract his attention, and before many years he had grown too broad in his ideas for the narrow

denomination with which he was connected. But for a long time he was not convinced of the truth of the phenomena. He witnessed the manifestations of the Davenport Brothers, and was deeply interested. On a certain night the Davenport Brothers, Mr. J. K. Brown, of Buffalo, and Mr. Peebles occupied the same room. Mr. Peebles challenged the spirits to pay him a visit. It was a bright moonlight night, and while the blinds were raised raps began to sound about the room. Mr. Peebles was struck on the head, the clothes sprang off his bed, and the bed rocked. As he hastily rose he received an overwhelming blow on his back, and in pain and fear he exclaimed, "That hurts! Oh, I know you are spirits! I give it up, I will believe." One of the Davenport Brothers became entranced and a voice from the air said, "You dared us. Get your light, we'll do you no harm." Mr. Peebles enquired, "Why do you handle me thus roughly, if you be good spirits?" The Intelligence replied, "To give you evidence of our power, and complete demonstration of conscious immortality, that you may walk no longer by faith, but by sight. You are appointed for a great work; gird up your loins, buckle on your sandals, grasp the sword of truth. Go forth."

Reviewing this period Dr. Peebles wrote, "Morally afire with the gospel of Spiritualism, I voluntarily left the sectarian pulpit, advocating the gospel of knowledge instead of a tremulous faith in the soul's survival after death, and lecturing in the principal cities of the United States upon Spiritualism and reform subjects." He says he was spiritually impressed to go abroad, like Paul, the great New Testament Spiritualist. Accordingly, on August 23rd, 1869, he set out from New York for England. In the following year he delivered Sunday evening addresses in London at the Cavendish Rooms, Mortimer-street. At a farewell gathering on June 9th, 1870, before his departure for the United States, many enthusiastic tributes were paid to him. Mr. H. D. Jencken, Barrister-at-Law, said, "We have met this evening to say farewell to Mr. Peebles, to whom we are so much indebted for the exertions he has made



DR. JAMES M. PEEBLES.

in the cause. Spiritualism. He has not only organised the Sunday services in his room—services of no sectarian type, but free, liberal and comprehensive; but in many provincial towns, at Norwich, Halifax, Bradford, and elsewhere, he has promoted similar services, and successfully laboured to make the truths of Spiritualism better understood." On this occasion Mrs. Varley, on behalf of the ladies, presented Mr. Peebles with a purse of gold.

On September 11th, 1872, he started, under an Australian engagement for a voyage round the world. Five years later he again travelled round the world, *via* Australia, India, and South Africa, lecturing in each country. He left San Francisco on December 5th, 1896, for a third world-voyage. Friends and relatives tried to dissuade him from undertaking such a trip at his advanced age. His characteristic reply was: "Age! I spurned the thought. The soul knows nothing of age. . . . I am rollicking, glorying in the gorgeous morning and abiding youth." In all, this valiant spirit made five such voyages, particulars of which he embodied in his book, "Five Voyages Around the World."

While yet a young man Mr. Peebles had studied medicine, and after attending the prescribed course of medical lectures, he graduated from the Philadelphia University of Medicine and Surgery, and registered at once in Philadelphia as a practising physician. He also received

several honorary diplomas, and was a member of State and national medical associations. On his return from his second voyage round the world, in 1878, he devoted much of his time to medical practice.

In his full and varied life he edited several newspapers, and took an active share in the fight against slavery, and on behalf of Prohibition. He was a vegetarian, a non-smoker and eschewed tea and coffee. In the course of a letter to the Editor of *LIGHT* he wrote: "Now journeying joyfully along on my ninety-eighth path to the century post, I lay these decades of years largely to a fruit and vegetable diet, with the acceptance and practice of religious Spiritualism."

He found time to write many books, among which may be mentioned: "The Christ Question Settled," "Seers of the Ages," and "Spiritualism versus Materialism." He also published numerous pamphlets. Of the latter a famous one was his "How to Live a Century and Grow Old Gracefully."

This is a necessarily imperfect sketch of the life and activities of a truly remarkable and spiritually gifted man who has abundantly left his impress on the world in which he worked. And for Spiritualists his work has not ended. He has begun a new chapter. That is all.

L. C.

** It may be added that Dr. Peebles addressed the London Spiritualist Alliance on the evening of Thursday, September 25th, 1902, at St. James's Hall, when Mr. E. Dawson Rogers, the late Editor of *LIGHT*, presided. The address was entitled, "Spiritualism in Relation to Life," and appeared in *LIGHT* of October 4th, 1902. On a subsequent visit in 1906 he delivered an address to the L. S. A. at St. Martin's-lane, on November 28th, of that year.

REMINISCENCES OF DR. JAMES M. PEEBLES.

BY ABRAHAM WALLACE, M.D.

My introduction to the great work of the venerable Peebles was by reading his most interesting book, "The Seers of the Ages," in my investigating days, years before I had the great privilege of personal friendship with him. I was introduced to him by Mr. George Spriggs in the early days of the London Psycho-Therapeutic Society, when the Doctor was on his third "last visit" to London, and about to return to America after one of his missionary tours around the world in which he expended his great energy, both mental and physical, in propagating the good news of spirit return at a time when, to declare oneself to be a Spiritualist, required a strong honest personality with abundant courage.

On his second "last visit" to London in 1906, he arrived on the 26th October, one Thursday evening, when I was occupying the platform of the London Spiritualist Alliance, and as he entered the hall while I was speaking to the audience, upstanding at my request, received the illustrious veteran Spiritualist, and I know that he much appreciated his hearty reception.

When he last was in London I very frequently saw him, as he suffered from a sharp attack of bronchitis, during which Mr. Rex, the healer, kindly attended him, and his condition soon improved, for he had even at his advanced age, great recuperative power, which he humorously imputed to the good Scotch blood in his veins and to my Scotch "magnetic influence."

When in America I determined to visit my good old friend and went to California in the beginning of 1920, where I had much pleasant intercourse with him and Dr. Austin, both of whom greatly contributed to make my stay most interesting and enjoyable.

At Dr. Austin's kind instigation, I gave an address in one of the largest halls in Los Angeles. Dr. Peebles was chairman and gave me a most flattering introduction to a great audience, referring to my "loving help" while he was laid up in London.

Although in his 98th year he showed very little change in his mental activity, but his physical energy was declining.

While I was in Los Angeles his brother, Lorenzo R. Peebles, fifteen years his junior, passed on, and I had the privilege of taking part in the military funeral, which had been arranged by his veteran fellow-officers—the remnant of those who had taken part in the Civil War, during which Lorenzo had served with great distinction. I shall never forget the most impressive farewell oration which the Doctor made; addressing the form of his passed-on brother, whose face was visible through a window in the lid of the coffin, and speaking in terms which only a Spiritualist could express, sending messages of love to his mother and other relatives behind the veil, and indicating in joyful tones that he too would soon join the family circle in the "Summerland."

That same evening Dr. Wickland drove Dr. Peebles and me out to his sanatorium in which cases of insanity—demonstrated to be due to obsessing personalities—are treated by practical psychic methods. The Doctor and I dined with six female patients, who had been transformed from raving

lunatics to sane personalities by Dr. and Mrs. Wickland during the previous three or four weeks. Mrs. Wickland is a remarkable medium, and during a séance after dinner, his brother Lorenzo slightly controlled Mrs. Wickland and indicated his presence to the Doctor and manifested his joy at being able to tell of his appreciation of the changed conditions in which he found himself.

When saying farewell to Dr. Peebles on leaving Los Angeles he presented me with a copy of "The Spiritual Pilgrim," by J. O. Barrett, being an early biography of Dr. Peebles, published in 1878.

To me it has been a great honour to enjoy the friendship of such a man as Dr. James M. Peebles, whose mature judgment and youthful enthusiasm were a wonder and delight to all who came into close contact with him. Early in his professional life he realised the truths of Spiritualism. He ever afterwards taught, as stated in one of his later volumes, "The Spirit's Pathway," that "Death is Nature's process of laying down a fleshly burden and the rising of the spiritual into the brightness and beatitudes of Immortality."

Even when nearing the end of his long and eventful life he says—and here we leave our dear heavenward pilgrim—"Personally, I feel as though I had just begun to live—to see, to comprehend. Heights rise above me, and I am conscious of the might immensities lying beyond. I long to go—and yet—"

"If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

"The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: 'He did his best for one of Thine.'"

(From "The Pathway of the Human Spirit.")

"THE FAITH OF SHACKLETON."

THE UNSEEN COMPANION.

IN *LIGHT* of March 11th (p. 152), there was an account of an interview with Sir Ernest Shackleton by Mr. Harold Begbie in which reference is made to a "Fourth Presence." For the benefit of those readers to whom the allusion was not clear, we give the following passage from the famous explorer's book, "South." It concerns that desperate journey across South Georgia, after passing over eight hundred miles of stormy Polar sea in a small boat:—

When I look back on those days I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea that separated Elephant Island from our landing place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, "Boss, I had a curious feeling on the march that there was another person with us." Crean confessed to the same idea. One feels "the dearth of human words, the roughness of mortal speech," in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts.

"THE NURSERIES OF HEAVEN."

Her favourite doll, specially dressed by her mother, was placed in the coffin of a Fulham child named Davis at her burial. The doll, a dilapidated relic of babyhood, had been the child's "companion" for several years, and it was the girl's last wish that the doll was buried with her.

"We may be pretty sure," writes Dr. Ellis Powell, "that the doll was the first thing the child saw when she woke in the nurseries on the other side. The creative power of thought would be utilised to duplicate it in such a manner that the child would be unable to distinguish it from the material original, and would, in fact, suppose that the original was in her arms. It was the same power, employed to satisfy a temporary craving by the creation of something indistinguishable from whisky, which excited the derision of the ignorant critics of 'Raymond' some years ago."

PROFESSOR RICHEL'S NEW BOOK*

By STANLEY DE BRATH.

This volume is nothing less than a demand by the first physiologist of our time for the recognition of supernormal phenomena as a distinct branch of science. This treatise is its first text-book. It is written avowedly as a text-book. Professor Richet says:

In writing this book under the form usually given to treatises on other branches of science such as physics, botany and pathology, it has been my desire to remove from facts that have been called "occult," most of which are indisputably real, the complexion of supernaturalism and mysticism that has been given them by those who do not deny their actuality.

Professor Richet says that his aim has been to present a purely scientific work: he has therefore confined himself to facts and to an examination of their actuality, bringing forward no theory of his own, and barely glancing at those advanced by others. The time has not come for theorising—it is necessary first to establish the facts in detail, to consider them collectively, and to determine the conditions under which they occur.

Those facts are numerous, authentic and dazzling. He reduces them to:

- (1) Crypt-aesthesia—the power of cognition by other than sensorial channels.
- (2) Telekinesis—a mechanical action, different from all known mechanical forces, exerted without physical contact.
- (3) Ectoplasmic forms (materialisations)—the formation of objects which, for the most part, seem to proceed from the human body and take on the similitude of material reality—clothing, veils and living bodies. He adds:—

This is the sum total of Metapsychics. It appears to me that to admit even so much is to make large admissions. To go further is to exceed the present limits of Science.

But I claim that Science, strict and inexorable Science, should recognise these three strange phenomena that she has, up to the present, refused to acknowledge.

This distinguished physiologist tells us that his method was to put aside unread the work of other men, so that approaching the matter without bias of any kind, he could satisfy himself by direct experiment of the validity of each order of alleged facts, and then to study the works of other competent observers, taking it as a principle that men such as Crookes, Lodge, Reichenbach, A. R. Wallace, Lombroso, William James, Schiaparelli, Myers, Zollner, De Rochas, Ochorowicz, Morselli, Barrett, Ed. Gurney, and Flammarion do not write without long and careful verification, and therefore that their experimental records can be relied on for facts, setting aside all theories soever as premature.

This is Professor Richet's standpoint. He commits himself to no theory and he affirms most strongly the reality of ectoplasmic forms, premonitions, telekinesis, telepathy, and nearly all the phenomena that have for seventy years been received with scoffing and abuse. He has even a good word for the poor Spiritualist, as having bravely upheld the reality of the facts themselves, though he regards their theories as "unfounded, or at least premature," and has some very trenchant remarks on their tendency to invoke



PROFESSOR CHARLES RICHEL.

the intervention of spirits as an explanation for all phenomena, even those that are obviously due to mental dissociations.

His treatment is rigidly scientific: he is concerned only with verified facts, and rejects the term "supernormal" along with the "supernatural." In Nature there are "usual" and "unusual" phenomena; but of ultimate causes we know practically nothing in either case. The cause of so common a phenomenon as gravitation is unexplained, and of the primary causes of birth, growth and even muscular action, we know simply nothing whatever. Being used to these things, they excite no surprise.

Agreeably to this attitude of mind, Professor Richet adopts a purely pragmatic phraseology. Fully satisfied by direct experiment, that the phenomena spoken of actually occur, he takes the evidence for them as undeniable by honest minds; that whatever their primary origin, their proximate cause is a variety of human faculty resembling, but different from, the ordinary senses is unquestionable. He therefore coins the term Crypt-aesthesia—sensation whose cause is hidden or latent—to cover the whole of the subjective phenomena, and relates this hidden faculty to the objective facts. These cover all the Spiritualist's phenomena except supernormal photography, which is not touched upon. The next great step in advance we may anticipate will be the recognition of this fact also. For no one can deny that the production of writing or a portrait on a photographic plate under strict test conditions is a proof of definite mental action; and if the image produced is of a deceased person unknown to the medium the presumption that the mind of the deceased is in some way concerned in the representation is difficult to evade. It will come in good time.

Meanwhile it will be amusing to see the antics of those who have derided the facts, in their efforts to show that they have only been exercising "scientific caution" in rejecting the testimony that Professor Richet accepts, classifies, and reinforces. It takes a big and honest man like Cecil Rhodes or Dr. Johnson to say simply, "I found I was wrong." Solomon told us long ago the character of the man who is always right in his own eyes.

I may perhaps be permitted to offer my respectful admiration of the courage involved in a public recognition by a man of assured scientific standing of facts to believe which has been branded, and still is branded, as crack-brained folly. Sir Wm. Crookes, Dr. A. R. Wallace and Sir Oliver Lodge have all been bitterly attacked and their first-class work depreciated by their testimony to the facts now stated to be authentic.

The attitude of the Paris Academy of Science is other than this: when last month Professor Richet presented his book, he said, "J'affirme solennellement la réalité des phénomènes métapsychiques. C'est le premier devoir d'un homme de science de dire ce qu'il croit la vérité." And the whole assembly cheered enthusiastically.

The first edition of the book is now said to be nearly exhausted.

* "Traité de Métapsychique." Par le Professeur CHARLES RICHEL. (Felix Alcan, Paris, 1922, 40 fr.)

THE article on "The Raising of Lazarus," by Dr. Ellis Powell, reprinted in our last issue from the St. Jude-on-the-Hill Parish Paper, was of course a mere outline sketch of the subject, which will be treated fully by Dr. Powell in his address at the Aeolian Hall on the evening of Palm Sunday next.

SPIRITUALISM AND THE MEDICAL PROFESSION.—Referring to Sir Arthur Conan Doyle's recent address to the students at St. Thomas' Hospital, a medical man, in a letter to us, says: "It should add much interest to their work as students, and more reverence. Indeed, I foresee a time when my profession will look upon their suffering or dying patients with other eyes and a truer knowledge than they do to-day. How few realise, as we do, how great and sacred is the responsibility of those who minister to the dying! I gather that Sir Arthur's lecture made a marked impression."

PSYCHIC PHENOMENA IN THE BIBLE.—Mrs. St. Clair Stobart's second lecture on Psychical Biblical phenomena revealed anew the wealth of such matter recorded in the Old Testament. The book of Exodus, which was dealt with, in which Eastern hyperbole could often be traced, had nevertheless a continuous record of psychic happenings. An interesting sidelight from "The Book of Moses"—one of the Apocryphal books, little known in the West—is thrown on the method of the magicians who sought to turn their wands into serpents to emulate Moses. It is stated that hollow wands were previously filled with quicksilver, and that these, thrown on the pavement heated by the sun, wriggled with the appearance of live creatures. We commend the experiment to the conjurers who pose as "psychic experts."

CAPITAL PUNISHMENT: ITS ETHICAL AND PSYCHICAL ASPECTS.

P. H. F., a military correspondent, writes:—

Spiritualists now represent a very large body of the nation, capable of making their will felt by the Government. I therefore venture to suggest that the time has long arrived for the Capital Penalty in Law to be abolished.

Although Spiritualists, as a body, have not yet agreed as to the nature of the Intelligences with whom communication has been somewhat precariously established, yet they may on psychic as well as moral grounds accept something of the opinions of those who claim to have probed a little deeper into the mysteries of the Occult World.

The Capital Penalty is a negation of the highest civilisation. It is impossible here to do more than touch upon the grave reasons for a revision of the law in this respect; but they may be grouped shortly into its ineffectiveness as a deterrent, its liability to error in application; the moral depravity and brutalising effect of legal killing, and the disastrous psychic effects upon the nation generally.

Nations which have abolished the death penalty do not show records of murder in excess of those who preserve this relic of less civilised times. The English speaking races, who with some show of reason account themselves at the head of civilisation, are represented by daily newspapers teeming with murder cases in increasing frequency and apparently growing brutality. The psychology of murder is imperfectly recognised, nor can any line be distinctly drawn between homicidal mania, impulse, the effects of lower passions of varying intensity, and the results of hallucination. Double and multiple personalities, spontaneous and induced, are neither recognised nor even credited in this country.

Errors certainly occur in the administration of the law and are irreparable. At least one public hangman is said to have resigned his gruesome office and died of remorse for the execution of innocent men. Circumstantial evidence can never be conclusive, whilst many trials turn upon the eloquence of Counsel, of whom the Law retains the most capable.

The moral right of any community to deprive man of life, which it can never give back, cannot be sustained by any canon of religion or expediency. The protection of Society can be equally assured by segregation of criminals, based upon a careful study of each case.

Without going into details, no humane method of execution has been adopted by any nation adhering to this anachronistic custom, and the brutalising effect of association with such duties is undeniable. An ex-policeman has recently reminded us of the character of public executions within his own memory; and I suppose most people have read with varying emotions the morbid details of the last phase of Landru, and have wondered if, guilty or not guilty, it would have mattered much to the crowd.

The psychic effects of executions are simply disastrous to the nation, and they increase with the growing sensitiveness of the higher race types. No violent or sudden death is desirable. The effect of the holocaust of a great war has been obvious not only to psychics but to any observant person, from its commencement to the social troubles which threaten to overwhelm civilisation, for the moment, today. To dispatch criminals to the Borderland by violent methods, seeing that they remain in possession of all their faculties, coupled with a revengeful and purely animal instinct dominating their continued existence, together with unlimited power to indirectly indulge passions of the worst kind, means that these individuals are launched into existence as ghouls, attracted to haunts of human vice, to vicious personalities, and even to the dark séance room, whispering their evil counsels, influencing the weak minded, and gaining the vitality they crave from a repercussion of the sensual gratification of their excited victims. Clairvoyant vision can observe these vampires at work.

Controls and materialisations vary in character, but they are not all, or anything like all, of a desirable nature. It is not sufficiently realised by Spiritualists that the medium of the séance room is not alone in possessing that peculiar constitution which permits of the bridging of the two worlds, but that great numbers of men and women are "sensitive" to a certain degree, and their number is increasing. And herein lies the great danger of a persistence in this lamentable survival of our brutal Middle Ages, and something of the cause of which neither priest nor layman, statesman nor politician, can visualise the ultimate effect whose earlier symptoms are making every thinking man and woman uneasy.

DR. ELLIS POWELL AT GROVEDALE HALL.—We were favoured on Thursday, March 9th, with a visit from Dr. Ellis T. Powell, who lectured to a crowded congregation. He took for his subject "Spiritualism and Christianity," giving us the benefit of his extensive knowledge on the philosophy and phenomena of Spiritualism. Dr. Ellis Powell very kindly gave his services for the purpose of aiding our Building Fund. The meeting was in every way very successful, and our thanks are due to Dr. Powell for his gracious act.—Sec., North London Spiritualist Association.

RAYS AND REFLECTIONS.

I was saying something in this column about epitaphs a short time ago, and expressed a preference for brevity. A sympathetic correspondent sends me a newspaper cutting which tells how in a Worcester churchyard is a slab over a departed auctioneer bearing the single word, "Gone." In another instance (in Sussex) the epitaph is simply, "He was." A third brief tombstone motto, said to be found in Cane Hill Cemetery, Belfast, is "Left till called for." The auctioneer's epitaph contains the most truth, which suggests that the famous Duke, whose motto was, "I am here!" would, if he had been a Spiritualist, have had to have his motto altered as a tombstone inscription: "I am not here!" or "I am elsewhere."

Like Demosthenes the late Dr. Peebles had at first to struggle with a tendency to stammer. As a lad he attended a class for stammering boys. Part of the treatment was a pebble placed under the tongue.

Dr. Peebles, had he been so minded, might have compiled a volume of "Collections and Recollections" after the manner of the late Mr. G. W. E. Russell, and they could all have dealt with his own personal reminiscences and anecdotes of the many famous people he talked with during his eighty years of public life. When he first met Carlyle, that dyspeptic old philosopher observed, "Peebles, Peebles—ah, Scotch. Scotch, humph! Five millions of them in Scotland and most o' them are fools." Dr. Peebles pointed out that he was an American. "American, eh?" said Carlyle, "ah, yes, America, that great maw which hatches out the world's fads!"

Of Walt Whitman, with whom he was on terms of intimate friendship, Dr. Peebles said, "Whitman regarded himself as an idea, a new idea, a new spirit and a new language for civilisation." Whitman's mysticism came out in the following deep saying to his friend: "What am I but you, what are you again but the same I, the two halves of a circle in the infinite circle?"

In his earlier days as a preacher in Baltimore, Dr. Peebles discovered that a very pious old deacon in his church had in pawn a black woman whom the deacon was about to sell in satisfaction of a debt. This was too much for the apostle of Freedom. He exposed the iniquity in a rousing sermon, with the result that he was called upon to resign, which he did. Years afterwards the congregation invited him to recant and return—they had missed him sorely in the meanwhile. They little knew the man when they asked him to surrender his deepest convictions in order to regain his post.

The "National Spiritualist" quotes an excellent definition of a friend as given by a schoolboy, who wrote that "A friend is a feller who knows all about you and likes you just the same."

The sceptic talked long and ardently. He had intended to tell me all he disbelieved, but a little tactful questioning kept him on another tack, and I gathered that he believed, amongst many other things, that psychic happenings through all the ages were the products of imagination, deception or disease; that all mediums were impostors or victims of hallucination; that none of the great scientists who testified to supernormal phenomena were competent judges; that telepathy was simply coincidence; that mediumship (when it was not pure imposture) undermined the health so that mediums nearly always died young or became insane. And so on. It was quite a long confession of faith, winding up with the remark, "So you will see I am a complete sceptic." I could only thank him (in a broken voice) and explain that never until that happy moment had I realised the true meaning of the word scepticism.

The headings to some of the psychical stories reported in American papers are almost as arresting as the stories themselves. Here is an example: "Scientist to Hunt Ghost: Canadian Biologist and New York Spook-Chaser Will Try to Get It: 'Poltergeist' says American Hunter." Could anything be more breezy and thrilling? It sounds like the "Hunting of the Snark." And it reminds me, in the attitude displayed, of the cynical observation of the philosopher: "It's a fine day, let's go out and kill something!"

When Leighton was President of the Royal Academy, a lady who knew him waxed eloquent over his social gifts. She told a party of friends of his graceful steps as a dancer, his perfect deportment, his brilliant conversation, and so forth. An artist who was present, bored by this long recital of minor accomplishments, cut it short by remarking sarcastically: "Yes, and he paints a little too, doesn't he?" When listening to long discussions on Sir Oliver Lodge's achievements in psychical research, I am sorely tempted, in the same way, to cut in with: "Yes, and he does a little in wireless telegraphy too, doesn't he?" I am convinced that to some people the information that Sir Oliver is a pioneer of "wireless" would come as a surprise. D. G.

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THE PASSING OF DR. JAMES PEEBLES.

A CENTENARIAN SPIRITUALIST.

Almost at the moment of going to press with last week's issue of LIGHT, we received news of the transition of Dr. J. M. Peebles at his home in Los Angeles, on the 15th ult., and briefly recorded the fact. It was like the fall of a great oak, heavy with the weight of years, but green and living to the last.

It is doubtful if any veteran of the Spiritualistic movement had so long, so wonderful and so varied a career. His life covered a period of one hundred years, less about five weeks, that is to say, he would, had he remained on earth, have celebrated his century on the 23rd inst., so that it may be permissible to rank him amongst our centenarians.

Our first meeting with him was at the time he was verging on eighty, the "youngest old man in Spiritualism," still full of fire and energy, stark of his inches, for he measured six feet, and was upstanding as a ship's mast.

Five times had this grand old man journeyed round the earth, writing, lecturing and working in every way for human good. High on the roll of famous Americans, his name was known in almost every part of the world. At that time it would have seemed incredible that he had still more than twenty years of active life before him. Yet long after the age of ninety he had the buoyancy of youth, and was full of invincible hope and courage. Even in those days he proclaimed his intention of reaching the century mark, which is sufficiently suggestive of his own outlook on life. He was to within a short time of his death the indomitable fighting man, ready to be martyred for the truth he proclaimed, but resolutely determined to yield to no fate that was not beyond human resistance.

In the days before most of LIGHT's readers were born, Dr. Peebles was fighting against the evils of the drink traffic in his native country. Later he stood amongst the Abolitionists, fighting the curse of the slave trade side by side with William Lloyd Garrison and the other heroes of those great days, including John Brown, whose name is immortalised in the song, "John Brown's Body." He knew all or most of the great patriots of America in the stirring times which led to the great Civil War. He was a co-worker with Theodore Parker; he was intimate with Emerson, Walt Whitman, Professor Hare and Judge Edmonds, and, in Europe he met and in most cases made friendships with Carlyle, Victor Hugo, John Bright, Gerald Massey, William Howitt, and Robert Dale Owen. The list is too long to do more than select a few from the more outstanding names.

A true American, instead of fearing new ideas he welcomed them. And so it came about that many of those "dreadful innovations" which are now the beneficent commonplaces of to-day found in Dr. Peebles a foremost and fearless advocate. His great phrase was "Freedom of thought is the soul's birthright"; and he stood always for liberty.

Although he was born in a log cabin, he was not deprived of that academic instruction which was then so essential to secure the world's respect. He began at a High School, graduated, and in due course became an ordained minister in the Universalist Church. It was at about that time that Modern Spiritualism had begun to take hold of the American public, and although he was then making his strongest stand for the abolition of slavery, Peebles was soon drawn to investigate the evidence for human survival. In later years he became, as we all know, a medium and a world-missionary for the "New Revelation." Even a summary of all his doings in Spiritualism or out of it would fill many pages of LIGHT. We can do no more than shed a few gleams on the astonishing career of a man who made history in the cause of world-progress. He numbered his friends by the thousand amongst the men and women of many races, and was interested in the ideals of all. Wide-mindedness—that was an especial quality of the grey veteran who has "gone on." He championed the redskins when they were the victims of broken treaties; he faced howling mobs for the emancipation not only of the slaves but of women, for the battle for female suffrage was in those days at its bleak beginnings. He stood up against Col. Ingersoll in resistance to Agnosticism, and was one of the very few men who ever worsted the doughty colonel in argument. He lived according to Nature and was richly rewarded, for when well over ninety he had the robust health and undimmed faculties of the average healthy man of a third of his age. He was a great orator, for within a few years of his death he could address a vast audience in an animated speech of an hour's duration. He worked against cruelty to animals, against child-labour, against war, against religious bigotry. From the daybreak of his life to the going down of the sun he stood for religious and social freedom, and the great message of his later career was "There is no death." Only a small part of him is revealed in his books, for he was primarily a warrior; a life in action, one who, like John Knox, never feared the face of any man.

What more need we say of him in this place? It remains but to salute his memory; to give him Hail and Farewell, and to join in the welcome that received him into that Better Country, whose greatest and wisest still carry on that work of human service which in this world is a man's best title to greatness.

DR. J. M. PEEBLES' SPIRITUALISM.

[The conclusion of an address delivered by the veteran Spiritualist at St. James's Hall, London, on September 24th, 1902.]

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration, and all sanitary enterprises, not only shows memory to be the "recording angel," and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds unsectarian universities. These angel ministries ever appeal to the silent, persuasive and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odour to the rose, though no lapidary can burnish the stars, nor rhetorician's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that patience which endures suffering, that gentleness which neutralises acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that tender charity which, combined with the other virtues that angel-messages inspire, make the Harmonial Man—Heaven on earth.

The golden age lies onward, not behind.
The pathway through the past has led us up;
The pathway through the future will lead on
And higher. We are rising from the beast
Unto Christ and human brotherhood.

Such a scent when evening closes
Steals beneath the hawthorn trees,
Mingled mignonette and roses,
And delightful memories.
Till the years slip off their pain.
And the heart grows young again.
—CHRISTIAN BURKE.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Spiritualism entered the electioneering lists recently during the campaign in Wolverhampton West. The "Express and Star" of that city published the following report relating to two of the candidates on the eve of the election: "Mr. W. H. Jones (ex-secretary Wolverhampton Spiritualists' Society) informs us that on behalf of the Spiritualists of West Wolverhampton, the following question was submitted for the consideration of the two candidates: 'Will you assist our National Church to secure the same rights and privileges as are accorded to other religious organisations, and to urge that our National Church and its members shall not suffer the application or implication of certain Acts of Parliament?' The Acts referred to are the Vagrancy Acts and the Acts of George IV., which were framed many years before the inception of modern Spiritualism, and which were never intended to apply to any religious body, or form of religious activity, but are still enforced to the detriment of *bona fide* Spiritualists. Sir R. Bird replied: 'I am strongly in favour of complete religious liberty. Of course, if the law acts unjustly in any particular, that is a matter for Parliament; and if coming up for consideration while I were a member of the House of Commons I would give you my careful consideration and support.' Mr. Walkden says: 'In my view every shade of religious opinion is entitled to freedom of expression.'"

Mr. George R. Sims, who has recently been responsible for creating a good deal of correspondence on the subject of Spiritualism in the "Referee," is well-known to possess a deep sense of humour, a sense that has undoubtedly kept him not only young but extremely sane. We feel sure it is that appreciation of, in this case, pathetic humour that prompted him to publish a letter last Sunday in the "Referee" from a Mr. B. Macdonald Hastings, of St. Leonard's. We will give the opening paragraph only, the rest of the letter being too humorous even for us:—

TO THE EDITOR OF THE "REFEREE."

"SIR,—Will any educated Spiritualist tell me why it is that I, who am sane and excessively broad-minded, cannot read any book on Spiritualism without experiencing the emotion of contempt or of anger or of laughter? Why is it that my sympathies are never aroused? Why has no chapter, nor page, nor sentence wooed me even momentarily to a mood of tolerance? What is the matter with a creed with such powers of repulsion? Can I believe that God has anything to do with a teaching that leads me to despise, to rage, and to deride?"

We sincerely hope that no "educated Spiritualist" will attempt to explain the reason to Mr. Hastings. It would be a thousand pities to deprive him of enjoying such a variety of emotions at a time when Spiritualistic literature is so inexpensive and a stall at the Grand Guignol costs quite a lot of money in these hard times.

A. V. E., the London clairvoyante, writing last Sunday in the "Weekly Dispatch," describes how she sees spirits as follows: "Often the spirit with whom you wish to communicate does not know how 'to build up' so as to make himself visible to the medium, and so an old relative, ancestor, or friend appears first. If you, as the sitter, become annoyed and agitated, then you upset everything, but if you remain calm and patient and welcome them, your loved one will appear later. Some spirits appear strong, natural, fully dressed, and stand in the same place for some time. It is then that the medium can give such accurate descriptions as are so frequently heard. Sometimes spirits will build up in a very shadowy way. They look as if they were in a yellow smoke or fog. In such cases it is difficult to describe the exact shade of hair and colour of eyes. There are times when I experience considerable difficulty in describing a spirit at all. When a sitter has several friends on the other side, who are eager to make themselves known, they all appear together and there is almost a fight as each wishes to build up. First, I may see an old man, and before I can describe him I see a young girl and then an old lady. I cannot describe any of these until the one who has the most power eventually builds up fully. Even then the spirit is seen for only a short time; the form disappears in order that the power may be used for communications. Occasionally spirits appear as in a cinema picture, and occasionally as if they were far away in the distance. At other times I see them gradually build up from a sort of white smoke or vapour, but more often they just appear 'from nowhere' as it were. Then, again, they build up over the sitters' faces, using this as a kind of framework, and in these cases I do not see the sitter's face at all but only the spirit belonging to them. I see spirits anywhere and at any time. I am also very sure when I see a spirit form and not a material body, or a mental picture, though sometimes, at first sight, there is some little difficulty. Often I have seen spirits in my room at night, in the dark, so distinctly as to be able to describe

correctly how their hair was done and the kind of dress they wore. Sometimes I see spirits fully dressed, but more often I only see their faces and perhaps part of their figure. In these instances I am not able to judge their heights or even say whether they are short or tall. I see them in much the same way as you would see a head in the crowd or a face and shoulders at the window. Again, I see them in a very beautiful, brilliant light, which indicates that such a spirit has either been some time in the spirit-world or else has been a very good soul in earth-life."

"The Ghosts of St. Stephen's" is the heading of a paragraph on Monday last in that always interesting column entitled "By the Way," published daily by the "Star." The item reads: "It is certainly curious, as Mr. Walter Bell has been pointing out, that the Tower of London has no ghosts, for so much more modern a building as the Houses of Parliament can boast several. The most sinister of the ghosts of St. Stephen's is known as Big Ben, and is reported to appear whenever a death is impending in the Royal Family. A number of folk swore to seeing Big Ben on the evenings preceding the deaths of the Prince Consort, the Princess Alice, the Duke of Clarence, Queen Victoria, and King Edward. Another more orthodox parliamentary ghost is a dismal-looking female figure which some claim to have seen on the Terrace. She marches from one end to the other and then disappears, with a howl of anguish, in quite the best spectral style, into the river."

The Londoner in the "Evening News" of March 9th, has also something to say on the subject of ghosts. Writing under the heading, "The Black Ribbon," this graceful writer treats of the Tyrone Ghost in the following manner: "John Power, Earl of Tyrone, son of an Irish lord who died in the Tower of London as King William's prisoner, was an odd sort of young man to have been born to that turbulent plotter. He argued about Revealed Religion, he was tainted with 'the pernicious principles of deism.' His father, who had easily changed his religion with his politics, would never have understood such wranglings. But there was a young Miss Hamilton who understood. She and young John talked about Revealed Religion to their hearts' content. They made a treaty for settling these puzzling questions. They made solemn promise that the first of them to die should appear to the other and bring from the shadows a word of the true religion. Miss Hamilton did not marry her young theologian. She married a baronet who, so far as I know, had no doubts concerning Revealed Religion. They had a family of daughters: there is no more to tell of her until the October morning of 1693, when Lady Beresford came downstairs late for breakfast, pale-faced, a black ribbon twisted round her wrist. Nobody, she said, would ever see her without the black ribbon: nobody should ask her why she wore it. Also she said that Lord Tyrone was a dead man. And that was true: a black sealed letter soon brought the news that he was dead in Dublin. For twenty years she lived with the black ribbon upon her wrist. Her baronet had died: she had married again and chosen a soldier and a spendthrift. Before she died she told the tale of the black ribbon. Lord Tyrone had kept his word. His ghost had come to her in the night with its message: Revealed Religion was the true religion. For a sign he had told her that she should bear a son who should marry the heir of Tyrone. She still doubted, this obstinate lady: she called the ghost a phantom of imagination. Then another and terrible sign was given her. The phantom earl laid his chill hand on her wrist: the sinews withered at the dead man's touch. She bound her wrist with black ribbon before she went down to breakfast. Before it fitted away, the ghost, for a last word, had warned her that she should die at forty-seven. On her forty-seventh birthday she died, having given her children the story of the Tyrone ghost. When she was dead, her daughter stripped off the ribbon and looked on the withered wrist. That is the end of the story. They say that it was written down by Lady Betty Cobbe, a granddaughter of the lady of the black ribbon. Lady Betty Cobbe had never seen her grandmother. There was a portrait, they say, of a dame whose wrist was wound with black ribbon: nobody knows what has become of that picture."

The "Bromley Mercury" records the following interesting item showing that Bromley in Kent is indeed a progressive suburb: "Some time ago a few friends met together in Bromley to discuss the subject of Spiritualism. Two meetings have since been held, with the result that a Bromley Circle for Psychic Study has been formed and promises to attract a considerable number of members. The Circle held a meeting at the Literary Institute on Tuesday, when an address on Spiritualism was given by the Rev. C. Drayton Thomas, whose interest in the subject is well known. Mrs. V. Allen presided. It was announced that Sir Arthur Conan Doyle had promised to come and address them at some future date, and they were endeavouring to arrange for a visit from Miss Stead. Those who wish to join the Circle for Psychic Study should communicate with the Hon. Treasurer, Mrs. Hill, 75, Widmore-road."

BOOK AND NEWSPAPER TESTS.

ADDRESS BY THE REV. C. DRAYTON THOMAS.

Book and newspaper tests form an interesting department of psychic research, and as the Rev. C. Drayton Thomas is one of the best known and most successful investigators in this sphere, his address before the members of the London Spiritualist Alliance on March 9th, dealing with his experiences, was followed with the deepest interest by a large audience.

MR. GEORGE E. WRIGHT, who presided, said, in introducing the lecturer, that critics often declared that communications such as book and newspaper tests could be explained by chance coincidence. It was important, therefore, to remember that Mr. Drayton Thomas had exhaustively tested his results for coincidence and had shown quite conclusively that chance could not explain the messages he had obtained.

MR. DRAYTON THOMAS said that for a long time he had been having consecutive sittings with a well-known medium. Most of the results had come from that particular form of mediumship in which the sensitive in deep trance allowed her lips to be used by controls, who sometimes gave messages for herself and sometimes for others. One of the speakers was his father. The lecturer then proceeded to describe what he said was one of the most interesting cases he had encountered during his five years of psychic research. He received twelve messages for which at first no clue could be found, but subsequently all were proved to be correct. They related to a Wesleyan minister, a friend of his parents, who lived in retirement in a village some thirty miles from London. He was told that he would find the Christian name of the minister in "The Times" of a certain date, and at a certain place in a given column, and that close to the name would be the name of a place with which he had been much connected. Both statements proved to be correct, the names being "Samuel" and "Weston-super-Mare." He was able to visit the daughter of the deceased clergyman, and as the result of inquiries from her he found that every point touched on in the communications was verified. One strange circumstance to which Mr. Drayton Thomas called attention, was that the clergyman did not die until eight hours after Mr. Thomas had received the messages and posted copies of them (for identification) to the Secretary of the Society for Psychical Research. It might be added that the gentleman in question, who was a great sufferer, was from time to time kept unconscious for long periods by injections to alleviate pain. The lecturer thought it possible that his father and sister on the Other Side, meeting him there, might have been uncertain whether he had been finally freed from his earthly body.

Another case dealt with was that of a lady whom he would call Miss Y., who lost her mother a couple of years ago. He had known the mother, but had not met Miss Y. since she was quite a child. She wrote and asked whether it was possible to get into touch with her mother. He asked his sister on the Other Side if she could get a message from the mother for her daughter. She said she would try, and as a result fifteen little messages were obtained, eleven of which proved to be quite evidential. Miss Y. was satisfied that her mother was communicating with her. Mr. and Mrs. Thomas then invited her to spend a few days with them. At his next sitting the communicator, to whom he had said nothing of his intention, expressed great pleasure at this coming visit. A fortnight before the date of the visit he received a message from his sister asking if Miss Y. had been worried about her eyes. It turned out that Miss Y. had spent her Christmas holidays with her brother's wife who had been greatly troubled with her eyes. When Miss Y. arrived, Mr. Thomas took her to a sitting and there she received some twenty-one evidential items. Her mother, speaking through the medium, called her by a pet name, at the same time placing her hand on her head. Both the name and action were entirely veridical. They were told to look in "The Times" of a certain date for the name of a place with a special meaning for her. On doing so they found in the place indicated the name Barwick, a village in which the lady had lived, and which had close associations for her.

On December 20th, 1921, Mr. Thomas's father said: "In to-morrow's 'Times' column one of first page, about halfway down, will be the name of a man very recently passed over, about whom you have been talking lately."



REV. C. DRAYTON THOMAS.

Mr. Thomas had only recently been inquiring after the health of a Mr. Ray, and on the very evening of the day when the message was given he had heard of his death. In "The Times" of the next morning he found the name "Ray," one and a half inches below the exact half of column one. He looked in the previous day's issue, but the name was not there then.

On December 9th, 1921, Mr. Thomas was told to ask his wife, "what has gone wrong in the cupboard?" We got an idea that something had not been keeping well. At first they could find no clue to the meaning of this message, but later it transpired that one of the maids had placed a ripe pear in a kitchen cupboard and forgotten it, and some time after the cook, going to the cupboard, found the decaying mass of what had once been a pear. On January 20th Mr. Thomas received this message: "In column two near the top is a word, it is really a name, but one which he is making into a word to describe the mystery of the cupboard." In "The Times" of the following day he was thus able to find the word "Pearson," which admirably fitted the test.

In conclusion the lecturer said that the significance of these newspaper tests was that the unseen intelligences seemed to be able to discover in newspaper offices names that would be useful to them, and the approximate position in which they would fall. It was a mild form of foreseeing to guess whereabouts they would fall in the newspaper. There seemed to be only one explanation which covered all the phenomena, and that was the action of spirit agency. He was personally convinced that his father went to the trouble in order to give a demonstration, scientific and absolute, of human survival. To most of his hearers the fact of human survival was common knowledge. They had all had their proofs. They were not necessarily the better for such knowledge, unless they lived in the light of that knowledge. He suggested that if they knew that their friends were permitted to come and watch over them—to act the part of guardian angels—and did not live up to it in their lives, it were better for them if they did not know such facts at all. If they knew, by the grace of God, how to live in the light of this great knowledge, then life here and now became infinitely deeper and grander. (Applause.)

MR. WRIGHT, in proposing a vote of thanks to the lecturer for his most interesting address, said that newspaper tests seemed to him to derive an additional strength as evidence from the fact that they were the third step in a systematic endeavour on the part of intelligences beyond the veil to give tests which could not be explained by Telepathy. These endeavours started with Cross Correspondence, then came Book Tests, with which there was always the question whether they might not be explained by chance coincidence. Finally, there were the Newspaper tests, which entirely ruled out the possibility of Telepathy, for the contents of the front page of "The Times" were known in advance, to any single mind. He ventured to think that in these three methods they were witnessing systematic and successful attempts to offer evidence to mankind of the reality of the great fact of human survival. If that were so, were not the words of the late F. W. H. Myers worthy to be remembered? "It is not we who are the experimenters here. Experiments there are, indeed, but they are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care, an honest readiness to receive and to weigh whatever may be given into our keeping by intelligences beyond our own." Mr. Drayton Thomas had displayed in a high degree those qualities of attention and care, and had shown an honest readiness to receive and to weigh, and he (the Chairman) was sure that every member of the Alliance would join with him in heartily thanking Mr. Thomas for his address that evening. (Applause.)

At the close of the proceedings, Mr. Drayton Thomas was interviewed by a large number of inquirers, who sought further information, and who wished to thank him personally for his remarks.

THE Rev. Ellis G. Roberts, Alberbury Vicarage, Shrewsbury, England, requests address of some reader of *Light* resident in North Island, N.Z., or well acquainted with the locality who will kindly answer a few questions regarding

"PSYCHIC RESEARCH VERSUS SPIRITUALISM."

By SIR ARTHUR CONAN DOYLE.

Mrs. McKenzie's intimation that some change may be effected in the manner and methods of so-called "Psychic Research" will be very welcome to many of us who have seen how long it has been on wrong lines. I say "so-called" advisedly, because, while no one can deny the conscientious "research," the "psychic" has been far to seek. One looks in vain for any adequate application of the fact that the enquirers are dealing not with ordinary material substances but with soul questions in which such elements as sympathy, tact and kindly charitable understanding are of the first consequence. The methods have been conspicuous for meticulous exactness in small matters and disregard for the large and vital ones.

The true psychic researchers are the actual Spiritualists, for they give those conditions of sympathy and comradeship which the medium needs while they lose, or should lose, none of their determination to resist fraud. I was a psychic researcher before many who call themselves such were born, for I suppose that I am now one of the oldest members of the S.P.R. But I have not ceased to be a psychic researcher because I am convinced of the truth of the spirit doctrine instead of for ever moving in a circle and never attaining a goal. I cannot speak as yet for America, but I can imagine no set of men more capable of real psychic research than those who are representative of the Spiritualists in Great Britain. Yet these are the people who are constantly alluded to by the particular set of critics of whom I talk as if they were credulous dupes who would sit "gaping and marvelling" if any wonder were shown them. I use these verbs because they were actually employed in a letter to me by a prominent "psychic researcher" as describing the mentality of two of the most shrewd and experienced Spiritualists in this country. An attitude of this sort annoys, and it is rather comical afterwards to find the same people complaining of the natural results.

Consider the case of psychic photography. I entirely sympathise with the mediums in their refusal to submit their results to men who have continually shown an unfair and insulting attitude towards them. Take Mr. Whately Smith's pamphlet. What does it all mean in plain words save that psychic photographers are blasphemous cheats? After such an inference how could any self-respecting medium give a sitting to a person who clearly approaches the subject with an unsympathetic mind? Or take the case of Mr. Dingwall who recently applied the term "smudges" to the ordinary psychic photograph, giving the impression that a mere blur on the print was the result. I at once sent him copies of six photographs showing how like they were to the originals and how in some cases they were actually clearer than the sitters. He denied this, though no impartial person in the world could deny it, as I am prepared to demonstrate by sending these same photographs to any judge. After that I should never dream of submitting any psychic evidence to Mr. Dingwall, for if he was capable of denying those photographs it would be impossible to get his assent to anything. He was clearly out to disprove and not to prove—so why waste time? And yet Mr. Dingwall is now the official inquirer of the S.P.R. How can he possibly expect co-operation? It is this sort of criticism which nullifies and stultifies the work of the Society, so that many of us have turned to the little S.S.S.P. and to the Psychic College as the true centres of light and progress in this country.

The constant assumption that the medium is a rogue and the Spiritualist a fool has certainly created a feeling which has made it easier for us to turn to the general public than to these professed experts who so often make their own difficulties. Some little time ago I was privileged to attend a sitting of a private circle in a shop in the north of London, where the family had sat twice a week for seven years, strangers being hardly ever admitted. After a remarkable séance the physical phenomena continued after the light was turned on, a round platter of wood twisting and moving with no one near it. I need not say that I took this disc of wood into my hands and made sure there was no attachment. When I mentioned that this would interest psychic researchers the head of the house grew angry. "Such people shall never enter my house. I am not here to be insulted," said he. He was perfectly right. If unsympathetic enquirers had been admitted their attitude would have ruined the conditions; probably no results would have followed and the final report would have been that under "test conditions" the thing did not occur, and that if we said we had seen it with our own eyes it was clear that we were duped by a rascal. Why should people expose themselves to such an annoyance?

The recent report upon Eva C. is an example of what I mean. What can be the feelings of Madame Bisson or of the medium as they read that document? How they must regret their wasted time and energy! Even under conditions of extreme restraint it is admitted in the document and shown by photographs that the Committee did obtain results which so far as they went were very closely analogous to those got by Dr. Geley, who declares that in

his case deception was an impossibility. Since the conditions were in their own hands it was the business of the Committee either to prove how there could be fraud, or else to admit these results as valid. In the most illogical fashion they do neither. There seems to be no connection between the body of the report with its long record of abnormalities and the final summing-up which says that they have been unsuccessful in establishing the validity of the phenomena. The Committee seems to have lacked the courage, or the clearness of reasoning which would draw obvious conclusions from their own evidence. We can only sympathise with Madame Bisson and Eva C., who appear to me to have been very badly treated.

Some of the report seems to me really fatuous in its tone of incredulity. Fancy at this time of day alluding to Prof. Crookes' Katie King as materialisations "which were alleged to take place," and that "the data then presented did not permit of any confident judgment being expressed." With no desire to be rude to the Committee, is it not obvious that Crookes' name outweighs them all put together? Is it not insulting to the memory of that great scientist to imply that an enquiry which covered over two years of his life, which was supported by the fullest and closest observations and measurements and by a series of photographs, with the evidence of Mrs. Crookes and others in support, was really a delusion? It is the more inexcusable since there have been so many instances of ectoplasmic personalities since then, corroborating his general assertion, as was testified to by Professor Charles Richet only a few weeks ago. It is incredulity of this kind which makes these psychical researchers such a drag upon progress. Unless their fiat is issued the opinion of the greatest minds, the Crookes, the Lombrosos, are dismissed as having no solid foundation—a contention which would matter little if it represented only their individual judgments, but is of great importance when it is circulated officially among the members of the S.P.R. and so tinges the thoughts of numbers of important people who have not the leisure to go into the matter for themselves, and who put full trust in their delegates.

I have written at somewhat greater length than I intended, but I think it of the greatest importance that the whole psychic body should move forward together with some relation between van and rear. It is therefore very necessary to clear the question up, and to make the psychic researchers realise what the general feeling is among Spiritualists, and how necessary it is that these enquirers should assume a humbler and more sympathetic tone if they really do desire any co-operation. I seldom hear any expression of bitterness against the McCabes and Clodds, who are consistent to their mid-Victorian materialism, but the unreasonable and unsympathetic attitude of certain "researchers" with their arrogant air of intellectual superiority when dealing with those who have gone far more deeply than themselves into occult matters, is very properly resented.

MOVING OBJECTS BY WILL POWER.

"Thornton" writes:—

"I was interested in your remarks about the man in the Bradford café who moved things without contact. I am not so sure about the obvious hair-and-wax 'explanation.' Two friends of mine—acute business men, with good sight and alert to thread and hair possibilities—saw part of the man's performance, and they told me (next day) with great emphasis, that his hands neither touched nor went within several inches of the objects moved—matchboxes, purses, etc., some of them supplied by onlookers. Moreover, he made an empty coffee cup rotate in its saucer by describing a circle with his fingers, a few inches above it. Hair and wax wouldn't do that. My friends did not see the currant incident; they were told of it but did not see it, and therefore expressed no opinion. The man told them it was 'an Indian business,' a weird power which he himself didn't understand; he had learnt how to do it in India, but could not explain the 'how' of it. It may have been conjuring, of course, but I'm not sure."

We also have heard similar stories giving an occult explanation of some of these performances. Indeed, we have met two gentlemen who are perfectly convinced, as eye-witnesses, of the possibility of moving small objects merely by the power of the will. But we prefer to wait for fuller demonstrations before launching on the theory as an alternative to the hair and cobbler's wax explanation, which is certainly the real one in ordinary cases.

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DEATH THE GATE OF LIFE.

A REMARKABLE SERMON.

Many readers will be interested in the following sermon if only as a welcome example of how the influence of Spiritualism is permeating the churches. That it is a sermon by an American minister in no way detracts from its value, for we remember that the American is far more receptive of new ideas than the conservative Briton. The sermon was delivered by the Rev. Dr. James L. Gordon, of the First Congregational Church, San Francisco, and is reported in the "San Francisco Journal," the leading journal of that city, of February 20th, 1922.

Dr. Gordon commenced by pointing out that "danger and progress always keep company." This was his reply to those who spoke of the dangers of psychical inquiry. He cited mining, navigation, railroads, automobiles and aeroplanes as examples of pursuits attended with danger, and remarked that no progress was possible in any realm that did not mean hazard, the intellectual and spiritual not excepted. Proceeding he said:—

"The passage in I. Corinthians, xv., 51-58, beginning with 'Behold I show you a mystery,' is the description of the spirits' exit from the body and of what occurs when that takes place. When Paul says, 'We shall not all sleep, but we shall all be changed,' he means not the body which sleeps in the grave, but the spirit which is the real man will be changed and lifted into the next higher realm, the astral, the ethereal, the psychic, the spiritual realm. I leave it with my hearers to imagine the soul separating itself from the body, while I speak to you for a little while upon the general subject of 'the sensations of the soul entering the spirit realm.'

FIRST SENSATIONS.

"The first sensation is that of being self-existent aside from your own physical body. Every man attends his own funeral. Having been released from your physical body, you are permitted to turn and gaze upon the dead body of flesh which you have just shuffled off. In that hour you are getting many surprises. You are surprised at the grief of your friends. You are surprised at the efforts and attentions of your nurse who seeks to bring you back to life and consciousness. You are surprised at the presence of the doctor, the preacher, and it may be of the lawyer. You are surprised at the extreme whiteness of your physical face.

"The second sensation is that of youth, immortal youth. There are no old people in the spirit world. Every sensation is of health, supernal health, sensations of joy, lightness, strength, vitality, life, superabundant life, superabundant health. No consciousness whatever of weight or of burden. In that hour you will find yourself like a San Francisco seagull, resting on its wings and master of three worlds—sky, sea and air.

"The third sensation is the fact that you find yourself immediately in the care of a spiritual guide. This guide will not prove to be a stranger, but a familiar character. While you may not be acquainted with the guide you are surprised to find out that your guide is acquainted with you. This guardian seems to know all about you, like a coloured 'mammy' in the old plantation days. The guide seems to have lived with you all your life. He knows you like your mind. He knows you like your thoughts. He knows you like your memory. He knows you like your consciousness. He knows you like your inmost spirit. He seems to be your other self. He knows also all about the spirit-world.

MAN AS A TRINITY.

"I am inclined to believe that man is a trinity like God. There are three of us, body, mind and spirit. Who is this third person of the human trinity? Did Christ make reference to this spirit-guide when He said, 'He will guide you into all truth'? Are we singing of this individual spirit-guide when we repeat the words: 'Holy Spirit, faithful guide, ever near the Christian's side'?"

"The fourth great sensation of the soul will be the absolute nothingness of all material things. We will be absolutely unable to appreciate the value of the spiritual

and the nothingness of material until we have been released from the bondage of the body. This is one of the first great lessons to be learned as we enter the spirit realm. Diamonds are but pebbles, silver is but tin, gold is but yellow metal. Radium is only burning dust. Money is nothing more than a hat check. Real estate is only a sand heap. Jewels are but Indian toys. Possessions—the good things of this world—are simply and only hand baggage. What is rank? What is fame? Nothing. What is station? Nothing. What is popularity? Nothing. What is position? Nothing. What is earthly glory? Nothing.

TRANSFIGURED EARTH.

"The fifth great sensation of the soul in entering the spirit realm will be the dawning consciousness that the spirit-world is a glorified and transfigured earth. The spirit-world is just like this world, only finer, purer and better. Everything is better over yonder. They have cities just like our modern cities, only better. Their streets just like the street through which you walked this morning, only better. They have homes just like the home, the home of which you dream, only better. There are landscapes over yonder, quite like the landscapes which inspire you here, only the view is more magnificent, more thrilling, more divine. They have stars over yonder just like our stars, but greater. They have suns over yonder which shine like our sun, only more gloriously. Remember the dying words of Frances E. Willard: 'I have entered in and everything is just the same.'

"The sixth sensation will be to discover that all our so-called physical senses have been intensified by the change from earth to the spirit realm. Our physical senses are screens designed to protect us like 'blinkers' on a horse. So long as we are not imprisoned in a physical body we are limited in the exercise of our spiritual faculties. There is a higher reason for this. If we saw everything we should be alarmed. If we heard everything we should be shell-shocked. If we felt everything we should be crushed. If we could inhale everything we would be intoxicated. 'Now we see through a glass darkly,' dimly, indistinctly, then—'face to face.' In the spirit realm they think quicker, move faster, see farther, hear deeper and feel more intensely.

THE GREAT ADVANCEMENT.

"The seventh sensation will be that of a decided advancement even for the sinful and unregenerate. The lowest realm of the spiritual is better than the highest in our present material universe. The worst man on earth is a better man when released from his physical body. The larger view, granted by being admitted into the spirit realm, will have a beneficial and broadening effect on the worst culprit who ever lived on the earth.

"The eighth sensation will be to realise that in the spirit-world they have no more interest in a man's religion than they have in his politics, his business, his nationality or his race. In the spirit-world they have no preference in the matter of creed, church, theology, order of service, missionary program, or denominational enterprise. It may startle you, but there are no Protestants and no Roman Catholics, no Hebrews, no Christian Scientists, no Unitarians, no Universalists, no Dowie-ites, no Seventh Day Adventists, no Spiritualists over there—that world is inhabited simply and only by those who love God, and those who scorn His love. There are only two classes over yonder: those who yield to love and those who are dominated by hate.

"The greatest surprise and sensation of the soul will be the ease with which we pass from the material to the spiritual. The sweetest smile is the smile of death. I have attended hundreds of funerals during my ministry, and the usual remark of mourners is this: 'How peaceful and beautiful is the expression upon yonder face?' 'Asleep as Jesus, blessed sleep, from which none ever wake to weep—calm and undisturbed repose, unbroken by the last of fear. Dying is the most natural thing in the world. Living may be difficult, but dying is easy.'

A JESTER ON SCIENCE.—The Court "fool" in ancient days occasionally said wiser things than the Court sages. The American comic journal "Life," referring to the scientific computations concerning the age of the earth, which, it seems, vary from hundreds of millions to thousands of millions of years, observes: "When you have allowed the earth a million years of antiquity, the other millions do not matter . . . it is wonderful how the great

scientific gentlemen talk about these matters, and with what straight faces. The calculations they make on geology and heat and mineral changes are amusing gambles and that is all. Why do they try to connect time with creation at all? Time seems to be a mundane product that does not exist except in the minds of living men. No account was made of it at all until earth got far enough along to produce what Korzybski calls time-finders, meaning men.

MEN, WOMEN—AND GHOSTS.

"To what base uses we may return, Horatio!" We are not thinking merely of Hamlet's reflection that the dust of Cæsar "dead and turned to clay" might "stop a hole to keep the wind away." To Hamlet, the "earth" of Cæsar was the real Cæsar who kept the world in awe. Hamlet was clearly a materialist in spite of the ghost. How otherwise are we to explain his reference to the "bourne from which no traveller returns," when he had not long previously beheld a returned traveller in the form of his father? Of course there is a sense in which it may truly be held that no traveller to the other world returns, however real and life-like may be his apparent re-appearance on this mortal stage. But these are digressions. The "base uses" we had in mind were connected with the spectacle of the soul passing through this little span of earthly life, entering in a natural way on a higher plane of evolution, human as ever and no more or less divine, and then becoming, on any attempt to manifest its continued existence to its friends here, a "shade," a spectre, a phantom, a goblin, a spook—something to frighten children and the chicken-hearted amongst the older folk, something to lend a shuddering joy to a fireside tale, or to make a newspaper sensation with especial reference to the Psychical Research Society and professional conjurers and illusionists.

Is it not time now to attempt something in the way of summarising in a definite fashion the results of many years' work on the part of thousands of earnest students, investigators and thinkers in all ranks of life who have laboured not merely to understand the "ghost," but to present him as reasonable and human? It is strange, perhaps, that so much labour should be required to establish what to those who have made any degree of acquaintance with the fact of spirit return should have been sufficiently obvious. In a Universe so wondrously interlinked in every part the relationship should have been apparent even without the homely and intimate touches which, in so many cases, reveal the "communicating intelligence" to be a fellow-man. We are familiar enough with the old arguments against the position—the claim, for instance, that the next state must so vastly transcend this one that all the old human traits must have been left behind. We were always puzzled by the attitude of mind which this argument revealed. The suggestion seemed to be that man in the flesh is a degraded and deplorable creature, any continuation of whose existence, as a man proper, was wholly undesirable on artistic if not on religious grounds. And having thus (quite unconsciously) slighted the work of their Creator and indicated (by inference) their own abhorrence of themselves, the objectors of this class occasionally proceed to depict the kind of future life which they expect (although we doubt whether they deserve it). It is usually a blend of the Paradise conceived by the devout Churchman and the heaven described by Dante Gabriel Rossetti as the abode of "The Blessed Damozel." Well, we have no quarrel with refined ideals of any type. The Universe is very large. It doubtless holds many heavens—the heaven of the archangel, the heaven of the poet, of the musician, the painter, and even (possibly) of the lawyer and the stockbroker! Why this narrowness? And whence all the confusion and contradiction? Names, simply names. What are men and women? "Ghosts" in a physical world—"ghosts," a name soiled by ignoble use, but grand and pure in its original meaning—else why do we still speak of The Holy Ghost? And ghosts, what are they? Men and women of a finer mould—living in a world real enough to them, however unsubstantial it may seem to us—and akin with us, however exalted some of them may be in their spiritual estate, by the same law that holds the atom in affinity with the mightiest sun. And what is heaven? An interior state rather than an objective world.

If "nice customs cursey to great kings," then surely silly customs must give way before reasonable and resolute minds. It is a silly custom that bids those holding by the reality of a future life to regard its denizens either as supernal beings destitute of any human traits, on the one hand, or as spooks and gibbering ghosts, haunters of old houses and churchyards, or half-witted spectres "conjured up" by mediums, on the other. For the origin of the first of these views of the spirit—as being a celestial and supernatural creature—we must look to centuries of false teaching based on the idea of the depravity of human nature, while the other view—that which classes spirits as "fantastic sprites"—owes its existence partly to folk-lore and partly to the impishness of the unregulated imagination. And now as to the lack of intelligence alleged to be shown by the visitors from the unseen at some of those gatherings known as séances. The average drunkard's impression that all the people he meets are intoxicated is not more ludicrous or pathetic than the delusion entertained by some amiable experimenters in psychic matters that they are wholly intelligent persons, and their unseen correspondents only partially so! To some of those spirit visitants vainly trying to present some intelligent and intelligible evidence of their presence the sensation must be very like that of an author whose compositions have to be dictated to a purlind, partly deaf and wholly stupid amanuensis. We have only, to complete the picture, to imagine the

WHAT IS THE USE OF IT?

We are continually being asked, "What is the use of your Spiritualism, anyway? What has it done that we could not do without it? What has it told us that we did not know before?" One answer to that would be, that it has helped in the discovery of hitherto undiscovered things, and that it has communicated thoughts and ideals beyond the average level of knowledge and hope. But, for the matter of that, what have our tens of thousands of pulpits and preachers done to advance discovery, or to communicate unknown truths? Spiritualism need fear no comparison with Protestantism on this score at any rate.

Another answer would be something like this:—How do you know what Spiritualism has done or taught? Spiritualism is not an affair of opinions, but of aspirations and facts. The man who lives only on the merely material plane, as a well-groomed animal, will probably receive impulses from the material plane only. The man who lives on the plane of dogma or ritual is not likely to rise into the finer regions beyond these—unless, indeed, he uses dogma and ritual as symbols only; but when he does that he mounts beyond them and leaves that plane. The true Spiritualist, on the other hand, is of necessity consciously linked with the vast subtle unseen world, and lies open to spirit influences; and it is not easy to trace the influence of that, though it must be vital.

This cannot, however, be pushed too far, because spirit influences do not entirely depend upon faith and desire. Receptivity here may depend largely upon temperament; and it is quite likely that thousands of men who have denied the existence of a spirit world have been largely influenced by it in relation to scientific discoveries and political aspirations. The advantage the Spiritualist has, in any case, is that which results from a knowledge of what is happening.

But the greatest or the most general use of Spiritualism is that it gives a basis for rational belief in modes of life other than this, and superior to this; and, as to the importance and value of that, it is impossible to exaggerate. Hence it is a million times more important to get evidence of this, however simple, than to get, by means of it, knowledge beyond our present limits, however wonderful; and just in the same way that the fact of telegraphic communications being set up between London and New York is a million times more important than any message that could be sent. The communications that come from the spirit world could never to any appreciable extent equal in value the bare fact that the spirit telegraph works. It is comparatively unimportant whether the message is, "Are you there?" or the sublimest outpouring of wisdom.

In the light of this consideration, the question, "What is the use of your Spiritualism?" is, beyond all expression, shallow, frivolous and unwise.

J. P. H.

"LIGHT": MORE COMMENDATIONS.

Let me again express my appreciation of the high standard of excellence *LIGHT* has attained. It is a journal which I can pass to a critical and incredulous investigator without an apology.—EWING.

LIGHT is and always has been a delight to read, and even sceptics can but admit its convincing impartiality.—L. THOMAS.

Let me take this occasion to tell you how much I appreciate your journal and what you are doing for the cause. You have made great progress in every way, and I always find much of interest in every issue.—DR. EUGENE R. CORSON.

I take the opportunity to express the pleasure your esteemed journal always gives me. I hope it may meet with all success.—H. STROMBERG (Sweden).

(Continued from previous column.)

amanuensis expressing disappointment at the general want of intelligence on the part of authors!

No, the "ghosts" are intelligent enough, sometimes even more so than those men and women who have not awakened to the realisation that they are themselves ghosts, spirits enmeshed for a time in matter to test their powers and unfold a thousand possibilities of progress in wisdom and happiness. Some exceptions there are, true, in the case of "ghosts" who, carefully nurtured (while in the flesh) in a false notion of the reality of matter and the unreality of Spirit, carry their delusion with them. These are the "Borderlanders" who, having lost touch with earth, have no sure foothold on the other shore, where they remain bemused and inarticulate until, in the great Providence that enfolds all, they are awakened to a consciousness of their true condition.

It is a great subject, and one can do little more than glance at it here. There is plenty of work for all of us—men, women and ghosts—and it will all be well and truly done if we pursue it in a spirit of earnestness leavened, and plentifully leavened, with common sense—without poses or vain pretensions, and, above all, without too many prejudices.—G.

SLATE-WRITTEN MESSAGES.

A REMARKABLE EXPERIENCE.

The following record of an astonishing experience in connection with slate-writing is sent us by "Ewing," an old and valued contributor and correspondent. He is the head of a business corporation in San Francisco:—

One of my first experiences holds an important place in memory due to the fact that it was entirely unpremeditated. Its spontaneity may be judged from the fact that it was the finale of a social gathering in the Palace Hotel in this city.

A member of the staff of the Governor of the State of California was entertaining a dozen or more of his friends, among whom was the writer. During the evening it was whispered around that a little lady from Texas, a guest of one of the party, had had some very wonderful experiences of a psychic nature. In brief it was related that on one occasion when she was alone with a child desperately ill with a high fever she received a communication on a slate written by an invisible hand and signed by her deceased father (he was a practising physician at the time of his death) in which he gave her instructions as to what she should do.

This experience attracted considerable interest and local discussion in Texas, with the result that it got to be a regular thing for her to hold the slate for sick friends, and seldom failing to get either a prescription or helpful suggestions.

The story seemed to me so improbable that I took but little interest in it, but it would not "down"; and the little widow was soon the centre of interest. She did not appear at all diffident, and answered freely a volley of questions. The interest became so keen that one of the party made bold to ask if she would try for a demonstration. To the amazement of the writer, and doubtless the rest of the party, she asked for a moment alone. Going across the room to the mantel she supported her head with one hand and stood for two or three minutes as if listening. She finally smiled, and, without more ado, asked the host (Col. L.—) to send down to the office for a slate. A large old-fashioned single school slate was sent up. It was about eight by twelve inches or longer, and had a pencil attached to it by a cord. She promptly tore off the pencil and, throwing it aside, rubbed the slate clean with a moistened handkerchief.

I was not a little astonished to be called on first. Standing under the glare of the chandelier she held one end toward me, and I grasped the wooden frame, she holding the other end. We were all standing, and were closely surrounded on all sides. I was so certain nothing unusual would happen that it seemed to me like tempting Providence, and I was beginning to feel chagrined at my apparent display of credulity when I had one of the greatest surprises of my life.

I began to feel a vibration in the slate and looked at her fingers which, like mine, were simply holding one end of the wooden frame. Nobody but she and I were touching it. Then to my great amazement, although there was no pencil or hand to be seen, all could plainly hear writing being done on the under side. It seemed to be the usual sound of a slate pencil, slow but very clear. Col. L.— stooped below the level of the slate and looked upward to see, if possible, what was doing the writing, but as he was looking up towards the lighted chandelier he was unable to see what was writing or being written, although all could hear it and I was also feeling the vibration.

The writing seemed heavy, slow and laborious. After possibly half a minute or more the writing ceased, and the slate was turned over. My mother's maiden name (a most unusual one) was written plainly in the middle of the slate four to five inches away from our finger tips as we held the ends during the writing, which bore no resemblance to my mother's. In fact the sensitive said it was the handwriting of her father. An impressive thought to me was the fact that no one present had any knowledge of my antecedents.

The host, Col. L.—, was then called to hold the slate. Part of his childhood was spent in France. You can imagine his astonishment to receive a salutation in French, signed by his French nurse of many years before.

Others received communications apparently appropriate in each instance. But the most interesting was one in which a surname was written with one initial. The party receiving it replied: "That is clearly an attempt to get my name, but the initial is wrong." The invisible operator was asked to identify himself. The name and initial was repeated, with the statement that he had committed suicide in Colorado several years before and that if he had taken the advice of his friend he might have escaped the unfortunate termination of his earthly experience. This accurately identified the suicide who had hanged himself, the name and initial being then fully understood.

At this juncture the sensitive clutched her throat with both hands, and apparently overcome, fainted and sank to the floor. She was laid on a lounge, and in alarm I

(Continued on page 176.)

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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.

IMMORTALITY AND THE PURPOSE OF LIFE

J. W. G. PALMER.—As to your questions: (1) What is the Spiritualist theory as to the meaning of existence? and (2) Is the after-life for all? we reply (1) If you mean the purpose of life on earth, it is clearly to individualise the spirit, to make the impersonal life of Nature personal and self-conscious. If you mean the purpose of Life generally it is apparently to call into existence self-conscious intelligences with an eternal progress towards perfection and a degree of happiness that shall richly justify the experiment, if "experiment" it can be called. (2) Our own attitude is that immortality is for all. There are no failures or mistakes in the Divine Plan. We believe with Tennyson "that not one life shall be destroyed, or cast as rubbish to the void." You ask a third question regarding the identity of the "Imperator group." We can only say that certain earth-names were given, but there is no possibility of absolutely verifying these. A book on the subject is in course of preparation, of which you will read in *LIGHT* when it is published.

HUMAN SURVIVAL: WHAT IS IT THAT SURVIVES?

PHOENIX.—Your question has occurred to multitudes of others, but however definitely we may answer it here there will still be differences of view. Mr. Geo. E. Wright, in his admirable little book, "The Church and Psychical Research," thus handles the question: "There are some who, so to say, dualise personality, and who hold, implicitly if not explicitly, that it is only the spiritual content of human personality that survives, while the non-spiritual portion—human ideas, interests and memories—is sloughed off, in the same manner as the physical body is abandoned at death. This view really denies the full survival of human personality, since without its terrestrially-acquired knowledge and memory, it can be but a fragment of personality." Our own view is that everything which forms part of a human personality is carried forward—everything which has been built into the life and consciousness and become a vital part of it. But a great deal of needless knowledge may not be present. Take the case of a busy merchant with the details of many important transactions recorded in his office documents. Asked, after many years, for the information, he refers to his own records or perhaps those of others embodying the same facts. It might be the price of cement at such and such a time. We think it is the same with the returning spirit. He has access to records of information concerning various matters of no intrinsic value to him, and he likewise resorts to these. If he had forgotten the date of his birth or death he would find them recorded somewhere and give the information exactly as we should do in the same circumstances.

AUTOMATIC WRITING.

TO SEVERAL INQUIRERS.—A recent answer of ours seems to have been misunderstood. When we said we knew of no book of instructions on the subject of automatic writing, we did not mean that there are no books which deal with experiences in automatic writing—there are quite a number—but that we knew of none in the nature of a guide or handbook of the "How to Play the Piano" order. It seems sufficiently obvious that automatic writing is not a subject which could be so handled, for its purely mechanical side is but a small part of it. Ouija boards, planchettes and the like are simple and easily handled, but the essential part of the matter is in the person concerned; the differences between individuals are many and great. It is not a matter to be learned, like drawing or music, where we have the possibility of mechanical skill producing certain results in cases where there is no real faculty of art or music. If the gift is there it will make its own channel where the opportunities are provided; and practice will make perfect. But we think it is a matter to be approached very carefully and seriously with a full knowledge of the dangers of excess and misuse. Two books we may mention are "Voices from the Void," by Helen Travers Smith, and "Automatic Speaking and Writing," by Edward T. Bennett. They both contain some useful hints and good advice.

SOURCES OF PSYCHIC MESSAGES.

E. BROWN.—No, all the "messages" do not "proceed from spirits." That would be as miraculous as the idea that all the things reported by one person as having been said by others were all actually said. We know the part played by rumour, misunderstanding, and fabrication in some cases, and spirit messages, like other messages, have, generally speaking, to pass through intermediaries. Mr. F. W. H. Myers, who was a very cautious investigator, admitted that messages "may be derived in a more or less direct manner from the agent—the departed friend—from whom the communications actually claim to come," but he held that the great majority of such communications represent the subliminal workings of the automatist's mind alone. Without going into the question of the "subliminal mind," whatever it may be, we should say that the test directed to ascertain the origin of a spirit message would be much the same as the test we should employ to determine the genuineness of messages in this world. Briefly, that would be—is it like the communicator? Is it what he would have said, and as he would have said it? Some of these tests take time. A message which is at first held in suspense as having no personal characteristics, may eventually be confirmed by later messages of a more recognisable type.

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SLATE-WRITTEN MESSAGES.

(Continued from page 174.)

suggested calling the house physician. But to the relief of all concerned she gradually threw it off.

Asked for an explanation of such trying experiences she stated that when spirits returned (more particularly the first time) their last experience on earth came back with such terrific vividness that it aroused distress so real that the sensitive took it on—and temporarily reflected it—and that at times it is almost unbearable, as in this instance in which she swooned.

I was so profoundly impressed by the events of the evening that I asked a favour of the sensitive. I told her it had changed my views of things and I was anxious for my people also to see the handwriting that came on the wall at Belshazzar's feast. She agreed and a few weeks later went with me to the home of one of my sisters where I had nearly a dozen relatives in waiting for a twentieth century sign. Before taking the car we stopped at a Market-street book store and bought a large slate, and in the full glare of the light an invisible hand wrote for whoever held it for over two hours. I then and there registered a vow that if I lived long enough I would find out who were at the other end of the line, where they are and something of the conditions in which they exist.

Many years have elapsed but the vigil has never ceased. My experiences have been many and varied, and as this leaves me, to quote Davis, "On the summit of an exalted faith which is certainty I rest secure. Nothing can move me more. The sensuous world has vanished from beneath my feet. I live already in the spirit land. The immortal dead are around us. It is no night's vision, though brighter than all dreams. We are the sons and heirs of universal empire."

"EWING."

San Francisco, Jan. 15th, 1921.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mr. T. Austin.

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

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

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, Mr. Ernest Meads; 7, Mr. G. Tayler Gwinn; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Redfern, 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. H. W. Engholm. Thursday, at 8, Mr. Haywood.

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

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. E. A. Cannock; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Hotten.

Peckham.—Lausanne-road.—7, Mrs. E. Neville. Thursday, 8.15, Mrs. Mary Crowder.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Opening Service, Sunday, March 26th, at 7, conducted by Mr. R. Boddington, President of London District Council of S.N.U.; subject, "The Message of Spiritualism." More particulars later.

An Exhibition of Psychic and Inspirational Drawings and Paintings by Mary Bligh Bond, Angelica Patterson, A. Rosenkrantz and others, opens on Tuesday, March 21st, at the Thurlos Art Rooms, 123, Fulham Road (opposite Pelham Crescent). Station—S. Kensington. Short address at 5 o'clock by F. Bligh Bond and on Saturday, 25th, by Baron Rosenkrantz, on "Psychic Vision." Admission by Catalogue, 1s.

LECTURES at "THE PORCHWAY," 13, CRAVEN RD., W.2 (nr. Paddington Station). Fridays, at 3.30, series on "A STUDY IN PSYCHOLOGY." Mar. 24th, Dr. Worthington, "AUTO-SUGGESTION, ITS USE AND ABUSE." Admission free.

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Spiritualism and its relation to Evolution. Lecture by Mr. Julian MacRae at Mortimer Street, Lower Hall, on 23rd March, at 8 p.m. Tickets, 2/6, can be had at door or from Miss MacRae, 5, Catherine Street, Buckingham Gate. Phone Vic. 4009.

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

March 23rd. Mr. H. W. ENGHOLM. "An Unpublished Vale Owen Script."

The Rev. F. Fielding-Ould has been obliged, under Doctor's orders, to give up all public speaking for the present. Mr. H. W. Engholm has therefore very kindly consented to give an explanatory reading from an unpublished portion of the famous Vale Owen Scripts. Many requests have been received for a repetition of Mr. Engholm's masterly readings.

March 30th. Mr. GEORGE E. WRIGHT. "F. W. H. Myers—A Spiritual Pilgrimage."

This address will be given in place of that previously advertised, since "A. V. E." (Mrs. Warren-Elliott) has been obliged to cancel her address owing to ill-health.

April 6th. Miss H. A. DALLAS. "A Study of Hauntings."

OTHER ARRANGEMENTS.

CLAIRVOYANCE IN LARGE HALL.

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

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

CONVERSATIONAL GATHERINGS. Trance Address, Talks with a Spirit Control. Answers to Questions.

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

LECTURE CLASSES.

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

MEETINGS FOR THE WEEK.

SPECIAL MEETING.—THURSDAY, MARCH 23RD, 7.30 P.M., MR. H. W. ENGHOLM. "A Vale Owen Script."

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

CLAIRVOYANCE.—TUESDAY, MARCH 21ST, AT 3.15 P.M., MRS. BRITTAIN; WEDNESDAY, MARCH 22ND, AT 8 P.M., MR. J. J. VANGO.

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WONDERFUL DEATH-BED PHENOMENA

SEE PAGE 182

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

Dr. Ellis T. Powell and the
Spiritualists' National Union.

The Coming of the Fairies,
Lecture by Mr. E. L. Gardner.

An Experience in a Haunted House,
By Nita O'Sullivan-Beare.

The Process of Dying, witnessed by eight
persons and described by one of them.

Professor Richet and Spiritualism.
Comments by Mr. F. Stephens of Paris.

An American Schoolgirl Clairvoyante.

Sir Arthur Conan Doyle at Brighton.

The Progression of Marmaduke.
Messages Continued.

Etc., etc.

SATURDAY, MARCH 25th, 1922

No. 2,150.—Vol. XLII.

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THE LITTLE PAPER WITH A GREAT MESSAGE

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,150—VOL. XLII. [Registered as] SATURDAY, MARCH 25, 1922. [a Newspaper]

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NOTES BY THE WAY.

Death is a gate of dreariness and gloom,
That leads to azure isles and beaming skies
And happy regions of eternal hope.

SHELLEY.

"THE FAERIE LEGEND."

In his address to the London Spiritualist Alliance on Thursday, the 16th inst., Mr. E. L. Gardner, discoursing on the "fairy photographs," gave a very clear and convincing statement. As one of the chief investigators of the question, with a knowledge, gained at first hand, of the persons and the locality concerned, he could speak with authority. No impartial observer could easily dispute the honesty of the little group of people to whom the experience of photographing fairies had come. The precise explanation of the episode is, of course, another matter. That something of a supernatural nature, actually occurred one may easily believe, while remaining sceptical of the reality of fairies as actual existences. On that point we retain an open mind, remembering that in the spiritual order there are many things with which the science and logic of the material world are ill-fitted to cope, and that the "realm of Psyche" is full of things which baffle the intellect, although clear enough to the spiritual vision. Two theories we have heard broached are: (1) the appearances were those of an order of creatures akin to the fauna of the earth; seen by certain types of clairvoyant but rarely physically visible; (2) they were projections or representations produced by spirit agencies as one of the many manifestations of their activity and interest in the life of humanity still in the flesh.

A NEW BRANCH OF SPIRITUAL SCIENCE.

We have a very friendly feeling for the elves, gnomes and pixies. They are part of "the poetry of earth." Out upon the Gradgrinds and Bounderbys who would exalt "facts and figures" over the creations of the fancy and imagination! But we do not include Science in our malediction. Science investigated the rainbow—much to the horror of Keats and Shelley—but it became, after analysis, only the more wonderful

and beautiful. We listened with interest when Mr. Gardner classed the fairy with the lepidoptera—a kind of butterfly existences just outside the physical order. The problem of their clothing was thus explained—their wings and costumes were a part of themselves. They were "homogeneous"—"all of a piece" so to speak—like the down, feathers and plumes of some of the gorgeously-apparelled types of bird and insect. These things, in the case of the fairies, it seemed, approximated to our ideas of the appearance of fairies by reason of the power of human thought acting on the ductile substance of the lower psychical world. They were sub-human existences, with a degree of intelligence much the same as that of our domesticated animals—the horse, the dog, the tame monkey. Here are new worlds for our psychical Humboldts, and Alexanders to explore and conquer. We can cheerfully leave Gradgrind and Podsnap to sniff and scoff, while we study the fairies.

* * * * * NAMES THAT DISGUISE.

F. H. sends us the following verses from a poem, "The Fool," in a recently-issued book, "Poems," by J. W. Feaver (Fifield). They are so good that we transplant them here:—

Said the terrible Lord of the Heavens, and His scorn
flashed as flame,
To the fool who knew all, though of nothing he knew but
the name:
"My Suns, and the eddying Worlds, now say what they be."
Said the fool, "Nebulæ."
Said the Lord of this beautiful Earth, the great Father
of men,
To the fool who had solved all the secrets of things—with
his pen:
"The flowers of the field that cover each valley and hill?"
Said the fool, "Chlorophyll."

Loudly rang out the laughter of Heaven, as the Lord
stripped a star
And a flower of all matter and form; only vestures these
are.
But the fool falling flat to the earth put his hands to his
eyes,
And began to be wise.

It is a poetic parable that has several applications—one of them to our own subject and to some of its followers who know the name but miss the inner meaning of the thing which the name covers.

THE SUMMIT OF THE HILL.

Somewhere in space my darling wanders free,
Somewhere I know he lives and waits for me,
Somewhere his heart is calling to me still—
"I have but climbed the summit of the Hill."

Somewhere he works, his hands by God made strong,
Somewhere he prays, his prayer a joyous song,
Somewhere he calls, "I know no grief nor ill,
I have but climbed the summit of the Hill."

Then, thank my God that He refused my tears,
Born from my blindness, nourished by my fears;
Softly I say: "According to Thy Will,
He has but climbed the summit of the Hill."

—From "So Saith the Spirit," by "A King's Counsel."

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THE PROGRESSION OF MARMADUKE

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

(Continued from page 163)

May 13th, 1917.

THE ULTIMATE DESTINY OF MAN.

"You may think that we have already learnt as much as we ever shall on this great subject, for we know that he progresses from earth to Heaven, and through endless spheres, ever higher and higher, till he is lost to the view and consciousness of those who, like myself, are still in the lower stages of progression. How then can knowledge of the ultimate fate of man be obtained when he has been ascending and refining in the spiritual laboratory through long æons of years? Even we cannot get information at first hand, but down in endless sequence of higher to lower comes drifting to us the higher knowledge of more exalted spirits, given them by others still more advanced. We are led to infer that the body in which the soul is engaged becomes more and more refined as the outer envelope is again and again cast aside, until at length the body and spirit are one, and possibilities which are latent even up to a high grade of progression are now let free, and the man becomes one of the divine company of angels and can be and do what we should regard as impossible. We are told that from sphere to sphere as we rise, we shall throw off the density of body which though less than on earth, still hampers our spiritual powers, and we shall be admitted more and more to the knowledge of the mysteries of the future, and shall better understand the grand plan of the universe. You sometimes think that some of us seem to stand still and not progress at all, and that when we return to earth and speak to you, you perceive no change from what we were when you first knew us. The explanation is that we have been given special work to do which will last for at least one generation of the earth-dwellers. There may come a time when those who have passed over more recently will have more influence. Then the first company of helpers will pass on, and when we, or they, come back to you, you will recognise that they are on a higher plane than before; are more spiritual; and are not so much concerned with the affairs of earth. But those who are kept for a long time to the duty of guarding and influencing those still in the body are not kept back by this work, but it is given them because they are specially fitted for it, and when they do pass to a higher plane, their progress upward will be rapid, and they will not in the end have lost time through their unselfish labours. People of very active temperament too are not at once ready for the more contemplative life, and a slow progress is best for their true development."

May 20th, 1917.

THE EXTREMES OF BLISS AND OF MISERY PRODUCED IN OUR SPHERES BY THE MENTAL ATTITUDE.

"You do not like to think that there can be misery in our world, we know, but could there be the capacity for improvement unless the capacity for suffering accompanied it? Straight and narrow is the road that leads to permanent happiness, and how could a man cast off the sins that have followed him from the earth life unless he could feel remorse, and the pangs of a repentance which is so keen and unbearable at times that it seems impossible to exist under it. I have heard a vivisector pray for annihilation, and a murderer beg for death—the death of the spirit which, to their dismay, they find survives the bodily death; and although I have felt sorrow for their agony I have nevertheless rejoiced, because these were the 'healing sufferings' of the soul. We can help these penitents by giving them hope and showing them how they can turn their present pain into joy. The period of probation must be lived through, and we have all got to undergo it for a shorter or longer period according to our sins of omission or commission on earth, but once the probationary time is past, our joys begin. Never shall I forget leaving the First Sphere for the Second, and what I felt when I saw flowers and grass, hills and valleys, and ineffable light! Then came the glories of the still brighter Third Sphere; and so I have been guided on to my present abode in the Fifth, from which I hope to go to the next shortly. My experiences are what the generality of mankind pass through, but they could not realise the full bliss of the higher

spheres unless they had prepared themselves by a pure life on earth, or had had their natures refined in the lower spheres first. Sometimes a spirit, brought too soon to a higher plane, sees no beauty in it, and pitifully asks to return to his former denser atmosphere. We must educate ourselves to appreciate true happiness, for without education we resemble those whose untrained ear can find no melody in the sublimest harmonies in music. Without training all beauty of scenery, all nobility of thought, all perfection of form, are wasted on a man; but let him be ready for the higher things, and he will then appreciate them with a fullness of joy impossible in the earth life. Here, when we realise beauty we seem to be a part of it ourselves, we seem to live in it, and it in us. That is what we mean, I think, when we say that God is in all His creations; in the man, the animal, the plant, the landscape; they are all part of the great soul-spirit that gives life, and which therefore upholds the life of everything in the universe, whether consciously or unconsciously existent. And now, what is the highest form of bliss which from my present stage of progression I am capable of describing? I think it is when Love first fills the heart to the exclusion of every other emotion; not only love for God, but for His universe, for all mankind, whether on earth or freed from the earth-body; for all sentient life of animal, bird or insect; and for all nature. When we feel this love there is no room for hate, for distrust, for suspicion; we look for the best in our fellow-men, and even when we meet with temporary disappointments we know that they are but temporary, and we set ourselves to help the one who has inflicted this sorrow upon us. We may have tried to raise some sin-stained soul, and he may have slipped back into sin of desire. We try to make his reformation his own aim as well as ours and at last we succeed, and this time the success is permanent; or it may be we have ourselves failed in some work we have undertaken, and we feel that we have not worked with sufficient earnestness of purpose; but we are not dismayed as we should have been on earth, but recommence to roll our stone uphill, and this time it will reach the top, for we have put all our energy into the task, and that will bring its own reward. Could you but see the joy of our life you would be able, even better than at present, to console the bereaved and give them the uplifting knowledge of the happiness of their beloved ones who have 'gone before.'"

May 27th, 1917.

THE FORCE OF HEREDITY TENDENCY AND HOW TO OVERCOME IT, IF EVIL.

"I have had some experience, as you know, in these inherited evil tendencies, and have also studied them in others, as I wished to convince myself that it is possible, through force of will-power, to overcome them, even if implanted in us before birth. At first I should have denied the possibility of doing so, but further study and many living examples have proved to me the contrary. If a man is really in earnest in his wish to reform, then guides will come to his assistance, and their will-power will strengthen his own, and in this way he may achieve a victory which, had he been left to fight the battle alone, would have seemed to him unthinkable. Yet I have known several men and women come over here with inherited tendencies for evil of different sorts, but by stern self-reliance and self-mastery they have eradicated their sins by themselves without aid from others."

"I told you recently that all are born with the possibilities of will-power. Whence then comes the difference later on? I think it is in the supine nature of some and the more active and forceful nature of others. You may argue that all should be born with the same natures, if these natures are responsible for their owners' sins or virtues. This is a point on which I cannot give you any accurate information. We do admit that if a man has a weak nature, he has less chance of shaking off his evil tendencies than has a stronger one; but we gather that he would not be responsible if he really did his best, for no one is called on for anything that is impossible. It is a great mystery to us yet: this inequality on earth in men's natures and surroundings; for we cannot maintain with truth that a slum-child has the same chance as the

child of a good middle-class family, where honour and responsibility are the watchwords. It is not so, and therefore there must be an explanation for these differences which we have not yet fathomed; but that does not take away from the necessity for everyone, to the best of his powers, working out his own salvation for himself. All finally reach this goal, but the man who struggles manfully towards it and gains it by his own unaided efforts will arrive at the higher life much sooner than the weak-natured man who casts himself on the help and mercy of others. I know you think the teaching in our school is hard. It is not so if a man has profited by the teaching on earth; but if he has not, then the schooling here certainly seems hard to him. Still, is it not more merciful to make a man endure a short and sharp penance than to cut him off from all the joys of our progressive life for hundreds, it may be, of years? That would be the case were he left without the corrective schooling."

(To be continued.)

SIR ARTHUR CONAN DOYLE AT BRIGHTON.

Sir Arthur Conan Doyle and Lady Doyle, who are on the eve of their departure on a mission to America, were entertained by the Spiritualists of Sussex at a complimentary luncheon at the Royal Pavilion, Brighton, on March 15th. Mr. H. W. Engholm presided over a thoroughly representative gathering in the Banqueting-room, the company numbering about one hundred, and including, in addition to the guests of honour, Mr. and Mrs. Baggally, Mr. and Mrs. Ronald Brailey, Mr. Leslie Curnow, Mrs. Cripps, Mr. and Mrs. Paul Creswick, Mr. and Mrs. Courtney, Mrs. Foley, Mr. and Mrs. J. J. Goodwin, Mrs. Hotblack, Mrs. Yates Haggard, Alderman and Mrs. Iger, Miss Davies Jones, Mr. Lecky, Mrs. Kilner, Mrs. Morris, Mrs. Neville, Lady Oakley, Mrs. Oldham, Mr. Sutton, Councillor and Mrs. Stafford, Mr. and Mrs. Monier Williams, Mr. and Mrs. Lloyd Williams, Mr. and Mrs. Whitfield, and Mrs. Wilson.

The general arrangements were carried out by a Committee of which Mr. G. Lloyd Williams was Chairman and Mr. J. J. Goodwin Organising Secretary, and at a reception in the South Drawing-room, preceding the luncheon, Mrs. Lloyd Williams presented Lady Doyle with a bouquet of flowers. Grace was sung by Miss Davies Jones.

In proposing the health of Sir Arthur and Lady Doyle, the Chairman claimed that the gathering was one of the most important in connection with the progress of Spiritualism in Sussex. In emphasising Sir Arthur's great and world-wide work on behalf of the cause they all had at heart, he said there was no need for the old religious faith to be shaken because a fresh light sprang out of heaven and illuminated it a little more. One day the Churches would realise they had in Spiritualism the greatest ally. Sir Arthur would find in the States a great number of men and women with a great knowledge of the subject, but while America's scientific investigations into it were carried out, if possible, on stricter lines than in this country, the motherland regarded it not altogether as a matter of the head but of the heart as well, a bond of brotherhood, sympathy and love in their endeavour to forward the great and tremendous truth for which the world was hungering.

Sir Arthur Conan Doyle, who had an enthusiastic reception when he rose to respond, said he was simply the instrument to interpret the message of Spiritualism properly, and if he was asked why he did this sometimes thankless and obviously unremunerative work his answer was a very simple one. He could not possibly help himself, nor, without an intolerable sense of duty undone, refrain from doing exactly as he did. What was this message to which he and others were devoting their lives? It was the reform of religion, the substitution for man-made promises of God given realities.

The message had many sides, but that was the very centre of all. The time had come when the human race demanded something more than faith, which was a dangerous thing without any real, sure guidance. And when they turned to the old scriptures for inspiration, as an honest student he could not disguise that those writings had been twisted, turned, forged and manipulated by designing men in every possible way, translated and re-translated, with many mistakes. How could they say that was solid ground on which to build? They had a right to knowledge by which they could shape their course. It concerned death and what occurred after death, and if they could only find out how far experiences in this life helped in the next they would have that solid religious teaching for which they sought. That was what they claimed to provide in Spiritualism, the message of which was the one most wanted by mankind. Before the century was over he believed every educated man would agree they had proved their point, both as to the carrying on of the personality after death, the possibility of communication, and finally, and most important, the explanation of religion and the universe which had come to them from beyond. Already, said Sir Arthur, they saw signs of their victory. That was taking

shape not so much in the formation of Spiritualistic bodies, although they were rapidly increasing, as by a peaceful penetration of all religions which, even while protesting against their views, were quietly adopting them. (Applause.)

Mr. Leslie Curnow gave "The Spiritualist Cause in Sussex," and, in replying, Alderman Iger referred to his early experiences of Spiritualism, which took him back forty years.

Mr. J. J. Goodwin, who also returned thanks, commented on the progress of Spiritualism in the county. He also urged that the opportunity for extensive propaganda work throughout Sussex should be seized to the full.

The health of the Chairman was cordially pledged, and in returning thanks Mr. Engholm warmly acknowledged the services of the luncheon Committee.

SIR ARTHUR CONAN DOYLE AT HOVE.

Before an audience that filled every corner of the large Town Hall at Hove on Wednesday evening, March 15th, following the luncheon given by the Sussex Spiritualists, Sir Arthur Conan Doyle delivered the last of a series of lectures prior to his departure to the United States of America. The audience listened spellbound to the message and the evidence of Spiritualism and Psychical Research that Sir Arthur put before them. Now and again loud applause broke forth spontaneously as Sir Arthur displayed on the screen some photograph that plainly showed its psychic origin and veracity.

The "Sussex Daily News," the following day, devoted a considerable amount of space in reporting Sir Arthur's lecture, and in the opening paragraph described the scene as follows:—

"Ghosts haunted the Hove Town Hall last night. It was crowded; Sir Arthur Conan Doyle, always a 'draw' in psychicism and fiction, was lecturing on 'Life After Death.' For twenty minutes or so the lights were up while he explained 'the basis of these pictures.' Then the hall was plunged in darkness dark enough for a spiritualistic séance, and for nearly an hour this gloom was made uncanny by the projection of strange photographs on an enormous screen, mostly of dead people. Sir Arthur is very widely famed as an excellent lecturer. He has personality. He was tremendously serious. Only twice were there faint gleams of humour. The audience also was serious. Never perhaps has the Hove Town Hall been the scene of more startling revelations. It was evidently a fascinating evening to the majority of the vast audience. There was no free admission."

SPEAKING IN TONGUES.

SOME NOTABLE INSTANCES.

The Rev. Geo. Ward, Stapleford Tawney, Romford, Essex, writes:—

The fact that mediums under control speak in languages unknown to them in the normal condition is *prima facie* evidence that a personality, other than the medium, is speaking. In our little "home circle" of two, we have recently had evidence of this kind.

My niece has a half Spanish lady guide, and, for a test, I asked her (when controlling) to give a few words in her mother's tongue. The medium at once gave "Dios dispono," which, freely translated is, I believe, "God wills." The medium thought the words rubbish, but said them as prompted. On a later occasion a Scotch born nun, in a French convent, came through, giving her professional name as Elise, and reciting the "Agnus Dei." The medium is a Churchwoman, and knew the title of this ancient Catholic prayer, though not a word of the Latin. Sister Elise started well: "Agnus Dei, qui tollis peccata mundi," and here she stopped and cried, saying she had been placed in a cold cell because she could not learn the prayers. The medium showed all the symptoms of grief and extreme cold.

Last week, to our great surprise, a German gentleman (who had in 1913-14 been a paying guest in our Suffolk home) came through with, "Ach! ach! Gott im Himmel! Können sie jetzt Deutsch sprachen?" The German tongue is absolutely unknown to the medium. The visitor relapsed into English, which he was perfecting while staying with us. He confessed he was a spy, though unintentional. He was a sub-professor of chemistry and bacteriology, and being in poor health through overstudy, had been sent to England to recuperate. The only suspicious thing he ever did was to send away a sample bottle of the river Lark, which flowed through the garden. He passed over, he informed us, during the great fight, being either blown up or poisoned while in the laboratory. He said: "I made a trap and fell into it," and the medium had convulsions of the face, and a choking sensation.

We are anxious to verify the name of a legal friend who claims to have been a barrister of Lincoln's Inn and practised in the courts. He gives the name of Augustus Staveling, and the number 131. We have his express sanction to any enquiry made, and should be glad to hear from any reader able to trace the name.

DR. ELLIS POWELL AND THE SPIRITUALISTS' NATIONAL UNION. AN EXCHANGE OF VIEWS.

In a recent issue we printed a letter from Mr. R. H. Yates, Secretary of the Spiritualists' National Union, Ltd., addressed to Dr. Ellis Powell, with reference to the Society of Communion and the attitude of the S. N. U. towards it. The following further letters have now been exchanged:—

DEAR DR. POWELL,—Your letter of February 2nd to hand. I regret that I have not had the opportunity to reply earlier. I have been away from home a great deal, and this is the busiest part of the year for us. It will be a great disappointment to my Executive that the reply is not an official one, and it was hoped that this courtesy might have been extended to us, even though it entailed some labour, and I am of opinion that the statements made and the position claimed warrant an official reply. Kindly allow me to review your replies, and request some greater measure of elucidation.

1. Spiritualists have never had any desire to disassociate themselves from Christianity, but they have disassociated themselves from certain dogmas for which Scripture held no warrant, and which in the light of later knowledge and newer revelation have become absolutely untenable. A considerable number of us were thrust from the Churches, ostracised by Christians, but I need not enlarge upon this; you are sufficiently aware of the attitude of the Churches in this matter. They have maligned us in every way. The Church and Law alike have treated us as spiritual outlaws, metaphorically speaking they have sent us to the Devil, and even now with their enforced acceptance of the new facts, they seem very desirous of keeping us out by hedging themselves around with their old dogmas and creeds.

Re deleting the name of Jesus from Hymns: You have admitted that Spiritualism is the basis of all Religions. The Buddhists and Mohammedans, etc., could with equal justice have made the same comment and asked the same question. Spiritualism is a much bigger thing than any one section of religionists, and we accept and revere all the great spiritual teachers of the past and present.

2. Definition of Religion.

We accept your definition as follows: "Religion is a system of doctrine and worship established by those who accept it as a means of developing Man's Spiritual faculties and collecting them into devotion to and union with God."

We have, as you are fully aware, our characteristic tenets, i.e., the Seven Principles. Hence, in view of your own definition as above, and your own knowledge of our characteristic tenets, we ask for the withdrawal of the statement, "That Spiritualism is not in itself a religion." It is a religion in the fullest sense of your own definition, and of hundreds of thousands of Spiritualists to-day. It is being taught as the most complete form of Religion we know to many, many thousands of children in our Lyceums week by week (with this added advantage over the teaching given to children in the ordinary Sunday Schools attached to the Churches) that they are taught the nature of those Spiritual faculties, which by development bring them into conscious union with God.

3. This question you do not answer. You merely make a qualifying statement, which makes your former statement absolutely untenable. To affirm that leading Spiritualists are turning to Christianity because they are taking greater interest in New Testament writing is a mere begging of the question. One of our most emphatic exhortations to the children in our Lyceums is, "Thou shalt search for truth in every department of Life," and I make bold to affirm that a far greater number of leading Spiritualists are studying the philosophies of the East than New Testament writings.

Twenty-five years ago I was giving the same significance to New Testament teachings, and so were dozens of others (but we were voices crying in the Wilderness), but not one of us ever dreamed of witting in our adherence to Spiritualism and its characteristic tenets or to re-embrace the fallacies that we had left.

4. I am afraid your answer is too qualified to be of real service. We will concede that Jesus was further advanced upon the path than we are, being an agent of the highest rank. We would be pleased if you would further elucidate by answering the following queries:—

- (a) Was He Divine in any other sense than in the sense we are all Divine, the difference being one of degree only?
- (b) Is the assertion of His "Individual pre-existence" an acceptance of the theory of reincarnation?

(c) If it means acceptance of the theory of reincarnation, does the same law apply to all?

(d) If not, what is really meant by "Individual pre-existence"?

5. If we, as individuals, accept the Divinity of Jesus in the same sense that we are all Divine (the difference being one of degree only) and refuse to accept the implications of theology as mentioned in my previous letter, could we become members of the "Society of Communion"?

6. Here there seems to be some ambiguity in so far as you are confusing two phrases and implying that they mean one and the same thing, namely, "A faith in the Divinity of Christ and Christian faith." The Christian faith embodies far more than the acceptance of the Divinity of Christ. In this discussion we are anxious to avoid the intricacies of theology or of politics. I think both are unsafe as standards of truth, and always tend to lead us into a morass of mere words.

7. I might say we are all proud of the work you have done and are doing, and we have never failed to pay fitting tribute to your work, and I want to assure you that we are not failing to do so now. This is not a mere empty enquiry, nor are we writing in order to find faults. We are anxious for a complete understanding of the situation that has arisen, and more especially so, as the officers of the Society of Communion do not seem to be agreed upon essentials.

Kind regards,

Yours faithfully,

R. H. YATES.

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

13th March, 1922.

DEAR MR. YATES,

I can assure you that the lack of an official reply from the Society of Communion is not the consequence of any want of courtesy. As I said, the framing of an official reply would require three or four Council meetings, and as the members are all extremely busy this would involve at least very great delay. In my personal capacity I gladly accede to your request for further elucidation:

(1) I am glad to have your assurance that Spiritualists have never had any desire to disassociate themselves from Christianity. They have, you say, disassociated themselves from certain dogmas for which Scripture held no warrant, and which have now become absolutely untenable. Doubtless the abhorrent dogma of eternal punishment is one of the distortions of Scripture which is in your mind. There are, however, other doctrines (mentioned later in your letter, and discussed below) which Christians consider to be warranted by Scripture and by science. They would not agree with you that their opinions have become absolutely untenable. And this is a matter upon which their intellectual competence to formulate a judgment is equal to that of the members of your Union.

You add that a number of Spiritualists have experienced scurrily treatment at the hands of the Church. You are confusing the Church, as founded by Christ, with the Church as organised and exploited in the interests of scheming politicians. Ever since the days of Constantine, the Church has been utilised for political purposes. Even in our own day the chief pastors of Christ's flock, viz., the Bishops, are selected by a politician (a Prime Minister), who might conceivably be an atheist or a Mormon. From time to time throughout history these unscrupulous politicians have adjusted the doctrines of Christianity into consistency with their own degraded aims. They have done this, for instance, in placing a ban upon scientific enquiry; in exhorting men and women to be content with atrocious economic conditions in this world because the balance would be adjusted in the next; and in racking, torturing and burning the protagonists of freedom who protested against their diabolical policy. Religion and humanity at large have suffered from these tactics. But you should not write as if they were the devices of the Church. The Church has been an exploited victim, and she is only now beginning to realise the full extent of her degradation at the hands of those inveterate enemies of the human race, the politicians and the bureaucrats.

(1) You admit that the name of Jesus was deleted from the hymns. I do not see the point of your allusion to Buddhists and Mohammedans in this connection. If a Christian author writes a hymn containing the sacred Name, then any organisation which prints the hymn should

also print the Name. If the Name is deleted there is an obvious desire for disassociation from all that the Name implies. If, as you say, you accept and revere all the great Spiritual teachers of the past and present, then it was a pity to boycott the Name of the greatest of them when you were compiling a collection of hymns. I am glad to hear that this policy is being modified.

(2) I am naturally gratified to know that you accept my definition of religion, and I am sure that your Seven Principles will command universal sympathy among all progressive thinkers. Do not forget, however, that as soon as you lay down a "principle" you are enunciating a dogma, for a dogma, from the days of Plato down, has meant "an opinion, a judgment, a doctrine, an intellectual decree." Consequently, if you enunciate dogmas of your own you cannot complain if Christians do the same, nor can you be astonished if they offer the same eager allegiance to their own opinions as you do to yours. Your "Seven Principles" are simply a seven-fold creed. Some of its articles (the first, for example, which states your belief in the Fatherhood of God, and the fourth, which is concerned with the Communion of Saints) are simply re-statements of the corresponding articles in the creeds of the Church.

(3) I am afraid I cannot agree that I did not answer the question. You say that "to affirm that leading Spiritualists are turning to Christianity because they are taking greater interest in New Testament writings is a mere begging of the question." Well, I should have thought the fact of a man beginning ardently to read philosophical works was a proof that he was taking an interest in philosophy. Similarly, I should have imagined that if a person purchased books on astronomy and also acquired a telescope, his acts would be excellent demonstration that the study of the stars was beginning to engage his mind. If you affirmed that these inferences were a mere begging of the question I am afraid I could not carry the argument any further, since it would be evident that our minds worked along different lines. It may be true that "a far greater number of leading Spiritualists are studying the philosophies of the East than the New Testament writings." That would indicate that they are studying the sources from which so many of the great spiritual principles of the New Testament were evolved. The Logos doctrine of St. John, for instance, is Platonic, but Plato drew a large part of his inspiration from the East. Consequently the very fact which you cite in opposition to me only clinches my argument. In St. Augustine's splendid words, "That which is called the Christian Religion existed among the Ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity."

Many of the New Testament teachings may, as you suggest, be "fallacies." The point, however, is that there are many thousands of persons, with an intellectual competence quite equal to that of you and your friends, who believe them to be something very different. Their view is strongly re-inforced by the undeniable fact that during a period of nearly two thousand years myriads of the best and bravest of the human race have lived and died for these "fallacies." This seems to indicate that they diffuse a spiritual inspiration and possess a spiritual potency which very largely modifies their alleged fallacious character. I fear there is some confusion in your mind between genuine New Testament teachings and the glosses with which politicians and hide-bound theologians have incrustated them. Let us unite to chip the barnacles off the ship.

(4a) I am sorry you think my answer on the Divinity question was too qualified. But you must remember that treatise after treatise has been written on this immense subject, and that to expect me to answer your question within the limits of a letter is to impose upon me an impossible task. I do not think I could do better than adopt the position of Dr. Bethune Baker, who says that the doctrine of the combined Divinity and humanity of Christ "requires continuity with the human race which is secured by birth through a woman—heredity through the mother, and at the same time a break in the continuity of the ordinary natural process, a fresh departure, a new Divine action, the introduction of a new power into the world, which is secured by conception without human paternity by the direct operation of God." Let me add that the whole of the original record in the New Testament, so far as it deals with the circumstances of the birth of Christ, refers in language of the most exquisite beauty and delicacy (obviously of womanly origin) to the operation of "pure spirit" upon Mary so as to produce the biological effect which was essential to the completeness of the transaction.

(4b) I do not think that the assertion of individual pre-existence in the case of Christ necessarily involves the acceptance of the theory of reincarnation. Nor do I think that reincarnation is inevitable in the case of every spirit, though I believe that it certainly does occur in a great multitude of instances. This answers your question (c). If, as I gather, you are opposed to the doctrine of reincarnation, your views are likely to be modified concurrently with the study of the ancient philosophies of the East, to which you allude earlier in your letter.

On the other hand, when you go on (d) to ask me what is meant by individual pre-existence, I reply that if, according to your own creed, there is "continuous existence" and "endless progression," then there must be pre-existence, for that which has no end can have had no beginning. In the language of Wordsworth:—

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

(5) This is a question which could, of course, only be settled by the Society itself, and if any application for membership is made on the basis which you suggest, it will receive the most careful consideration.

(6) There is certainly no suggestion that a faith in the Divinity of Christ means the same thing as Christian faith. Of course, the Christian faith embodies far more than the acceptance of the Divinity of Christ. On the other hand, the Divinity is the most crucial test which we could devise of honest acceptance of the Faith itself. For instance, an orthodox Jew might claim that he believed in the Communion of Saints and in the existence of God the Father, but he could not accept the Divinity of Christ without forfeiting his Jewish orthodoxy. You are quite right in desiring to avoid the intricacies of theology. At the same time, I think that you yourself and your friends tend to confuse theology with Christianity. It is quite a mistake to suppose that a person who accepts the Christian faith is under any obligation to accept it with certain incrustations which medieval theology fastened upon it.

I reciprocate most heartily the cordial expressions with which your letter concludes. Let us try to find a broad basis of co-operation, and be satisfied to leave differences aside, so far as we can possibly do so without any sacrifice of principle. You and your colleagues are doing magnificent work for our great Cause, and I have always considered it a pride and privilege to occupy your platforms. Let us keep our propaganda on the very highest spiritual and intellectual level, and at the same time strive for a catholicity of outlook which shall enlist under our banner all that is best among the aspiring legions of humanity.

Yours faithfully,
ELLIS T. POWELL.

DR. LINDSAY JOHNSON ON THE "SCINTILLATING PARTICLES" IN THE KILNER AURA.

I have noticed several articles by medical men and others in *LIGHT* (1921) respecting the origin and nature of the so-called scintillating particles, which everybody can see for himself when looking steadily at a bright sky. They consist of minute, and nearly transparent, whitish particles which dart about the centre of the visual field in all directions. They must not be confused with muscae volitantes, which are very disturbing bead-like threads, which all myopic persons are more or less troubled with when looking down a microscope. The latter are due to detached cells in the partly fluid vitreous. Now as regards these particles, the writers in your journal attribute them to various causes which are mere hypotheses.

I investigated them in the only scientific manner possible, which led to a conclusive and definite result.

I first of all watched the particles very closely with one eye and found that they invariably followed precisely the same direction. Then I made a drawing of them, and obtained a definite figure. Then going into a darkened room I moved a candle up and down at the side of the same eye (Purkinje's experiment). The macula or yellow spot appeared as a purple-red patch surrounded by a wide network of capillaries. With great difficulty I made a drawing of what I saw—photographed it and then compared it with the drawing I made of the particles. On turning the negative round and comparing the two drawings, I saw they were obviously the same. The experiment proved that these particles must be blood-corpuscles (most probably white ones) which pass with the bloodstream along the capillaries. They all go to or form the macula but only touch it, and then, turning round at a sharp curve, recede from it—none entered the macula itself except one tiny vessel which passed through it. There can be no doubt that this is the true explanation, which knocks on the head all the fanciful theories of your correspondents.

LINDSAY JOHNSON, M.D., F.R.C.S.,
Britannia Buildings,
Durban.
February 3rd, 1922.

The disintegration of personality as exhibited in trance mediumship, must have been familiar to the early Christians, and was ascribed to the operation of the Holy Spirit, not to the influence of the Devil.—From "The Church and Psychical Research," by G. E. WRIGHT.

THE PROCESS OF DYING WITNESSED BY EIGHT PERSONS.

VISIBLE EVIDENCES OF THE SPIRIT BODY.

[Miss Dorothy Monk, who sends us the following striking account of the strange happenings at the death of her mother, was, it will be seen, not the only witness. We have seen her and other members of her family, who agree in their descriptions of the manifestations of light and colour which accompanied the mother's departure. The case is the more interesting as it is in harmony with many other accounts of the phenomena of the death process—the passage through what Andrew Jackson Davis calls the Triumphal Arch of Death.—Ed.]

In our home we had a strange experience at the death bed of our mother, who left us on January 2nd. It has impressed us so much that I am wondering if you could give us an explanation of what we saw. After a long illness, terminating with gastric influenza, mother died of heart failure. Our doctor gave her morphia to relieve the pain on Saturday morning, December 31st, and she slept peacefully until late afternoon, when she gradually roused, but never again became fully conscious. She was frightfully restless, and as the evening wore on she continually spoke the names of her father, mother, and three sisters, also my brother who died before I was born, and once she said "Jesus." All through the night our family, consisting of father, a brother, five sisters and myself, watched by her; an old friend of hers was also there, but no change occurred. It went on so until mid-day Sunday, January 1st, when I had an overwhelming desire to stretch my hands over her; I did so and almost immediately she became quieter. Her hands had continually been going to her head, and caught in her hair, but when I saw her hand going up, I put mine over her head without touching it, and her hands dropped again. For three hours I did this without feeling the strain. Very gradually she quieted down and only spoke once after I started, calling her sister's name twice. During the afternoon we saw bright blue lights, sometimes near her and sometimes about the room. We could only see them for a second or two, and usually only one or two of us at a time. I watched carefully, and three times out of four when I saw one near her she stirred and endeavoured to speak, but was past it by this time. At dusk that afternoon as she lay perfectly quiet, I and three sisters all at once noticed a pale blue mauve haze all over her as she lay. We watched it and very gradually it deepened in colour until it became a deep purple, so thick that it almost blotted out her features from view, and spread all in the folds of the bed-clothes like a purple fog. Once or twice she feebly moved her arms and the colour travelled with them. We thought it very wonderful, so called the two remaining sisters to see if they could see it too, and they could. At this time our sister saw a grey smoke-like object pass between two chairs; it was about three feet high and just glided away from the bed. I was sitting there, but did not see it. As we watched, very gradually patches of bright yellow light, like sunlight, appeared on the pillow; one at the left side of her head was particularly bright sometimes, and then would slowly dim and once more become bright again. Mother's old friend was also in the room during this time, but she neither saw the purple mist around mother nor the blue lights, and said that our eyes were tired with

watching and that we were over-wrought. We drew her attention to this very bright patch on the pillow and she saw it, but said it was the reflection of the fire or gas-light; we screened both, and she then went round the room and moved pictures and photograph frames and tilted the mirror, but without making any difference to the light. At last she came and put her hands directly over it, but without shading it in any degree; after that she sat down without saying a word.

Early in the evening I saw my eldest sister, and the other sister who saw the grey object before, both turn and look at the same time to the place where it had appeared, and they saw it once more; again I did not see it but they both did, and both agreed as to the description. The sister who first saw it about this time also saw a large blue globe-like light resting on mother's head, but none of the rest of us could see it. She claimed that the inside appeared all moving and gradually it turned to deep purple and faded out.

About seven o'clock that evening mother's lips parted and from that time we gradually saw a thick white mist collect above her head and spread across the head of the bed. It came from the top of her head, but collected more thickly to the opposite side of the bed to which she was lying. It hung like a cloud of white steam, sometimes so thick we could scarcely see the bed rails, but continually it was varying although it moved so slowly as to be scarcely perceptible. I and my five sisters were still with her and all saw it distinctly, also my brother and one brother-in-law. The blue lights continued about the room, also tiny flashes of yellow, like sparks, appeared sometimes. All this time mother's lower jaw gradually fell a little. For some hours we saw little difference except that a halo of pale yellow light rays came round her head; there were about seven in number; they varied in length from twelve to twenty inches at different times. By midnight everything had cleared off, but she did not die until 7.17 on the morning of January 2nd. At 6.15, one sister, who was resting in another room, heard a voice say, "Another hour now—another hour now"; it roused her, and she came back to mother who finally breathed her last one hour and two minutes later. The passing had been so very, very gradual that the last three breaths that were deeper than they had been came and went without the least disturbance.

We performed the last duties to her ourselves, and covered her body with a sheet, and the soft purple haze that we had previously seen, hung all over, and we came away and left it. We feel God has indeed been good to us to let us see so far, it has taken out the sting of parting and made us feel that mother was in reality received with such care when she got past our aid.

DOROTHY MONK.

** Next week we will give extracts from Andrew Jackson Davis' wonderful description of the psychic aspect of the process of the separation of the etheric body from the material body at death, a description which will explain much of the phenomena described by Miss Monk and observed by her and her relatives.

CLODIUS AND THE ISLANDERS.

A PARABLE.

On a lonely island dwelt a small community of people who at one time thought they occupied the only land in existence. This indeed was taught by some of the wise men of the tribe who thought thus to discourage vain dreams and adventurings. But as time went on there came stray visitors from other regions—it might be a shipwrecked mariner drifted thither on a raft, or some islander from afar blown out of his course in a frail canoe. Also there were stories of great ships dimly seen in the offing, although the isle was out of the track of shipping.

But these things were sternly discouraged by the sages and explained as the result of a false rumour or hoax on the part of those concerned. Long afterwards when the truth was known to all or most of the island's inhabitants, I chanced to pay a visit to the place, and, on entering its chief town, was surprised to behold an aged man mounted on a little

knoll holding forth with much eloquence to the listening air, for he had no audience. "That," said a friendly islander of whom I inquired the meaning of the strange spectacle, "that is Clodius. He was once amongst the foremost of those who declared us to be the only people in creation, and long after the actual facts began to leak out, he held tenaciously to his doctrine and had his following, for there are always people who are dull and obstinate of opinion. Long and hard did Clodius fight for his views, but at last the truth became known even to the stupidest folk amongst us. But Clodius still held on, and to-day continues his harangues, although there is none who will listen." "Then you do not try to prevent him?" I asked. The islander shrugged his shoulders and smiled. "Why should we?" he said. "It pleases him and does no one any harm."

D. G.

A GARDEN is earth's hymn of praise to Heaven,
Sung every season in some changing tune,
Where clouds are colours, and where odours sweet
Are tender symphonies.

—ESTHER.

LIFE AFTER DEATH.

SIR OLIVER LODGE'S REPLY TO PROFESSOR RICHTER.

The second and third of Sir Oliver Lodge's series of articles appeared in "John o' London's Weekly" of 18th and 25th March. This completed the series, the first article in which we have already noticed. Sir Oliver's treatment of his great theme may be described as combining gravity and grace. The matter is handled without ponderosity, and the articles, which are relatively brief, are written with a deftness of phrasing that packs whole volumes of meaning into a few sentences.

The second article shows that "Memory and intelligence, thought planning and design, are affairs of the soul"—they "are not mechanical things, they belong to a different order, they only make use of mechanics to exhibit themselves." The proposition is self-evident to some of us; but the materialist has "elevated the brain into a fetish." He believes it is the seat and not the instrument of thought, and such articles as those under notice are still very necessary to extend the limited thinking of the man who is wedded to the idea of matter as the base-line of reality. In his third article Sir Oliver is definite on the facts which go to fortify his position:—

I know by direct experience. I adduce definite facts. I have proved, and many others have proved, that memory and character survive the body. The memory of a deceased person can be tapped; personal characteristics can be shown. These mental and psychic attributes cannot possibly be in the brain, for the brain has been buried or burned or disintegrated, and yet they persist.

Of some of the problems which he discusses Sir Oliver writes:—

We are as yet only at the beginning of the new science. If we can get help from both sides in our studies we shall progress more rapidly. What we have to do is to experience the facts and then proceed on the working hypothesis that they are to be taken very nearly at their face value. That is the simplest, the most fruitful plan. It leads to great developments. If we try to put blinkers on our eyes, and hamper ourselves with mere words and far-fetched doctrines of unlimited and inexplicable extension of human faculty, if we decline to make use of the opportunities for learning and the instruction which is being conveyed to us, we shall be straying from the road to truth.

After dealing with several aspects of the question as they relate to Professor Richter's position, Sir Oliver takes up the question of pre-existence:—

Professor Richter objects that if we survive we must have pre-existed, and we have no remembrance of it. Something pre-existed indeed, but not the individual. All realities are eternal, but they take different forms; and in the great arena of evolution new forms of beauty and power and achievement come into existence, and are then handed down to posterity—a continual growth in value, a constant step upward in the spiral cause of cosmic history.

He concludes the series of articles—in which he illuminates many questions relating not only to the large issues of the question, but some of the smaller problems of communication through mediumship—with a fine passage from F. W. H. Myers:—

"We look," as Myers said, "not backward to a fading tradition, but onward to a dawning experience. We hope that the intercommunication, now at last consciously begun—although as through the mouths of babes and sucklings and in confused and stammering speech—between discarnate and incarnate souls, may through long effort clarify into a directer communion, so that they shall teach us all they will."

DR. ELLIS POWELL IN SCOTLAND.

During Dr. Ellis Powell's short visit to Scotland his programme of lectures and subjects, so far as at present arranged, will be as follows:—

EDINBURGH: Sunday, March 26th, 11.30 a.m. "Spirit Identity." 6.30 p.m., "Psychic Side of the Life of Jesus."

GLASGOW: Monday, March 27th, Glasgow Society for Psychical Research (Hall of the Philosophical Society, Bath-street, 8 p.m.) "Psychic Research and Pre-historic Man."

GLASGOW: Wednesday, March 29th (Barclay Hall, Glasgow, 8 p.m.). "Psychic Research in the New Testament."

DUNFERMLINE: Thursday, March 30th, or Friday, March 31st (date not definitely arranged). "Psychic Side of the Life of Jesus."

GLASGOW: Sunday, April 2nd, 11.30 a.m. "The Raising of Lazarus." 6.30 p.m., "Spirit Identity."

Mr. H. STROMBERG, Kramfors, Sweden, would be glad to correspond with some British reader with practical knowledge of psychic science.

RAYS AND REFLECTIONS.

There was an old saying that the optimist is a man who does not care what happens as long as it doesn't happen to him, and the pessimist a man who has to live with an optimist. But I have just read a newer description.

The witty originator of this later account of the matter is that the optimist is a man who orders a luxurious dinner without being able to pay for it, trusting that the first oyster he opens will contain a pearl that will provide enough money to pay for the feast. The pessimist is the man who dines with him. Both descriptions are cynical but amusing. My own idea is that the true optimist is the man who can live with them both and retain his peace of mind.

Just now we have to live with the optimist who finds in psychic phenomena the be-all and end-all of creation, and is passionately desirous that everyone else shall come to the same conclusion. And we have also to rub shoulders with the pessimist, who either declares that these phenomena do not happen, or that if they do, they mean nothing in particular and lead nowhere. This is precisely what might be expected where the question is based solely on the consideration of supernormal or abnormal happenings in the physical order. Fortunately, it is a vastly larger matter, and those who can survey the whole field may continue with unshaken faith not only to believe in the soul, and to "think nobly" of it, but to be led by that Vision which is above and beyond all circumstances of physical proof or disproof. For many the assurance of the reality of psychical phenomena has opened the way to this attitude, and that is the purpose and supreme justification of these latter-day "miracles."

At a recent public meeting, held by one of those amusing persons who, with a large capital of bumptious ignorance, are out to expose the "fraud" of Spiritualism, an amusing episode took place. The vote of thanks to the lecturer was proposed by a lady prominent in Spiritualism, and seconded by a gentleman who is a whole-hearted adherent of the movement! This was as it should be. It showed not only a largeness of spirit and that humorous sense which is the salt of life; it revealed also a recognition of the fact—not too well known—that true Spiritualism is immensely helped by its enemies, who, in trying to "expose" it, usually succeed in exposing a great deal that they had better for their own personal interests have kept unknown.

Some of our friends very naturally and humanly feel a strong resentment against those who, as public opponents of psychic facts, show themselves intellectually dishonest, slanderous and vindictive. But one need not be gravely concerned about the malice of little minds; even when, as sometimes, they follow the calling and wear the garb of the priest. I have met and known several of these persons and found them sometimes very likeable people—folks one could fraternise with along the ordinary lines of life. It was only when the "bone of contention" came up for discussion that they showed all these deplorable traits of the animal man, snarling and fighting like an ill-conditioned cur. Even then it was possible to "manage the situation" if they had a sense of the ridiculous, by showing them some of the absurdities to which by their unbelief they were committed.

Of course not all of them have any infusion of humour, and hence follows a degree of pomposity and self-conceit which, in the popular phrase, would "make a cat laugh." I have been deriving much amusement from an inflated deliverance in a psychic research journal. The superior person who issues it—as a kind of imperial ukase or rescript—deplores the ignorance and credulity of Spiritualists. He foresees grave dangers from the "dangerous course" they are following. He pleads to those who have the sense to view the problems of psychical research in a calm and dispassionate manner—like himself—but that last is, of course, as we used to say in our Latin lessons, "understood." It is clear that he regards himself as the person who can "save the situation." As I read the appeal I recalled the story of Mark Twain and the great comet of 1881. It was feared that the earth might suffer if it chanced to come into contact with the comet's tail, which extended for many millions of miles in space. And one night in that year, so the story goes, Mark Twain was discovered on the top of one of the great sky-scraper buildings in New York with a long pole in his hand, anxiously scanning the comet. He explained his proceedings by referring to the danger the earth was in. At such a time, he said, it was necessary that a cool, level-headed man should be "on deck" to watch the comet, with a steering pole to "fend off" in case its tail switched round the wrong way!

D. G.

LIGHT,

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JUSTICE.

NATURE'S PENALTIES AND GOD'S COMPENSATIONS.

From a well-known writer, who has been for some time past making a careful investigation into psychic evidences, we occasionally receive requests for further information on subjects handled in LIGHT.

His latest inquiry refers to the subject of premature death, and he quotes one of our remarks in "Notes by the Way" recently, in which, dealing with the question of suicide, we pointed out that it involved a premature and forced entrance into the next life for which the person concerned was not ripe. With this view he agrees, but he correctly points out that this would apply to other cases, e.g., a young man killed in the war.

It would, but not in the same way, for in that case the question of a breach of the moral law would not apply, and there would not be any guilt to be expiated in the pains of remorse. But the general principle would remain unaffected, viz., that every death before the full purposes of life on earth have been accomplished is a misfortune.

Against this proposition has been urged the charge of unfairness, for the great majority of premature deaths are not self-caused. We see no force in the argument. A child is born into a slum and lives in dirt and destitution, equally through no fault of its own. That, on the argument, is similarly unjust, but, unjust or not, it happens. It is one of the many painful facts of existence, one of the multitude of "evils" for which the rash moralist is inclined to arraign Providence; while a certain school of philosophers builds up an elaborate theory of reincarnation by which the matter is supposed to be rectified. In this way "justice" for the individual is secured by a mechanical system of equality.

We solve the question for ourselves by two reflections: Nature knows nothing of moral codes, as we understand them, and the breaking of any of her laws is penalised without reference to the question whether the violation was voluntary or involuntary. A man falls, or jumps, from a great height, and whether he be a saint or a sinner the result is a broken neck. Nature is divinely impartial, and the consideration of human views as to what is "just" or "unjust" does not concern her in the least. To raise the question of moral justice where natural laws are concerned shows some confusion of thought.

It is a natural law that the soul's passage into the next world before it is fully matured for death is a deprivation—from whatever cause the premature death may have arisen. The question of justice as understood between man and man (but not between man and Nature) does not come in. But there is a moral law in the Universe, none the less. Nature is under government, not the capricious government that will interfere with the working of natural laws to save one or punish another, but a Supreme Wisdom which ordains that all the so-called evils of life shall be made to fulfil the Great Design in the end. And so we have

compensation, perfect and exact. The "evil" in the end is converted into a "good," for the resources of Life are infinite. The crooked lines are all rectified at last; but it is part of the Divine purpose that man shall grow in wisdom and intelligence until having learned his mistakes by experience he shall at last direct his own course and avoid those mistakes by his own power of self-direction. He shall be able to draw his lines straight so that they shall not need subsequent rectification.

And here the other consideration arises. The individual man, undeveloped in mind, is very apt to regard things from his own personal standpoint, and loud are his complaints about the various forms of "injustice" of which he is a victim. Why should he be poor and ailing while his neighbour is well-off in money, and blest with abundance of health? And so on *ad infinitum*. He has not learned that humanity is a unit; that he is part of it, and not, as he fancies, an independent existence entitled to set up an individual Debtor and Creditor account with the Universe. When he realises that truth he will come under Spiritual Law and understand things vastly better. He will see himself as part of a great organism—the life of Deity. But, whether or not, he will get the fullest justice, the most perfect compensation for all that he has suffered through no fault of his own.

Even those sufferings entailed by his own personal faults will not have been visited upon him by any power outside himself, for the whole machinery of reward and punishment lies in the individual soul. All man's present tribulations are due to the fact that he lives under mechanical and not under spiritual laws. He has not yet arrived at the stage where he can put "things" under his feet. Emerson saw this when he wrote: "Things are in the saddle and ride mankind." They do indeed! To-day men are slaves to all kinds of laws which they permit to control them—political canons, economic and industrial laws, social conventions—things which they have made themselves and worship as fetishes and of which they are afraid. Frankenstein was afraid of the monster he himself created. The things are often arbitrary, cruel and unjust. Yet even these abuses will be in time adjusted. The mischief they do will at last be transmuted into good. But whether that time shall be sooner or later depends upon mankind—upon ourselves. It is part of our responsibility as intelligent beings, for we are not to think only of what is due to us, as "justice," but also what is due from us, as duty.

The problem is simple enough when it is looked at simply, from the standpoint of mankind at large and not solely from that of any individual member of it.

DR. JOWETT AND OCCULTISM.

An interesting paragraph from the "Life of Benjamin Jowett, the famous Master of Balliol," published in 1897.

"All claimed his observation that entered into the genius of the time. His strong conservative instincts remained averse to 'new moralities,' and to æsthetic or sentimental fancies, but he looked calmly and steadily at all. To one set of so-called phenomena, indeed, he deliberately closed his eyes. In one of his earlier Essays he had spoken by way of illustration of 'Clairvoyance, if there be such a thing.' But in the end he refused to listen to the whisperings of occult doctrine which from time to time prevailed. He loved the open day. 'I do not mean to say that I can account for everything; and I feel that there is something in me to which such things appeal. But they are so inextricably mixed up with charlatanism and lies that it is mere waste of time and intellect to inquire into them.'"

Things have changed a good deal since then, and doubtless if Jowett were among us in the incarnate sense to-day he would be foremost among the enquirers into the science of survival and its allied investigations.

"Eternal process moving on
From state to state the spirit walks.
And these are but the shatter'd stalks,
Or ruin'd chrysalis of one."

—TENNIS.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Dr. Donaldson, Bishop of Salisbury (lately Archbishop of Brisbane, Queensland), recently consecrated a new burial ground at Steeple Ashton, Wiltshire. The "Wiltshire Times," in reporting the event, described the ceremony as follows:—

"When the procession arrived at the bottom end, where a marquee had been erected, the service followed the prescribed form for the consecration of a churchyard, the Bishop pronouncing the sentence of consecration in the following words: 'By virtue of our sacred office in the Church of God, we do now bless, hallow, consecrate and for ever set apart from all profane and common uses, this ground, to be a quiet burying place of the dead until the glorious Resurrection of the Last Day. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' The procession returned to the church through the west door. A short address was given by the Bishop from the pulpit, in the course of which he said death was not the end, but rather the beginning or dawn of a new life. Death was only the passing through a gateway into a higher and more glorious life, and it was a source of great comfort to know that their friends, those they had known and loved on earth, who had passed through that gateway, were just as much alive as they were. Their faith triumphed over death, it was even more than that. They believed in the resurrection of the dead, but of course, that did not mean that they believed the actual body which was laid in the grave was coming to life. That would be a poor destiny, indeed, if they had to believe that the terrible remnants of mortal life which they had sometimes to leave in the grave, emaciated with disease and sometimes torn and mangled with shot and shell, was to be resurrected. Their faith did not teach them that; it simply meant the revival of their personality. They believed that the personality of themselves survived after death. Their faith triumphed over the great facts of sorrow and death, and what they had done that day was a good thing, in providing the addition to their churchyard, and God had blessed their act."

The Bishop in pronouncing the prayer of consecration in the new graveyard at Steeple Ashton was of course obliged to conform to the words contained in the official order of service ordained by the Church authorities of an age long past. These words he addressed to Almighty God. Then in his address to the people, given a few minutes later, he proceeded to express his own convictions on the question of the resurrection. Dr. Donaldson must have realised the quandary he was in. There are large numbers of the clergy to-day who realise these anachronisms too. Such contradictions are necessarily, in view of modern knowledge, of daily occurrence now throughout Christendom. When will the Archbishops have the courage to use the blue pencil freely in the present archaic Prayer Book, and bring it up-to-date in eschatology? We wonder.

According to the "Daily Mail" correspondent at Danzig, the police have employed with success the services of a clairvoyante in the case of the murder of a gamekeeper at Reisterbrück. A man indicated by the woman in question has been arrested. The services of the clairvoyante are stated to have been used by the authorities with success in the past.

A. V. E., the London clairvoyante, concluded her interesting and instructive series of articles in the "Weekly Dispatch" on Sunday last. In the concluding instance related of her many experiences in clairvoyance, A. V. E. told of a case in which a young officer in the Royal Air Force whilst still alive, but laying dangerously ill in Egypt after a crash, manifested to her in London when the boy's father was consulting her. At the time both the father and A. V. E. concluded the boy had passed over, but their conclusion proved later to be wrong. In commenting on this case, A. V. E. wrote: "I am told that it is a fact well authenticated in the records of the Society for Psychical Research that at death the spirit which is about to leave its body behind on earth permanently is sometimes seen by relatives or friends at a distance far removed from the death-bed, so that the experience I have outlined would seem to belong to the same kind of phenomena. In this case, however, the spirit, though it left the body hundreds of miles away, returned as the illness was shaken off and the body resumed normal activity. I have only to add that when I saw the spirit of the boy at the first sitting, it was exactly like all other spirits I see clairvoyantly and who are permanently living in spirit world. By this I mean there was nothing about the boy's spirit which could indicate to me that his body was only seriously ill and that he had not actually died or left his body permanently. This case, to my mind, clearly shows that we are spirits, here and now, and that nothing miraculous takes place when we 'die' or cross over into spirit life permanently. There

should therefore be no reason why free communication between spirits in this world and spirits in the next world should not become a matter of everyday experience for everybody who takes the trouble to obey the necessary conditions. Inter-communication should not be hedged about with groundless fears and unreasonable prejudices, but should be taken up with that bold common-sense which it is every man's pride to possess and display."

The following letter, addressed to the editor, was published in last week's issue of the "Church Family Newspaper":—

SIR,—Recently the Archbishop of Canterbury appointed a committee to investigate spiritual or psychic healing, and during this week lectures have been given twice daily on this subject in Bradford Cathedral. It is very interesting to note how the things which I have discussed and advocated in my books and pamphlets for many years past are gradually gaining ground and being taken up. Psychic healing is only one of the psychic or spiritual gifts described in I Cor., xii. There are many others. For years past I have advocated the restoration of the real and practical communion of Saints in the Church—neglected and ignored for ages. Some time ago I founded 'The Society of the Communion of Saints' for the reverent study of psychic things. This Society has now been placed on the list of societies in the Church Year Book. The day will come when the actual practical communion of saints will be restored in the Churches, and when those things, which I have described and advocated in my book, "Man's Survival After Death," and in my pamphlet, "Present-day Spirit Phenomena and the Churches," will be generally received and practised. This is as certain as the rising of tomorrow's sun, because what I have dealt with and borne witness to are fundamental facts, part of the phenomena of the Universe, underlying all revealed religion, and verifiable by the experimental method. My book, "Man's Survival After Death" (declared by Bishop Govett and by Sir Arthur Conan Doyle to be the best book yet written on the subject) has been published here and in the United States, translated and published in the Scandinavian language for the benefit of the Northern peoples, and preparations are in progress for its publication in French and Italian. The pamphlet, "Present-day Spirit Phenomena and the Churches," has been published in Australia, and has attained its nineteenth edition. A copy of it was placed by the secretary in the hands of every bishop present at the last Lambeth Conference, with the knowledge and consent of the Archbishop.

CHARLES L. TWEEDALE.

Weston Vicarage, near Otley.

Sydney T. Klein, writing in the current issue of "The Beacon," on "Spiritual Regeneration as the Basis of World Reconstruction," says: "It seems to me that we have wandered far from the simple teaching of Christ. If we look round and examine Christianity, as we know it now, we cannot help seeing that it has, under the influence of intellectualism, become too complex and cumbersome as a working hypothesis; it has been warped into the form of an intricate Science; overloaded by rules of hard-and-fast dogma and ritual, the absolute belief in which, according to many of our teachers, is essential to salvation. Some of these dogmas, such as those of the Trinity, the Virgin birth, and empty tomb, have unfortunately become subjects of controversy and have been treated from the physical aspect as though the very truth of Christianity depended upon their proof by intellectual gymnastics. But surely the one great essential aspect of Christianity is the simple and beautiful human life of Christ as narrated in the Gospels, from which we see that His one persistent endeavour was to help the human race to realise the wonderful Truth that God is actually our Father, and that the Kingdom of Heaven, in which that Father dwells, is within us. He tells us that that knowledge is open to all, but it must be spiritually discerned; it cannot be attained by intellectual controversy; we must look inwardly instead of outwardly."

"When once it has been realised that the invisible spiritual world is the only real one, and that the visible is only its outward form as presented to our senses in this life, we at once become aware of the Immanence of God in all our surroundings. How can we encourage this awareness of the unlimited in our limited world of time and space? To know and therefore love God we must realise that the whole of Nature, including ourselves, is actually the manifestation of the presence of the Divine Spirit as presented to our consciousness through our finite physical senses. As letters and words are the outward physical clothing of the real thought contained in a book, so every blade of grass, flower and tree is an integral expression of the sublime thoughts which the All-loving is ever trying to divulge to us, if we will open our hearts to receive the message."

THE COMING OF THE FAIRIES.

LANTERN LECTURE BY MR. E. L. GARDNER.

Mr. E. L. Gardner, of the Theosophical Society, gave his well-known lecture on the Yorkshire Fairies to a deeply interested audience of members of the London Spiritualist Alliance at the hall at 6, Queen-square, on Thursday, March 16th. Mr. George E. Wright presided.

MR. GARDNER said he wished to give a plain, unvarnished account of his investigations in connection with the fairy manifestations in Yorkshire, and then to consider the function of fairies in the economy of nature—their habits, mode of life, and so on. It was in the latter part of 1919 that a lecture was given in Yorkshire in which fairies were mentioned. At the close, a lady came forward and asked whether fairies really existed. She was assured that to the best of the lecturer's belief they did. She then said that if that was the case perhaps a photo of fairies taken by her daughter might be real. She brought the photo, and it was submitted to him for his opinion. Mr. Gardner was not at first impressed by it, for it looked rather like a copy of a print than an original picture. There were certain peculiarities about the pose of the figures which did not convince. They were too sharply cut. He wrote to the address given, asking for the negatives, and in two or three days' time they came to hand. He took them to a friend, an expert photographer, who had been engaged in the study of "fake" photography for many years. On examining them he uttered exclamations of astonishment, asked Mr. Gardner where he had got them, and declared that they showed no sign of double exposure, but were genuine negatives. Among others who became interested in the matter was Sir Arthur Conan Doyle. The negatives were submitted to close analysis, but no trace of any faking process known to photographers could be discovered. As a result Mr. Gardner decided to visit Yorkshire, and investigate for himself. The lecturer described his visit to the Carpenter family and his talks with the parents, and with the girls who took the photographs, as well as his examination of the locality. In the end he became thoroughly convinced of the entire genuineness of the story.

It appeared that in 1917 two girl cousins, Alice and Iris, aged sixteen and ten, living in a Yorkshire village situated close to meadow-land and a glen in which they had often seen fairies, borrowed a hand-camera from the elder girl's father, and went into the glen for the purpose of trying to get a photograph of the fairies. The father developed the single plate exposed, and was so astonished at the result that no further attempt was made for some time.

In a series of beautiful pictures on the screen, Mr. Gardner showed the different fairy photographs obtained. Many of the slides were coloured in accordance with the descriptions given by the girls. As a rule the wings of the fairies were green, pink, or lavender. A gnome, said to be about ten inches high, was clad in black knee breeches, brown jersey and scarlet cap. He had butterfly wings, and carried a pair of pipes. Greatly enlarged pictures of the fairies were shown to bring out certain points more clearly.

It might be asked, the lecturer said, why no fairies had been photographed before. The question assumed as a fact what was not quite true. But certain conditions were needed which were seldom present. It was not possible to photograph anything that was not in some degree material. A medium was, therefore, necessary. In this case it was the younger girl who provided the conditions which enabled the fairies to manifest their presence. Both children could see them quite plainly. In explanation of the fact that in one picture the younger girl, Alice, was

looking over the heads of the fairies around her, and seemed to be unaware of their presence, Mr. Gardner explained that, strange as it might seem, she was more interested for the moment in the camera than in the fairies. She had seen fairies all her life, but she had never before seen a camera used.

The lecturer said that the function of the fairies in the economy of nature—they were nature spirits—was concerned with the colour, growth and shape of flowers. They had a definite task in the scheme of nature, and were subject to evolution. The matter composing their bodies was plastic to thought, and they could become partially materialised. That was how they were able to be photographed. When they came into human ken they were either hovering in the air without apparent effort, or swaying slowly as in a stately dance. Their wings were not for purposes of propulsion. In appearing they responded most readily to those who from their love of nature were most in sympathy with them. Ordinarily they were not visible, but when children who were nature-lovers were present they left their work and for a moment or two flashed out into the forms which the photographs showed. In remarking that these nature spirits could respond to loving thought, the lecturer said that cut flowers would live longer when tended with this feeling. He believed that the development of a fuller and finer understanding of this nature spirit life would result in the production of flowers and plants such as we could not conceive of at the present time. (Applause.)

At the close of his lecture Mr. Gardner replied to a number of questions.

Mr. H. Blackwell asked whether the covering of the fairies showed, when magnified, the apparently woven texture to be seen in photographs of materialised spirits and in psychic photography.—Yes, in the fairy fabric the texture seemed to be of the same nature as in the manifestations mentioned.

Mr. Macdonald Smith inquired if it was common experience to see fairies.—He believed it was, among children, to whom more was revealed than to the wise and prudent.

Mr. Eric J. Dingwall was informed that the original negatives might be inspected at Mr. Gardner's home. To the same gentleman's inquiry whether the fairies would have been visible to other people when the girls saw them, the lecturer thought not, but he considered that at the time when they were photographed anyone might have seen them. On one occasion in Yorkshire he had with him a friend who was clairvoyant, and he was able to see the fairies and verify the description of them given by the girls.

In reply to further questions Mr. Gardner said that the form assumed by the fairies was largely due to human thinking. They conformed to our idea of them. The gnomes and brownies were a relic of the very ancient thinking of primitive man, the more æsthetic forms of to-day were the outcome of modern artistry. In a word, their appearance was the result of conventional thinking.

Mr. Wright, in moving a vote of thanks to the lecturer, said he was glad that Mr. Gardner had treated his subject from the evidential point of view. His lecture was deeply appreciated by all present. (Applause.)

Dr. Abraham Wallace, who seconded the motion, said that he had been associated with Mr. Gardner in the investigation of these remarkable supernatural pictures. He thought that all honest-minded people would agree that the photographs shown could not have been faked. (Hear, hear.)

PROFESSOR NIELSSON, of the University of Reykjavik, Iceland, has been giving lectures on Spirit Photography in the Cinema Theatre at Reykjavik, the lectures being accompanied by lantern illustrations of psychic photographs, of which, we understand, the Professor possesses a collection of some 160 examples from all over the world. It is pleasing to hear that the lectures excited intense interest and were a great success.

THE APPEAL TO REASON.—A correspondent calls our attention to a review of M. Cornillier's "Survival of the Soul," which appeared in the "Sunday Times" of March 5th. "In the course of his notice, the reviewer observes that, 'The tenets of Spiritualism have received the complete or partial endorsement of too many people of high intellectual claims and of indubitable intellectual honour' to be treated with contempt. 'It is a case if ever there was one,' continues the reviewer, 'for that 'suspense of judgment' which Thomas Henry Huxley so strongly insisted on as the highest of all intellectual duties.'"

SOCIAL SERVICE.—Some time ago we published an appeal by a London reader, E. B., on behalf of a friend in Hungary, Madame Emka Buchinger, an ardent reader of LIGHT, who had formed a group of friends who were all greatly interested in our journal. This lady was suffering acutely from the distress occasioned by the war, which has reduced so many thousands of the population to poverty. We have now heard with pleasure that Madame Buchinger has been enabled, with the assistance of persons whose attention was thus called to the matter, to remove with her little family to Roumania, where she is in a state of comparative happiness, and very thankful to LIGHT and to those who so kindly interested themselves in her case. The change came about in a curiously roundabout fashion (via Vancouver, Vienna, and Budapest) and partly through the agency of a Quaker minister, Mr. Haskinson, who is engaged in relief work in Budapest.

PROFESSOR RICHEL AND SPIRITUALISM.

Mr. Frederick Stephens (27, Avenue Felix Faure, Paris (15e), writes:—

The excellent translation of Professor Richet's recent article on "Le Progres Civique," which Sir Oliver Lodge has contributed to last week's *LIGHT*, will do much to explain to the general public the exact attitude which the distinguished psychologist adopts concerning psycho-physical phenomena classed usually as "supernormal." For the benefit of certain journalists and newspaper editors who have recently undertaken to instruct their readers upon this subject, it may be pointed out that Professor Richet admits that the phenomena of "ectoplasm," "telekinesis," etc., may be reckoned with as *objective facts*. Let us hope, therefore, that we shall have no more of the exceedingly foolish attempt on the part of self-styled investigators (who have spent perhaps as many days in the work as Professor Richet has spent years) to deny the reality of these facts.

The real question to solve is the interpretation of the facts, and the attitude of mind of this distinguished savant is interesting and instructive.

He is unable to accept the "spiritist" explanation as a working hypothesis, and the reason he gives for his refusal is that investigators who do accept that hypothesis have proceeded rather like the savage who postulates as an explanation of the great natural forces a beneficent or malevolent deity, in a word a personality, "behind" them. But Professor Richet argues as though modern scientific investigators had almost "jumped" to this hypothesis, whereas those of them who have accepted it, viz., Myers, Hodgson, Hyslop, Bozzano, Sir Oliver Lodge and Sir Wm. Barrett, and others have done so simply because they consider that this hypothesis, after all that may be urged against it, explains the phenomena best. Not one of these men started with the spirit hypothesis and they have all given it a more or less qualified acceptance as a sort of "residual hypothesis" which the facts forced them to accept after long inquiry. There is no doubt a very distinct antagonism on the part of many scientists like Professor Richet to this, and upon analysis it shows itself to be a deep-rooted antipathy to "paleolithic psychology" which Myers was reproached for adopting.

Dr. F. S. Schiller has very acutely criticised this antagonism to anything which appears to resemble the processes of "savage thought," and says that it is difficult to understand why such critics should find their confidence in human knowledge *enhanced* by the thought that immemorial traditions should be wholly wrong—or why it should *destroy* their confidence in it, if they should find that from the first man had possessed some inkling of the truth.

But the causes of belief are hardly ever rational in their entirety and the scientific mind is liable to entertain just as much emotional bias as the ultimate justification of its major premises as the so-called "unscientific" mind. It very often reduces itself to a deep-seated antipathy which no amount of "reasoning" will overcome. It cannot "stand" spirits on any account. The explanation is too "simple," and therefore must somehow be wrong! "Let us look for something else instead" is the attitude adopted, and so we take refuge in descriptions of these phenomena in technical formulas. Besides Professor Richet rather cuts the ground from under his own feet. He asks, "Why suppose that with our miserable five senses we have exhausted the universe?" Precisely—but then why proceed to rule out the hypothesis of spirits? The reply is that it is "premature" and that in all probability we shall find that the psychic powers of the medium's organism will suffice as an explanation. But even then we shall probably fail to escape the "sphere of influence" of the spirit hypothesis. If we are going to endow the "subliminal self" of the medium with these transcendental powers of lucidity, telekinesis, pre-cognition and materialisation, etc., as belonging to a self, which apparently dominates his organism, and seems to be unlimited by Space and Time conditions, we have surely come round to the conclusion that "man is a spirit"—which controls or uses a physical organism much as an artificer controls or uses his tools (subject, as he always is, to the "limits" of the said tools). Mediums in this case might be individuals so peculiarly constituted that these (otherwise cryptic) powers would be evident and observable. But rather than adopt this hypothesis—which is too simple for the ordinary savant—we are to have recourse to long descriptions of these powers grouped together under some ponderous name. "These facts are explained by cryptomnesia, or by a general crypt-aesthesia with which human intelligence is endowed." But is this much more *au fond*, than explaining the cause of the phenomena by giving them a general class name? If we knew far more of the universe than we do, there might perhaps be some justification in ruling out "spirits" as a "vera causa"—but seeing that, on Professor Richet's own showing, we are so abysmally ignorant of it surely we are

THE MEDIUM'S POINT OF VIEW IN SPIRITUALISM.

Mr. A. Vout Peters gave an interesting address on the above at the British College, on Wednesday, the 15th inst.

Beginning with his early recollections, Mr. Peters spoke of extraordinary powers of hearing, seeing and "sensing" as a child, which were quite normal to him, but which he speedily found were foreign to others. These powers seemed to leave him for a time, but later returned in the form of clairvoyance which manifested first during attendance at a Friends' meeting, and was often repeated. Only later did he touch what was called Spiritualism, and connected his own experiences with it.

After long and often disturbing thoughts regarding the various happenings through his mediumship, he was able to prove satisfactorily that the entities who claimed to be his guides were separate personalities from his own, and this gave him greater confidence to go on with what has proved to be his life's work. Physical phenomena have not been unknown in Mr. Peters' case, but his greatest gifts have been exercised in the trance condition for private sitters, and in the normal conditions for public audiences. Through the exercise of these he has brought remarkable evidence and profound comfort to inquirers and to many sorrowful hearts, and he values his gift accordingly.

He recognises the part the sitters play, and how delicate is the power used. Worry, excitement, animosity, over-exertion, may all act as a stop. Attention to personal health was also required, and abstinence from liquors and nicotine he had made a definite rule. His health had steadily improved and his constitution strengthened during the exercise of his gift. He had also found it necessary to cultivate his mind, as his guides stated that they could not pass certain ideas through him unless the channel was prepared by study.

Many questions followed, one extremely interesting one being in what country Mr. Peters thought that he obtained the best results. The answer was Scotland, where it was comparatively easy both for himself and other clairvoyants to get first and second names in public meetings. The reason for this Mr. Peters could not give, although various theories have been suggested. Denmark and Russia also gave excellent conditions.

Mrs. Hewat McKenzie heartily thanked Mr. Peters for his excellent and illuminating address, which gave members a peep from the inside of the house as to what the gift of mediumship meant.—B.

(Continued from previous column.)

not to be taxed with credulity if we adopt Frederic Myers' dictum: "After all, what definite reason do I know why this should *not* be true?" We are not in the position to make any general *negative* statement that "spirits do not exist," for we lack the necessary knowledge to exclude them from the unseen universe. Anything may be possible in a realm beyond our normal ken, and the sceptic who replies, "Yes, but you must prove that they *do* exist" is not on so sure ground, for he is by implication *practically* making his knowledge of the universe co-extensive with its capacities—however much he may deny the right to thus interpret his words. Dr. Geley points out in his recent criticism of Professor Richet that an "absolute certitude, or proofs, is not to be hoped for," as Professor Richet admits. "But," says Dr. Schiller, "what do you mean by 'proof'?" All we can hope to show is that the spirit hypothesis explains the facts best. The process will consist in exact and controlled experiments to ascertain the facts, and the subsequent interpretation of these facts—so building up a consistent body of interpretations which will resume the facts, which can then be adopted as "one whole," even though *no single member of the system taken in isolation will be sufficient to compel assent*. (Dr. F. Schiller.) This will simply be proving the facts and the hypothesis, summing them up in the same way we have to adopt in any other human inquiry—the "truth" of the same being regarded as possessing a high degree of probability—which will affect our conduct in this life. To ask for more than that is to ask for better bread than can be made from wheat. Some of us think that these conditions have already been fulfilled. And it is on this point that Sir Oliver Lodge parts company with Professor Richet.

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AN AMERICAN SCHOOLGIRL AS CLAIRVOYANT.

A "PSYCHIC EYE" THAT "BAFFLES SCIENTISTS."

A young lady residing in Kansas, but at present a pupil at a high school in Omaha, Nebraska, is causing a sensation in the United States by showing the possession of powers which we easily recognise as clairvoyance, although the Boston "Sunday Herald," which describes them, has developed the theory of a "psychic eye." It is described as something which baffles scientists, as it might easily do, unless it happens that they are versed in psychical research. Mr. David Abbott, the famous conjurer, has had the young lady under close observation, and is said to have been unable to explain her gifts, and it is reported that her case is to come under the attention of the American S. P. R.

We give some extracts from the journal which describes her feats:—

Miss Dennis began to startle her immediate friends a year ago. It is told of her, with considerable amusement, that it was a young suitor who first spread the rumour that Eugenie "could talk to spirits."

It seems that he was taking her for a drive in his car, when she suddenly "became tense" and "appeared to act strangely." She lifted her arms, and "her lips tremblingly repeated words she seemed to hear":—

"A man—hurt—an automobile—quick—if they do not—hurry he will die—send a message—to the hospitals—quick."

There were other words—the uncanniness of them and the situation in which he found himself unnerved the boy. He grasped Eugenie by her arm and shook her—suddenly she collapsed. When she revived her first words were, "Did they send to the hospital for the doctors?"

Then, her full consciousness returned, she begged her companion to drive quickly into town—to the beginning of one of the avenues where the street car line came to an end. "Drive fast," she cried, "there has been an accident—a man may be dying." The boy, awed, drove fast, following the girl's directions. When they reached the avenue Eugenie had described they saw two shattered automobiles at the intersection of a street. One driver had been careless and had turned at too high a speed. The other had crashed into him. There still was a little group of neighbourhood people standing near, talking of what they had seen—of the man who had been mangled and who had been taken to the hospital.

Eugenie explained later that her collapse in the automobile when the terrible sight was thrown before the eyes of her mind—her "psychic eyes"—was not a trance at all. It was as if she had been at the very scene of the accident, she said, and the horror of it overcame her. She had simply fainted as any woman of a nervous, delicate disposition would have been likely to do at the sight of the man lying dying and at the ominous sound of the crash of the collision.

She could not explain how the terrible vision had come to her. She cannot, and makes no effort to, explain any of the far off, weird sights that come before her "psychic eye"—if "psychic eye" there be.

She was subsequently invited to the home of Mr. David Abbott, of 3316, Centre-street, Omaha, who rigorously tested her powers. On one occasion he assembled twenty-five guests to meet the girl and "observe demonstrations of her unusual tendencies"; and we read:—

Soon after the spectators had assembled, Eugenie went into that perfectly normal, entirely human and not at all extraordinary state of normal concentration which precedes the "revelations." She was soon reciting interesting and truthful things about the personal affairs of each of her guests—recitals which amazed the hearers.

With the suddenness of a craftsmanlike climax of a

thrilling melodrama, Eugenie raised her hand and cried in shrill and excited tones:

"Wait! Wait!"

That repeated exclamation broke sharply into the personal demonstrations she was giving to Mrs. C. W. Kalteirer, of 2211, Ohio-street, and Mrs. I. C. T. Wulff, of 3314, South Nineteenth-street, both of Omaha.

"I'm getting something!" Eugenie cried, "Something awful is happening. A man is being killed, right now—right here in Omaha. I see a street car. I see three dark-faced men running through the streets. The man is dead."

That was all. Then she went on giving her message to Mrs. Kalteirer.

Fifteen minutes later the guests left the Abbott home. They went to a trolley station near by and boarded a home-bound car. Having taken their seats in the trolley, they observed that the conductor—whose name is Edward Harrington—and the passengers were all much excited and were talking of a murder which, it seemed, had taken place in close proximity to them.

"What happened?" Mrs. Kalteirer asked Harrington.

"A policeman was just killed at the end of the car line—about fifteen minutes ago," the conductor replied.

The policeman who had been killed was Patrolman James E. Scott.

An investigation showed that the murder had taken place exactly at the minute Eugenie had seen it with her "psychic eye"—that the three negroes had been overheard plotting to commit the crime, and that the dead policeman had been shot by each of the plotters. This story is on record, signed and sworn to, and will be presented by Abbott to the Society for Psychical Research.

After some quite intelligent theorising on the mystery of Miss Dennis's powers, which suggest to him that "the cosmic mind is somehow related to every other machine of thought under heaven," the "Sunday Herald" writer proceeds:—

At the recent national convention of the American Legion in Kansas City, Eugenie appeared, and her "readings" on that occasion were mysterious in the extreme to some of the veterans who "got into communication with comrades who had been killed in France." She proved definitely to the minds of some of these veterans that she was conveying messages from dead soldiers, for the "voices" gave reminiscences of incidents which were dear memories and of which she personally could have in no wise known.

In Omaha, she has located long lost papers; she has recovered lost jewelry; she has told mothers where wandering children might be found. She has repeated a "test conversation," agreed upon years ago between Abbott and a dying friend, who promised to fulfil the agreement whenever he found a medium of communication.

Some will believe that it is "spirits" that call to the schoolgirl and reveal to her those things hidden to others; the majority will not. Many of those who have witnessed extraordinary demonstrations do not believe that it is aught of the occult or supernatural. They merely admit they have witnessed what they cannot explain, but insist, of course, that there is an explanation. But all are agreed that the little schoolgirl is innocent of all pretence. None have discovered grounds for an "expose." She seems to be above suspicion.

Why should she not be above suspicion except, of course, in the minds of persons who in their anxiety to avoid the supernatural, will adopt all kinds of supernatural explanations of happenings perfectly natural but not within their very limited experience? The "Sunday Herald" writer is, of course, quite correct in his theory of a psychic eye, or eyes. The original seat of the vision is there, and it is brought by reflex action into the physical consciousness.

THE "WAKING SLEEP" OF EARTH LIFE.

Why describe our life-history as a state of waking rather than of sleep? Why assume that sleep is the acquired, vigilance the normal condition? It would not be hard to defend the opposite thesis. The newborn infant might urge with cogency that his habitual state of slumber was primary, as regards the individual, ancestral as regards the race; resembling at least, far more closely than does our adult life, a primitive or protozoic habit. "Mine," he might say, "is a centrally stable state. It would need only some change in external conditions (as the permanent immersion in a nutritive fluid) to be safely and indefinitely

maintained. Your waking state, on the other hand, is centrally unstable. While you talk and bustle around me you are living on your physiological capital, and the mere prolongation of vigilance is torture and death."

A paradox such as this forms no part of my argument; but it may remind us that physiology at any rate hardly warrants us in speaking of our waking state as if that alone represented our true selves, and every deviation from it must be at best a mere interruption. Vigilance in reality is but one of two co-ordinate phases of our personality, which we have acquired or differentiated from each other during the stages of our long evolution.

—F. W. H. MYERS.

"THE RAISING OF LAZARUS."

AN ALTERNATIVE THEORY.

Miss H. A. Dallas writes:—

Dr. Ellis Powell's addresses on the New Testament are always stimulating, and often suggest new and valuable interpretations. His interpretation of St. John xi., 33, is certainly new, but in this instance it is not, to me, convincing. I will venture to suggest another interpretation which seems to me more consistent with the character of Jesus and the narrative as a whole. The expression, "He groaned in the Spirit and was troubled," is an unusual one. Bishop Westcott, in his commentary, says that the same Greek word occurs in St. Matthew ix., 30, St. Mark i., 43, xiv., 5, and it denotes in these places

the notion of coercion springing out of displeasure. The feeling is called out by something seen in another which moves to anger rather than to sorrow. . . . So much is clear, that the general notion of antagonism or indignation, or anger, must be taken.

We are distinctly told that this emotion was caused by seeing Mary of Bethany and the Jews weeping. The Revised Version gives this word in the margin as the correct rendering of the Greek; it is a pity it was not inserted in the body of the text, for it gives the clue to the interpretation of the verse. The artificial custom of weeping on the occasion of a death must have been altogether repulsive to the spirit of Jesus. When the same unseemly noise was made in the house where the daughter of Jairus had ceased to breathe, the Master sternly turned out the wailers. Anything untrue and artificial must at all times have been repugnant to Him; more particularly must this have been the case when the custom was not only artificial, and devoid of spontaneity, but was one which sprang from a totally false conception of the significance of dying.

Jesus continually proclaimed that the person that quits the physical body is not dead; He repeated this utterance again and again. It evidently distressed Him when He came into contact with materialistic conceptions of death: and with the distress there was a sense of indignation. "Why make ye this ado, and wail?" He said on one occasion. The unreality of it jarred Him. Untruth in all its forms was an alien thing which repelled Him.

This interpretation seems to me much more consistent with what we know of Him than the suggestion that at such a moment, when He knew that the Father had heard His prayer and that Lazarus would be restored, that at such a moment He should have regretted the delay in coming, which had evidently been deliberate.

As this subject is under consideration, I should like to comment on verse forty-two. Martha had feared to open the tomb because she supposed that the body was already decomposing. When she had done so, in obedience to the Master, Jesus said: "Father, I thank Thee that thou hast heard me." Lazarus had not yet been restored, but the opening of the tomb gave evidence to the bystanders that the body had not decomposed, for presumably there was no scent of death issuing from the tomb; therefore Jesus at once gave thanks. Not because He had doubted until then that His prayer was heard, but because the people who stood by had now the evidence of the fact, and could therefore recognise that this was so. There are other cases in which a body appears to have been again used by a spirit immediately after it had, apparently, died; notably the case of F. D. Maurice. In the second edition of his Life and Letters there is a letter from the doctor who narrates this experience. In all such cases we may suppose that some sort of nexus, or link,* between the spirit and the body has remained unsevered. If so, the prayer of Jesus may, in all probability, have been a prayer that decomposition might not set in. Miracles are not acts contrary to physical laws, but acts which control physical laws by mental or spiritual laws, beyond our present comprehension. The works of the Master were always done in complete dependence on the Father; this He constantly affirmed. His prayer (which is the expression of dependence and faith) was always effectual because He was always in harmony with the Will of the Father, and therefore His prayer put into operation unseen activities, which activities were not a contradiction of nature's laws, but controlled them in obedience to Spiritual law.

I append a copy of the letter of the doctor who attended the death bed of the Rev. F. D. Maurice for the benefit of those who have not read the "Life and Letters":—

Extract from a letter of Dr. Radcliffe's on the death of F. D. Maurice:—

After describing the symptoms which showed that death was close at hand he writes:

"From this time it was very difficult to catch the meaning of what was said. The word 'communion' was uttered more than once. Now and then he was evidently speaking to me particularly and about me. On my wishing him to speak slowly he said quite audibly and almost testily: 'You do not want me to speak!' and almost

immediately afterwards, without any struggle, all was over as it seemed. We . . . remained kneeling round the bed. No sound came from the motionless chest, the beating of the artery under my finger was no longer perceptible—the hand which a moment before had been grasping mine relaxed its hold, the countenance was no longer scored with lines denoting difficulty in breathing, the spark in the eye had gone out and nowhere, so far as I can see, was there any reason for thinking that the fire of life was still smouldering; I could find no such reason then, I can find no such reason now; and yet shortly afterwards, he who seemed to have died and to have been dead for several minutes or moments, minutes rather than moments as I remember them, slowly raised himself upon one of his elbows into a half sitting posture and said distinctly: 'The peace of God which passeth all understanding keep your—our—hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst us and remain with us always.' And having so said he lay down and died—again. The voice in which these words were uttered was the old familiar voice, clear and solemn, so often heard in giving the Benediction. Between them and the preceding words which were hurried and scarcely coherent and almost lost in distracting sounds connected with lack of breath, a broad line of separation must be drawn. In uttering these last words no difficulty in breathing or speaking was noticeable. At the time it seemed as if the speaker had come back to us refreshed, if I may say so, by having been away, and I am still in the same mind. At all events I cannot confound these last words with any ordinary death-bed utterances, and I leave you to decide for yourself whether their proper place is before death or after it."

In the basement of the National Gallery will be found a mask of F. D. Maurice taken after death. It is most impressive, bearing the stamp of wonderful Peace.

AN EXPERIENCE IN A HAUNTED HOUSE.

By NITA O'SULLIVAN-BEARE.

[Mrs. O'Sullivan-Beare is the widow of the late Colonel The O'Sullivan-Beare, famous for his consular experiences and other public work. From 1919 almost to the time of his death he was the British Consul-General at Rio de Janeiro; he also came into prominence as the discoverer, while in Africa, of a remedy for Black Water fever. We give Mrs. O'Sullivan-Beare's ghost story as a very typical example of a haunted house, of which we have the necessary authentication.]

It was a charming view that met my sight, as I drove from the station to the home of some friends resident in Hampshire: a long avenue with an old ivy-covered house in the distance, on one side rhododendrons in bloom, and on the other a beautifully kept lawn. Under some large trees shading part of the lawn, was a hammock, inviting a siesta on a sunny afternoon. Beyond the garden could be seen fields dotted with cattle. Large French windows opened out on to the lawn and well-kept flower beds.

Altogether it struck me as an ideal place to recover one's health and strength, and I was well pleased that I had accepted the invitation to spend a month in such charming surroundings.

My friends had only recently moved in, and had gone to very considerable expense in re-decorating the comfortable old house.

It had been at one time a fine old Queen Anne mansion, but had been turned by former owners into a large farmhouse. The present owners had again turned it into a splendid residence.

I had brought my dog with me, a small Maltese terrier named "Pickie," who had been my constant companion for many years and always slept in her basket in my room.

On the first day of my arrival, my hostess showed me over the house, and pointed out that while it was a very old house, it had not a dark corner in it.

On retiring that night, as it was rather chilly, I found a bright fire in my room, a little brass kettle simmering on the hob, and a tray with all the requisites for making hot toddy should I feel so inclined.

Nothing could have looked more cheerful and cosy, and after my hostess had bid me good-night and left my room, I remained seated in front of the fire reading, with my little dog lying asleep in my lap.

About twenty minutes later, a distant church bell began to strike the hour of eleven, whereupon my dog jumped down and seemed uneasy. Shortly afterwards she suddenly pricked up her ears, and at the same time I heard a tremendous crash overhead, as though some heavy chairs, or fire irons, had fallen on a steel fender; then began a noise as of the wheeling of heavy chairs backwards and forwards, which lasted about two or three minutes. I felt rather surprised at the servants making so much noise over my head, and being tired, I put my dog in her basket, covered her with her little blanket, got into bed and was

* Ectoplasmic, perhaps.

soon fast asleep. I slept very soundly until something, I knew not what, woke me up, and I sat up in bed looking round. The sun was shining brightly, entering the room through the sides of the window blinds, and, to my surprise, my little dog was sitting up in her basket staring into the dressing room. Glancing at my watch, which lay on a table beside my bed, I found it was just 5 a.m. I looked into the dressing-room, but saw nothing, and found both bed and dressing-room doors locked, as I had left them overnight. I went back to bed and slept until the housemaid knocked at my door to bring me an early cup of tea. On asking her why the servants had been up so late, and telling her of the noises overhead, she seemed much surprised, and said the servants were all in bed by 10.30 p.m. and there were no rooms above mine.

The second night, at exactly the same hour, the same noises occurred, my little dog rousing herself to look round the room, and then came the same sudden awakening at a few minutes to 5 a.m. This time I sat up in bed listening, and distinctly heard a movement in my bed, as of a heavy person getting out of an old creaky wooden bedstead. I did not stir, but the noise increased. I looked across at my little dog, and I saw that she was looking straight at my bed, but not at me: and then she followed with her gaze something which was passing her, and at which she snarled—something which was going through the dressing-room door, and beyond, and which I did not see, but could plainly hear the heavy footsteps of an apparently aged person: shuffling along in a pair of down-trodden slippers on a bare, wooden floor. As I mentioned before, my room had a thick velvet pile carpet.

The dog's face seemed to express more astonishment than fear: however, she evidently saw nothing more, for she looked at me enquiringly and hopped out of her basket on to my bed.

The third night I began to feel so nervous and terrified lest I should see as well as hear something, that I hardly slept.

I was lying fully awake before the usual noises in the morning began, and which had aroused me before. I then plainly heard a sound as though someone was turning restlessly in my bed, and so vivid was the impression, that I could even discern the rustling of sheets; a repetition of the previously-mentioned noises then occurred, followed by a subdued growl from my little dog.

I had intended telling my hostess my experiences, but as she was herself nervous and had evidently neither seen nor heard anything, I refrained from doing so; but I mentioned it to my host, who laughed and implored me not to tell his wife.

One afternoon, some days later, I was in the drawing-room playing with my dog on the hearthrug. Tea had just been brought in at four o'clock; the sun was shining brightly, and birds were singing, when my little dog suddenly stopped romping and ran sniffing all round the room. Thinking she was only sniffing the tea-cakes, I laughed and called her back—I was quite alone in the room waiting for my hostess to come to tea—when the dog suddenly ran back to me yelping with her tail down: immediately after, I heard a great crash as if the whole tea tray and the china on it had fallen down. I rang for the butler and explained that I feared something had fallen and broken, but though he carefully looked all over the large room with its many cosy corners, he could find nothing to account for the noise. "It's only the 'aunting, ma'am," he said. "What do you mean?" I asked. He then explained that he knew the house was haunted. "The dairy-maid can tell you all about it; she comes from the village." After tea I hunted out the dairy-maid, who gave me the following account of the matter.

The house was very old, even her great-grandfather remembered it as being very old when he was a child, but it had only of late years been known that it was haunted.

The last owner but one was a wealthy farmer born in the place, who had only one child, a son, who disliked farming. When he grew up his father wished him to take over the work, but he declined and wished to go to London, whereupon they quarrelled, and the father said unless he stayed at home and looked after the farm he would cut him off with a shilling. The son replied that he could do so, left his father in anger, and went to London where he became an assistant at a large draper's shop in Oxford-street.

Some six months later he was telegraphed for, but arrived too late to see his father alive.

After the funeral he immediately made arrangements to sell the farm, finding to his surprise that there was only some £300 in the bank, though his father was reputed to be rich. After selling everything he is supposed to have gone to New Zealand, and had not been heard of since.

The new owner, wishing to improve the property, started to have the old kitchen and scullery pulled down. While rulling down an old chimney that had never been used as long as the villagers could remember, an oblong oak box—a child's coffin—nearly fell on the owner and two working men who were helping him. On being prised open it was found to contain, tightly packed in rows, guineas of the time of the Georges, bank notes tied in bundles, in fact quite a

(Continued on page 192.)

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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.

INCIPIENT CLAIRVOYANCE.

H. (Isle of Wight).—You are one of several inquirers who write to us on the question of their experiences in the way of visions of forms, lights and the like. It is nearly always a difficult matter to advise upon when at a distance and with no direct acquaintance with all the facts. We have to be careful not to assign psychic or spiritual causes to things which may have some other explanation. But you speak of violet lights, etc., and the colour is significant, for it is often a marked feature of psychic phenomena at their beginnings. And the other matters you mention seem to be full of meaning. We counsel you to proceed with care, keeping your mind placid and watching the progress of events, trying neither to force the pace nor to suppress what may be the beginning of a chapter of psychical experiences. Keep the golden mean between a too eager acceptance of the experiences on the one hand and that harsh scepticism which shuts off from a sceptic quite as much of blessing as of possible injury, perhaps more. Try and get in touch with those in your own neighbourhood who have learned more of the subject and would give you advice and assistance.

ECTOPLASMA: MISLEADING STATEMENTS.

VINDEX.—It would be an impossible task to follow up and expose all the misleading and mendacious statements made by irresponsible people in the Press. While you rightly deplore these abuses, we suggest that in the end they will work their own cure. Indeed, the letter in a recent issue of the "Daily Mail" to which you refer is an evidence of this. In that letter, the writer, "Inquirer," referring to the Conan Doyle-Filson Young controversy, says it makes the layman wonder "whether Mr. Young is as suitable and unbiased an inquirer as he would have us believe." As the remainder of that letter covers the question you raise, we quote it here: "Assuming the prime essentials of an investigator to be a thorough knowledge of the subject he is about to tackle, it is difficult to believe from Mr. Young's humorous comments on 'ectoplasmic contact' that he is even aware of the existence of such manuals on psychic phenomena as Myers' 'Human Personality,' or the works of the late Dr. Crawford, of Belfast. I am no Spiritualist, have never attended a séance, and hold no brief for Spiritualism; nevertheless, in the interests of research, I venture to suggest that such weighty problems as unexplained psychical phenomena require quite as much highly technical knowledge as is necessitated by chemical, biological, or other scientific research, which qualified engineers or specialists of the same high achievements as Sir William Crookes or the late Dr. Crawford alone are able to bring to bear on the subject." We may just add that amongst the other witnesses to the existence of ectoplasma are Professor Richet, Dr. Geley, and Baron Schrenck-Notzing; and that is but to mention three out of a large group of Continental savants. The ignorant misleaders of the public on this question either do not know this or dishonestly ignore the fact.

THE "LACK OF DIGNITY" IN SPIRITUALISM.

H. G.—This is a very old complaint, and sometimes justified by the ongoings of people with little thought or reverence. But that is not the fault of Spiritualism; it is one of the failings of human nature. Chemistry is a very noble and dignified study, but we have seen chemistry classes turned into very frivolous affairs of little sensational experiments by the mischievous students who demanded amusement rather than instruction. As we were amongst those light-minded students we can speak with knowledge, and perhaps a little becoming shame. Something of course turns on what is meant by dignity. It is not necessarily solemnity and dullness. Remember the group of laughing philosophers who suddenly checked their mirth on one of them remarking, "We must be serious, here comes a fool!" Wholesome laughter and jest are good things in their season, even at a séance. In fact they are often necessary in order to lighten a dull atmosphere, and liberate the psychic powers which are weighed down by leaden temperaments. There is a great difference between mirth and flippancy. A light heart need not mean lightness of head. When things which should excite reverence are treated with levity it is not Truth which suffers, but only those who mock at her. Nevertheless we are with you in the demand that the things in Spiritualism which are sacred shall be treated with reverence.

THE REPORT OF THE DIALECTICAL SOCIETY.

G. WILSON.—The Dialectical Society was formed in 1867 with Sir John Lubbock (afterwards Lord Avebury) as President. It was founded for the discussion of those philosophical problems which divide mankind. Naturally Spiritualism, as one of those questions, came up for review, and in 1869 a committee, numbering several legal, medical and professional men of standing, was formed to investigate the subject. Amongst them were Charles Bradlaugh, Alfred Russel Wallace, Dr. Maurice Davies, Dr. Jas. Edmunds, H. G. Atkinson, Robert Hannah, Serjeant Cox, and H. D. Jencken. The committee gave two years to the inquiry and presented a report strongly in favour of the reality of the phenomena. That is to give you the story very briefly. If you wish to go further into it, you can obtain a copy of the Report itself, or borrow it from the Library of the London Spiritualist Alliance.

WHEN SPIRITS BECOME VISIBLE.

W. PARKINS.—Your question as to the visibility of spirits is not to be easily answered. Spirits certainly can make themselves visible, but not all of them, nor at any moment. It can only be in certain conditions where the means of visibility are at their command. The substance used for this purpose is the mysterious element which we know as ectoplasma. But it does not follow that when we see a materialised form, or even an apparition, that we actually are seeing a spirit. What we observe is simply a projection from the Unseen World of a physical or quasi-physical nature, conditioned by the laws of the material world. We cannot with our physical sight see the spirit as he is in his own realm.

MYSTERY: A PEEP BEHIND THE VEIL.

By Rhoda O. Coates.

Contents include: Knowledge is superior to Faith—Whence did thought come?—"Jesus": whence came Christ?—How is the Kingdom of Heaven attained?—&c., &c.

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Brighton.—Boarding Establishment: All bedrooms hot & cold water, electric light, gas fires, pure, varied, generous diet, inclusive terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.

Mrs. Comley Mayes, Christian Spiritualist. A meeting for Investigators is held every Wednesday evening at 7 sharp, also an open circle for Clairvoyance. Psychometry on Sunday evening at 7.—35, Louisville Rd., Balham High Rd., S.W. 17.

Companionships formed, either sex, social or business, Home or Abroad. Env.—Imperial, 69, L. High Holborn, London.

THE THURLOE ART ROOMS, 125, Fulham Rd., S.W. 3 (Opposite P. Ham Crescent) (Station, South Kensington). Now open, Exhibition of Psychic and Inspirational Drawings and Paintings, by Miss B. High Bond, Angelica Patterson, Arild Rosenkrantz, & others. Short addresses will be given on Wednesdays and Saturdays at 5 o'clock. Speakers.—Wednesday, March 29, Miss Angelica Patterson. Saturday, April 1st, Fredk. Bligh Bond, Junr. Closing Date, April 18th. Further announcements will be made in "Light." Open 11 to 6. Admission by Catalogue 1/-.

AN EXPERIENCE IN A HAUNTED HOUSE.

(Continued from page 190.)

fortune. The owner then arranged with the two men to keep silent about the find, and gave them each a handsome sum out of it. He himself again sold the place almost immediately and disappeared, but from that time onwards the place seems to have been haunted. I may mention that the noises overhead and in my room (which I discovered had been the room in which the old farmer died) were repeated daily and nightly during my week's stay in Hampshire.

Finding that I was getting unnerved and receiving no benefit from my stay there, I wrote to my people at home to telegraph for me, and I shortened my stay in Hampshire to one week, instead of remaining a month, as originally intended; fully determined never to visit again anyone living in a reputed haunted house.

AS ANNOUNCED in the advertising columns, the Marylebone Spiritualist Association, Ltd., is holding a Conversation and Dance at Mortimer Hall, Mortimer-street, W.1, on Wednesday evening, 29th March.

Mrs. E. A. CANNOCK will leave London on April 1st for her Scottish tour and will be absent till May 14th.

HUMAN RADIANCE.—A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Liveableness of Life.—R. L. STEVENSON.

"QUILLITES" AND SPIRITUALISM.—A meeting of members of the Quill Club interested in Spiritualism was held at Doctor Johnson's house on Friday, the 17th inst., to hear a very interesting and impressive lecture delivered by Mr. H. W. Engholm, of LIGHT. Although the meeting was a private one and much of the matter communicated was of a semi-confidential and privileged character, it may be said that the cause of Spiritual Progress lost nothing by the occasion. Many of the Quillites present came to the meeting with a previously declared scepticism of and hostility towards Spiritualism; but at the close of the meeting not one of them ventured to express any hostility still retained. On the contrary the general note was one of high appreciation for the "sweet reasonableness" and lucidity of Mr. Engholm's address. There was also considerable discussion and many questions were asked and answered to the apparent satisfaction of all. There is very much to be said in favour of these heart-to-heart talks; they are really more convincing than a whole library of printed matter.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mr. T. W. Ella.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Barbara McKenzie.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 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, Mr. G. W. Sharpe, address and clairvoyance; 7, Mr. Geo. Prior; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, 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. H. Carpenter. Thursday, at 8, Mr. Haywood.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. S. D. Kent. Thursday, 8, Mrs. Golden.

Brighton.—Athenum Hall.—11.15 and 7, Mr. A. Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Fred Curry.

Peckham.—Lausanne-road.—7, Mr. W. Turner, address; clairvoyance by Mr. C. J. Williams.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Opening Service, Sunday, March 26th, at 7, conducted by Mr. R. Boddington, President of London District Council of S.N.U.; subject, "The Message of Spiritualism." Clairvoyance by Mrs. Edith Clements. Chair: Leslie Curnow, Esq.

NOTICE.

The Annual General Meeting of Subscribers to the Britten Memorial will be held in the Onward Buildings, 207, Deansgate, Manchester, on Wednesday, the 29th inst., at three o'clock (p.m.). All subscribers are invited to attend. A. W. ORR, Hon. Sec.

NEW PUBLICATIONS RECEIVED.

"Life in the Summerland." By Mabel Corelli Green. Stead's Publishing House, 1922. (1s. net.)

"Shadowland." By E. P. Larken. Selwyn and Blount. (2s. net.)

"Through the Gateway of Dreams." By a Dreamer. Bazaar, Exchange and Mart Office. (1s. 6d. net.)

"The Business of Life." By Edward Earle Purinton. A. M. Philpot, Ltd. (5s. net.)

"The Other Side of Death." By Chapman Cohen. T. Pioneer Press. (2s. net.)

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

March 30th. Mr. GEORGE E. WRIGHT. "F. W. H. Myers—A Spiritual Pilgrimage."

This address will be given in place of that previously advertised, since "A. V. E." (Mrs. Warren-Elliott) has been obliged to cancel her address owing to ill-health.

April 6th. Miss H. A. DALLAS. "A Study of Hauntings."

OTHER ARRANGEMENTS.

CLAIRVOYANCE IN LARGE HALL.

TUESDAY AFTERNOONS, 3.15 p.m. MARCH 28TH. APRIL 4TH.

WEDNESDAY EVENINGS, 8 p.m. MARCH 29TH. APRIL 5TH.

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

LECTURE CLASSES.

MONDAYS, TUESDAYS and FRIDAYS.

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

MEETINGS FOR THE WEEK.

SPECIAL MEETING.—THURSDAY, MARCH 30TH, 7.30 p.m., MR. G. E. WRIGHT, "F. W. H. Myers—A Spiritual Pilgrimage."

LECTURE CLASSES.—MONDAY, MARCH 27TH, at 7 p.m., MR. G. E. WRIGHT; TUESDAY, MARCH 28TH, at 7.30 p.m., MR. H. ERNEST HUNT; FRIDAY, MARCH 31ST, at 7 p.m., MRS. F. E. LEANING.

CLAIRVOYANCE.—TUESDAY, MARCH 28TH, at 3.15 p.m., MISS MCCREADIE; WEDNESDAY, MARCH 29TH, at 8 p.m., MR. HARVEY METCALFE.

TRANCE ADDRESS, "Educational Conditions in Spirit Life," by MRS. M. H. WALLIS'S Spirit Control, FRIDAY, MARCH 31ST, at 4 p.m., preceded at 3 p.m. by Conversational Gathering.

The Library and Offices of the Alliance will be closed from WEDNESDAY EVENING, APRIL 12TH, for the Easter Holidays, and will re-open on THURSDAY MORNING, APRIL 20TH.

The Summer Session will commence on THURSDAY, APRIL 27TH, with the opening meeting in the Large Hall at 7.30 p.m. Musical programme and brief addresses. Light refreshments provided.

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That millions of children—THROUGH NO FAULT OF THEIR OWN—should be threatened with death from starvation was not to be tolerated for one moment—and help was rushed to them.

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But pity of pities! Funds were insufficient and, daily, scores of starved children were carried to their yawning graves. The bodies were pitched into common graves—while those who still lived stood by, knowing that their doom also was near at last.

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WAITING FOR DEATH.

Their weakened bodies daily grow thinner—their bones become more prominent, and with despairing resignation they simply lie and wait for Death—aye, welcoming the coming of grim death, for they are too feeble to struggle longer for the vegetable refuse, the noxious plague-creating fragments of decayed matter which they have hitherto scraped from holes and hidden corners.

HARROWING SUFFERINGS OF INNOCENT CHILDREN.

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roses from Nature's garden. Can you ignore the small child's voice that says "HELP! and HELP QUICKLY?"

YOU CAN HELP IF YOU WILL.

You are not asked to give to a fantastic cause—your money is wanted to starve off starvation—1/- will feed a child for a week—on pound will save a life!

HELP—IN HEAVEN'S NAME, HELP!!

Can you stand by another hour and let innocent little children suffer? When you pass to the "undiscovered country from whose bourne no traveller returns," will you be able to say "I helped to save the starving and the dying! I heard the little children call and gave out of the fulness of my heart—freely, willingly and gladly in Christ's name." Or must you stand before your Maker accused by the ones you might have saved?

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