

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,894.—VOL. XXXVII. [Registered as] SATURDAY, APRIL 28, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C. 2.

Programme of Meetings for the Coming Week.

TUESDAY, May 1st, at 3 p.m.—

For Members ONLY. Admission 1s. each.
Seance for Clairvoyant Descriptions.
NO admission after 3 o'clock.

THURSDAY, May 3rd, at 5 p.m.—

Members and Associates Free; Visitors, 1s.

Psychic Class MR. W. J. VANSTONE.
Lecture on "Egypt: The Psychology."

FRIDAY, May 4th, at 4 p.m.—

Members and Associates Free; Visitors, 1s.

Talks with a Spirit Control MRS. M. H. WALLIS.

Subscription to December 31st, 1917,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars regarding the work of the Alliance
apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
STEINWAY HALL, LOWER SEYMOUR STREET, W.

(Just off Oxford-street, close to Portman Square).

SUNDAY EVENING NEXT,

MR. H. ERNEST HUNT,

Address, "Some Practical Applications of Spiritualism."

May 6th Mr. E. Haviland.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6 p.m. No admission after 6.40 p.m.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

ON SUNDAY, APRIL 29TH.

Morning, 11.15 MRS. FAIRCLOUGH SMITH.
Inspirational Address, "Colours and Their Meanings," with a few
examples from the audience.

Evening, 6.30 MRS. FAIRCLOUGH SMITH.
Inspirational Address, "Mental Medicine."
Healing Service after Evening Meeting.

Every Wednesday, 7.30 p.m., 30, York-street, Baker-street, W.
Lectures. Silver Collection.

THE LONDON SPIRITUAL MISSION,

18, Pembroke Place, Bayswater, W.

SUNDAY, APRIL 29TH.

At 11 a.m. MR. J. J. MORSE.
At 6.30 p.m. MR. J. J. MORSE.

WEDNESDAY, MAY 2ND, AT 7.30 P.M.,
MR. ROBERT KING.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, APRIL 29TH.

Evening, 6.30, Service MISS VIOLET BURTON.

WEDNESDAY NEXT, MAY 2ND.

Evening, 7.30 ... Lecture by MR. INAYAT KHAN, "Sufism."

HEALING.—Wednesdays, 3 to 5, Mr. W. S. Hendry. No
charge. Freewill offerings.

The Spiritualists' National Union, Ltd.

A MASS MEETING

TO

**Demand the Amendment of the Witchcraft and
Vagrancy Acts**

WILL BE HELD AT THE

SOUTH PLACE INSTITUTE

(1 minute from Moorgate and Liverpool Street Stations)

On MONDAY, APRIL 30th, 1917, at 8 p.m.

Chairman—JAMES J. MORSE (Editor of "The Two Worlds").

SPEAKERS:

Ellis T. Powell, LL.B., D.Sc. ("Angus McArthur"), Miss Lind-af-
Hageby, Ernest W. Oaten (President, Spiritualists' National Union),
Robert H. Yates (Secretary of Parliamentary Committee).

SUPPORTED BY

Lady Paget, Lady Mosley, Miss Constance Maud, Miss Felicia R.
Scatcherd (Felix Rudolph), Miss Estelle Stead (Editor of "The
Review of Reviews"), Sir William Crookes, O.M., LL.D., D.Sc.,
Sir Arthur Conan Doyle, the Rev Dr. W. F. Cobb, Dr. Abraham
Wallace, H. G. Chancellor, M.P., the Hon. Ralph Shirley (Editor
of "The Occult Review"), W. B. Yeats, H. Withall (Acting Presi-
dent, London Spiritualist Alliance), Geo. T. Gwinn (President,
London Union of Spiritualists), David Gow (Editor of LIGHT).

Admission Free. Collection for Parliamentary Fund.

**The Reality of Psychic Phenomena,
Raps, Levitations, &c.**

By W. J. CRAWFORD, D.Sc.

Lecturer in Mechanical Engineering, the Municipal Technical
Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering,
Queen's University of Belfast, &c.

SOME OF THE CONTENTS.—Composition of the Circle, Phenomena,
&c.; Phonograph Record of the Noises, Reaction During Levitation of
the Table, Levitation over a Weighing Machine, Experiments with
Compression Spring Balance Underneath the Levitated Table, Raps,
Rod Theory for Raps, Miscellaneous Experiments.

Cloth, illustrated, 246 pages, 4s. 11d. post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C. 2.

COSMOS SOCIETY, 40, Chandos Street, Charing Cross.

"A Lecture on "The Spiritual Outlook"

By the REV. ARTHUR CHAMBERS

(Author of "Our Life After Death"),

WEDNESDAY, MAY 2nd, at 8 p.m.

Admission 1s. 6d. Members half-price.

Tickets may be had from Eustace Miles' Restaurant, or from Miss
Johns, 13, Longton-grove, Sydenham, S.E. 26.

Just Published.

OUR LIVING DEAD.

Some Talks with Unknown Friends.

By E. KATHARINE BATES.

With a Preface by General Sir Alfred E. Turner, K.C.B., R.A.

Cloth, 160 pages, 2/9 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2

Vitic Force and Perfect Health.



The man who acquires the habit of using the Vitic Rod has a distinct advantage over the man who does not. The athlete uses the Rod immediately after physical effort of any kind. The business man or woman during their daily work.

The orator or preacher after his efforts of speech.

No matter what your work is, you will be 50% better by getting the Vitic habit. Its relief in cases of excessive strain is incalculable.

A London doctor states that his experience has proved the Rod to be the greatest aid to convalescence yet introduced. The Vitic Rod gives a vigour to the medium, and should always be used before and immediately after séances.

WRITE FOR BOOKLET No. 9.

Vitic Rod What alcohol does temporarily and with mischievous effects the Vitic Rod does permanently. IT STORES HEALTHY VIGOUR
IN BOX COMPLETE POST FREE 10/6

Orders outside the British Isles must be accompanied by 6d. extra for postage.

Money willingly returned if not proved satisfactory after a week's trial.

All letters should be addressed

The Vitic Co., 30, St. Ann Street, MANCHESTER.

Just Published.

PSYCHICAL INVESTIGATIONS

Some Personally-Observed Proofs of Survival.

By J. ARTHUR HILL.

The Author presents the Evidence which led him from Agnosticism to the Belief that Human Personality Survives Bodily Death.

CONTENTS—Immortality. Investigation: Methods and Examples. Further "Meeting" Cases. Other incidents. Introduction to Detailed Reports. Medium's Letters and Reports. Sittings with A. Wilkinson, T. Tyrrell and A. V. Peters. Table of Foregoing Sittings, with Principal Names and Incidents. Of Mediums, Sitters and "Trivial" Evidence. False Statements and their Explanation, and Remarks on Wilkinson's "Forms." Home Mediumship. Telepathy and Survival. Influences or Rapport-Objects. Psychical Phenomena in Earlier Times. Pre-Existence and the Nature of the After-Life. Psychical Research and Religion.

"To students of psychical subjects I commend this work as an authoritative addition to the proofs of supernormal human faculty, and incidentally to the evidence for survival of personality beyond bodily death."—SIR OLIVER LODGE, F.R.S.

Cloth, 288 pages, 6/6 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Croydon

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

Housekeeper wanted.—Must be widow, Spiritualist, speak fluent French, practical, economical, tactful; to live with maids (5 kept); specially to supervise and undertake house-keeping generally.—Address, "X. Y. Z.," Office of LIGHT, 110, St. Martin's-lane, W.C. 2.

A Safe and Pleasant Cure for Indigestion

P.R. MALT BISCUITS

have in thousands of cases of Dyspepsia, Gastritis, Anemia, and Diabetes proved their extraordinary virtues. Unlike nauseous drug-remedies and unpalatable "digestive foods," they are delicious. Per Box, 1/5 and 3/-, post paid. Full particulars and sample, 2d. stamps.

THE WALLACE "P.R." FOODS CO., Ltd., 147, Tottenham Lane, Hornsey, N.8.

Psychic Science and Barbaric Legislation.

By Ellis T. Powell, LL.B., D.Sc.

(FELLOW OF THE ROYAL HISTORICAL SOCIETY AND OF THE INSTITUTE OF JOURNALISTS.)

A Survey of the Statutes and the Leading Legal Decisions in regard to Psychic Phenomena and their Investigation.

29 pages and cover, post free 2½d., or 2s. 3d. per dozen, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

THE PLACE OF JESUS CHRIST IN SPIRITUALISM.

By Richard A. Bush, F.C.S.

An address to Spiritualists based on the logic of their own facts:

Post free 2½d., or 2s. per dozen. Obtainable from the author, Holt, Morden, Surrey.

THE SPIRITUALIST EDUCATION COUNCIL.

Second Course of Lectures and Classes

AT

77, NEW OXFORD STREET, LONDON, W.C. EVERY WEDNESDAY IN APRIL, MAY AND JUNE.

Psychic Developing Class, 6.30 p.m. Lecture 7.45 p.m.

Speakers' Class, Tuesday, 7.30 p.m. Healers' Class.

Debating Class.

Course tickets (12 lectures, &c.), 6s.; term tickets (4 ditto), 2s. 6d. At door, or Hon Secretary, 41, Westbourne-gardens, Bayswater, London, W.

TEACHINGS ON THE COMING.

(Received during Prayer.)

Copies of this pamphlet may be obtained from Office of LIGHT, 110, St. Martin's-lane, W.C. 2.

Price One Penny each or post free 1/- per dozen.

A LITTLE PILGRIM IN THE UNSEEN.

By MRS. OLIPHANT.

(Including "The Little Pilgrim Goes Up Higher.") An attempt to follow a gentle soul, which never knew doubt, into the New World and to catch a glimpse of something of its glory.

Cloth, 147 pages, 1/3 net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

E. J. PURDOM'S ASTROLOGICAL CORRESPONDENCE LESSONS.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

MRS. ROBERT PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield England.

Books by J. Hewat McKenzie.—"Spirit Inter-course: Its Theory and Practice." Cloth. 234 pages, 2s. 11d. post free. "First Steps to Spirit Intercourse," 3½d. post free. "If a Soldier Die, Shall he Live Again?" 2½d. post free from Office of LIGHT, 110, St. Martin's-lane, W.C. 2.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,894.—VOL. XXXVII. [Registered as] SATURDAY, APRIL 28, 1917. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	129	The Pillory.....	134
Where is Heaven?.....	130	Remarkable Experiments at the	
Egyptian Architecture.....	131	Goligher Circle	134
The Ear of Dionysius	131	"Our Living Dead"	135
The Gaiety of the Great	132	A Generation Ago	136
Is Spiritualism of the Devil?		The Expectation of a World-	
Address by the Rev. F. Field-		Teacher.....	136
ing-Ould, M.A.	133		

NOTES BY THE WAY.

Many years ago we talked to a practical worker in science who had been concerned in the earlier experiments with the phonograph, the X-rays, wireless telegraphy, radium and other great discoveries. He had a complaint against the Press, which struck us as rather unusual. He complained of its habit of violently exaggerating—in the interests of sensationalism—the importance of new inventions. He referred, for example, to descriptions of wireless telegraphy printed in popular weeklies, in which the writers made up in imagination what they lacked in exact knowledge of its possibilities. One journal, it seemed, proclaimed in a lurid article, full of inaccuracies, that in a very short time people would be able to carry about wireless installations in their hats, and thus carry on conversations with friends at a distance! (We could confirm the truth of his statement in this respect, having, as it happened, seen this particular article.) He dwelt upon this little weakness of the popular Press with mingled amusement and contempt. Reflecting upon the matter afterwards, it struck us that here was one explanation of what sometimes appears to be the stubborn scepticism of scientists in regard to announcements by the unscientific concerning new discoveries. In that way the balance was adjusted between loose and exaggerated statements by untrained minds and the cast-iron conservatism of intellects which can only be described as "over-trained."

The followers of Psychic Science have not much to complain of in the direction of popular exaggeration of their claims. Doubtless that is because the subject appears to trench a good deal on ancient prejudices and to be related in some mysterious way to matters on which the populace has for generations been taught by its pastors and masters that it has no right to have any views of its own. And the journalists (with a few brilliant exceptions), knowing the danger of being in advance of their public, have taken up the "scientific" attitude (highly exaggerated, of course) and either derided or ignored the matter. There is nothing like going the whole hog in these things. "Judge, I deny everything in advance," said the prisoner in the American story. But (as in that case) to deny everything is apt to recoil harmfully upon the denier when any of the statements made are to his own profit and advantage. It is better to deny the evil and admit the good than to repudiate both with a mistaken idea that an uncompromising attitude is a guarantee of safety. Some of our contemporaries are beginning to find this out and to exhibit a disposition to "hedge" cautiously, thus: certain

phenomena may be true; there may be some small foundation for these statements made by psychic scientists; there is undoubtedly such a thing as clairvoyance; but we cannot admit, &c., &c. (all very pompously).

* * * *

Nevertheless, we have some small complaint on the subject of extravagance of statement regarding psychic matters as dealt with in the popular Press. At the beginning of the war and for some months afterwards we were not a little surprised by the appearance of descriptions of wonderful and utterly incredible happenings of an "occult" character in certain journals which had temporarily forgotten the safe rôle of denying everything. They were things which our journal, as the Organ of Superstition, could never have admitted or endorsed. There was, for instance, an absurd tale of an infant of a few months old and normally quite unable to talk, uttering a prophecy to the effect that the war would be over in June, 1915, or some idiocy to that effect. The infant expired immediately after prophesying—a picturesque touch. We noticed the story at the time, but only to ridicule it—a little to the annoyance, we believe, of some peculiar persons who are given to jibe at Spiritualism (under that name) and to atone for their unbelief by showing a gullibility as regards cock-and-bull stories that is little short of marvellous. We have lived to see scientifically-attested facts derided by journals which will yet admit to their columns "psychical" stories so transparently fictitious that they would be laughed at by any sensible child. We feel strongly in this matter. It is time that even the popular Press learned the danger of underrating the general intelligence. It is sometimes as unwise for a writer to despise the good sense of his readers as for a nation to under-value the strength of its enemies.

* * * *

For the idea underlying the following little fable (in the old English manner) we are indebted to Miss S. Ruth Canton:—

THE FOOLISH TRAVELLERS AND THE MULE.

Once on a Time some Foolish Travellers when Crossing a Desert put all their Baggage on the back of one Mule, refusing to employ a Camel, for (said they), We understand the Ways of Mules, and the Camel is an Ungainly and Dangerous-looking Beast. And lo, as they travelled their Cargo increased and the poor Mule staggered under its Weight, yet they Belaboured it sorely, vowing that the afflicted Animal could carry all the Burdens they might place on it. But one Day there was added to the Suffering Creature's load two small books bearing the names Crookes and Crawford. Whereupon its Legs incontinently gave way and it expired under a Palm Tree. And the Travellers lifted up their voices and Wept sorely, crying, Alas poor Telepathy! (for that was the name of the Mule). And perforce they had to remove the Baggage to the back of a Camel, which carried it easily. MORAL: The Camel may not be so Beautiful as the Mule, but it is the true Ship of the Desert.

We hope next week to publish an article by Sir William Barrett, dealing with Mr. J. Arthur Hill's latest work, "Psychical Investigations."

WHERE IS HEAVEN?

DEATH AS A HIGHER WAKING.

By J. ARTHUR HILL.

Pre-historic man, impelled by dreams or apparitions to speculate on the whereabouts of his departed friends and relations, had the choice of three directions. He could locate them in some unknown land on the earth's surface, or under the earth, or in the sky. The first seems to have been adopted by the Red Indians, whose Heaven was a place of Happy Hunting Grounds; the second was the system of the early Hebrews, whose Sheol was a vast cave under the earth, in which all the dead existed in a similar state, irrespective of moral merit or demerit (something like the Hades of the early Greeks); and the third became the belief of most of the best minds about the time of the beginning of history, say a little while before the Christian era. At first it was only the Gods who were put there:—

. . . the Gods, who haunt
The lucid interspace of world and world,
Where never creeps a cloud, or moves a wind,
Nor ever falls the least white star of snow,
Nor ever lowest roll of thunder moans,
Nor sound of human sorrow mounts to mar
Their sacred everlasting calm.

A hero, however, was sometimes supposed to be really there, though his shade was in Hades:—

. . . And the shade of Herakles, indeed, may talk of his own valour to the shades, but the true Herakles in the true world will deem all that of little worth; being transported into a more sacred place. . . —(Myers, "Human Personality," Chap. X., quoting Plotinus.)

Various demigods and mighty men were transformed into stars or constellations, like Castor and Pollux and Orion and Boötes; while Ovid makes a four-fold division:—

The earth conceals the flesh; the shade flits round the tomb; the under-world receives the image; the spirit seeks the stars.

Then came what is known as the Ptolemaic system of astronomy, which had been more or less worked out by Pythagoras, Eudoxus, and Hipparchus, according to which there were a number of Heavens or concentric spheres revolving round the earth. First, at increasing distances, came the crystalline spheres which carried the Moon, Mercury, Venus, Sun, Mars, Saturn, and Jupiter, the seven "planets" then known; then the Heaven of the fixed stars, the *primum mobile* which moved all the others, and finally the immovable Empyrean.

These astronomical ideas were incorporated into theology by the Jewish rabbins, who wrote the literature known as the Kabala; and from this source Mahomet took the seven heavens of the Koran. Dante, six hundred years later, made ten heavens the basis of his *Paradiso*, using precisely the Ptolemaic system (which, by the way, St. Paul was probably acquainted with in its earlier forms, hence his "Third Heaven"), and this nuclear idea, surrounded by various and vaguer conceptions, may be said to have remained more or less the belief in vogue for the next four or five hundred years. Then Swedenborg had his illumination, which was, as one may say, overdue, for the Ptolemaic system was now superseded by the Copernican, and the old Heavens were no longer tenable. Swedenborg described an after-life continuous with this as to its occupations and as to our characters, but he translated the life from the natural to the spiritual. His *post mortem* life is not lived at any definite distance above the earth's surface; it is a state, not a place, somewhat as our dream life is not lived in a different portion of space from our waking life but is different in quality or state. After death, Swedenborg taught, man remains much the same as he is here, for a while, and indeed sometimes has a difficulty in believing that he is dead; this is called the condition of the outer mind. Then he moves on to the condition of the inner mind, in which he shows what he is, and lives from his will, his actions being no longer at variance with his real thought as they so often are in this world where men dissimulate for their selfish ends. After this, souls proceed into Heaven or

Hell; but punishment is not vindictive—souls go to their own place according to the goodness or badness of their wills.

In the middle of the nineteenth century there was a curious reversion to something like the Dantesque paradise-scheme. Andrew Jackson Davis, the "Poughkeepsie seer," had clairvoyant visions somewhat in the Swedenborg manner, but describing spheres which surrounded the earth. A few years later, these descriptions were amplified by Dr. Robert Hare, Professor of Chemistry in the University of Pennsylvania, who after much careful investigation had become convinced of the truth of Spiritualism. Accordingly, he questioned the spirits as to their kind of life, and published the results in a bulky volume. In this scheme there are seven concentric spheres round the earth, and spirits rise from one to the other as they grow in wisdom and love. Washington, it need hardly be said, is in the seventh sphere. Hudson Tuttle and other writers taught the same doctrine, with individual variations as to the distances between the spheres, and the like.

The first sphere includes our earth life, the second is Hell, in which only the worst people stay, the third or Summerland is the place to which all decent souls ascend at death—a pleasant location where things are pretty much as they are here, but better; scenery, lakes, mountains, &c.; music, lectures, useful activities of all kinds. From this they advance as they become fit, and after reaching the seventh Heaven they pass beyond our comprehension.

Modern Theosophy has a somewhat similar system, very detailed and with an elaborate terminology. Its first sphere after the physical is called the astral, which is sub-divided into seven parts, the upper three of which apparently correspond to the Summerland of the early Spiritualists; and the other planes—devachanic, buddhic, nirvanic, &c.—are similarly divided up. This information, mostly derived from the statements of those who claim to have developed spiritual sight on those planes, may be in some sort true, but it is rather difficult and complex; moreover, all natural analogies point to a gradual advance and consequently an infinitude of grades, and it seems arbitrary and not specially useful to divide into these sub-sevens.

As to these spheres as a whole, sub-divided or not, I express no dogmatic opinion. They may be real and true. I do not know. But, for what it is worth, I have my own preference; and, progress being in a sort of mean direction resulting from our different forces, it is good for everyone to state his notions; so I will state mine, without asking or hoping that anyone will accept them, and without claiming any revelational quality or special truth for them. I have no psychical power myself, and my opinions are the outcome of careful collection of objective evidence, which to the Theosophist has an only secondary value, though to Spiritualists and psychical researchers it is the best kind. It depends on our point of view.

In my own investigations, I have had no mention of these spheres, and therefore it seems to me likely that where such teaching has come through, it has probably been due either to opinions held by the medium or to suggestions made by a sitter. I have had a great deal of evidence of identity, and I believe, on a basis of facts, that we survive death, that we are met by friends when we go over, and that progress continues on the other side; but I have had nothing about spheres so many miles thick and at such and such distances from the earth. The progress is described as apparently a progress in holiness and love and knowledge, symbolised to the eye of the clairvoyant by an increasing brightness round the spirit form which he sees; apparently also sometimes by the dress, for recently-dead or ordinary people appear in their earth clothes, looking quite natural, while long dead people or those of exceptional goodness appear in shining robes, described as almost too dazzling to look at. This kind of thing has occurred at my sittings in reference to people whose death-dates and characters and even their names have been quite unknown to the medium. (Details in my just-published "Psychical Investigations"; Messrs. Cassell.)

It therefore seems to me that I can best think of the after-life as different in state rather than in place, as Swedenborg taught. I recall the chaotic mental life which we experience in dream as compared with our waking life, and I think of the

after-life as a waking into a higher state of awakeness which shall be to this present state as this present state is to our dream life. Some sort of continuity there is between state and state—of that I am sure; for my relatives and friends on the other side still know me and manifest interest in me; and they come to meet dying friends and give me a look in while waiting, so to speak, as I have described in the volume just mentioned. It would therefore seem, I admit, that they still have some relation to space and matter; but what that relation is, I do not feel that I can even glimpse. I do not feel seriously troubled by my inability, however, for I have a similar difficulty in understanding the connection between sleeping and waking. From the waking point of view, continuity is provided by the two sorts of consciousness being associated with the one body; but from the sleeping and dreaming point of view the physical body does not exist—the dreamer climbs Matterhorns or fights Jack Johnsons though his “body” is motionless in bed, and quite incapable of such feats even if it were not. The dream life is lived in a dream body, not in the one which the dreamer knows when “awake”; and he does not comprehend or establish continuity with the waking life and body. So with the next life. We cannot visualise it or establish physical continuity with it. We have evidence of its reality, and of certain facts about it, already alluded to; but we probably mistake if we tie it down to spatial terms. It is a third stage—a waking from the dream of life, as Shelley says in “Adonais.” Probably we shall have to await that waking before we can form a true conception of what there corresponds to our sense-experience here.

EGYPTIAN ARCHITECTURE.

Illustrated with a number of beautiful reproductions of water-colour pictures of ancient temples, their decoration, their pillars, capitols and other features, Dr. Vanstone's lecture, on the 19th inst., on “The Architecture of Egypt” proved no less interesting than those which had preceded it. He began by stating his conviction that architecture no more than any other form of art was an end in itself. It was a nation's thought taking form in stone. Thought must be the outcome of experience; experience produced feeling and emotion, and the deepest feelings sprang really from the consciousness of a supersensual life functioning in its own environment and struggling to give expression to its experience. “Show me a nation's art and I will show you its God.” Art must be the expression of man's ideal. The ideal was always something that was not yet born, but had been conceived. That subliminal conception was the soul's view of the Deity and of that higher realm that was only faintly shadowed in this material world.

The old Egyptians' consciousness of the revelation of God was marvellously conveyed by the lovely capitols and gigantic pillars which filled our minds with admiration and our souls with awe. The origin of architecture was not a dwelling-place for the living, but a tomb and memorial of the dead, its earliest form being seen in the cairns on the hillsides. So the pyramids of Egypt, Yucatan and Mexico might be regarded as gigantic cairns. Then to the tomb was added the idea of the sanctuary, in which a fugitive might take refuge, and which it would be death to violate; then a place in which justice was administered in the name of the Deity, counsel and guidance were provided for the perplexed, and comfort for the broken-hearted. So from the tomb grew the temple—the meeting-place with God. Dr. Vanstone proceeded to take his hearers on a mental tour to the principal temples of ancient Egypt, narrating something of their history and associations, describing their distinctive features, their beauty and magnificent proportions, and pointing out on the authority of Sir Norman Lockyer that they were all oriented, some to the sun, others to Sirius or other stars.

SEVERAL readers having expressed a keen interest in “Patience Worth,” the extraordinary book which was produced by automatic writing, and which has been one of the sensations of American literature, we propose to give an account of the work shortly.

“THE EAR OF DIONYSIUS.”

A RIDDLE FROM THE UNSEEN WORLD.

BY ARTHUR BUTCHER.

If the attitude of the Society for Psychical Research towards psychical phenomena is occasionally discouraging, its methods are models of painstaking efficiency and laborious research. A paper by the Right Hon. G. W. Balfour in the “Proceedings” of the Society for March, entitled “The Ear of Dionysius,” is a striking example of this, as it deals with investigations extending over a period of several years in connection with a baffling problem that required a special knowledge and keen analytical faculty for its solution. It appears that in the course of a sitting for script which took place as far back as August 26th, 1910, with a lady known to members of the Society as Mrs. Willett, the phrase, “Dionysius' Ear, the lobe,” was recorded. The words at the time appeared meaningless, and no further reference was made to them in subsequent sittings until January 10th, 1914. The Ear of Dionysius, it may be explained, is an artificial grotto, with peculiar acoustic properties, hewn in the solid rock at Syracuse, and opening into one of the stone quarries which served as a place of captivity for the Athenian prisoners of war. On February 28th, 1914, further information was given which indicated that the phrase formed part of a literary puzzle which was being propounded by two intimate friends no longer in the flesh. These friends were identified as Prof. S. H. Butcher and Dr. A. W. Verrall, and the disjointed topics which had been recorded in the scripts appeared to have been deliberately introduced by the two spirits—who in their earth-life were eminent classical scholars—with a view to their being fitted together, after the manner of a jig-saw puzzle, into a literary whole for evidential purposes. Despite the industrious efforts of the sitters the puzzle remained unsolved until August 2nd, 1915, when a hint as to its solution was given. The key was ultimately found in the “Cyclops” of Philoxenus, a fragmentary poem the plot of which has been a subject of inquiry and reconstruction by various authorities. A work by Prof. Weir Smyth on the Greek Melic poets, of an extremely technical character, and not likely to appeal to anyone but experts, had evidently been known to the intelligences who constructed the puzzle, as the references to Dionysius and his “Ear,” the stone quarries of Syracuse, Ulysses and Polyphemus, Acis and Galatea, Jealousy and Satire—all fell easily and naturally into place when referred to Professor Smyth's account of the plot of the poem.

As the classical knowledge brought into the Willett scripts, was of the most erudite character and clearly beyond that of the medium, who is described as being in no sense “a learned lady,” the question naturally arose as to its origin. After an exhaustive analysis of the case, Mr. Balfour reaches the conclusion that the knowledge was not normally acquired by the automatist; that there was no living person from whose mind the more essential materials utilised in the construction of the puzzle could plausibly be supposed to have been supplied, and that the instinctive judgment of classical specialists would be that the Dionysius puzzle could not have been invented and elaborated without slip or blunder except by somebody who was himself a scholar and a ripe and good one. Finally, with true S.P.R. caution, he says:—

If these conclusions be accepted, the only alternative left would seem to be that the communications have their source in some intelligence or intelligences not in the body. It does not even then follow that they proceed from the disembodied spirits of the individuals whom we knew in life as A. W. Verrall and S. H. Butcher. Those, however, who have got so far as to ascribe them to intelligences not in the body are not likely to find any additional difficulty in the personal identity claimed for the communicators. To do so would be to strain at a gnat after swallowing a camel.

NOTWITHSTANDING the able and eloquent pleading of Mr. Hollis Walker, K.C., the sentence passed upon Mrs. Olive Bush (or Starl) for fortune-telling was upheld after the hearing of the appeal at the Clerkenwell Sessions House on Friday, the 20th inst.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, APRIL 28TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

THE GAIETY OF THE GREAT.

The great soul handles the great thing lightly. It is as though he played with it. To those who do not understand, it is as if he did not regard it with any seriousness. But this is not the case. He is always fully aware of its gravity and importance, but he is not to be borne down by it—he is too strong to stagger under its weight. He handles it with a smile and a light word, his gaiety coming of the consciousness of power. He knows that the Man is always greater than the Thing. That is the spiritual attitude towards life, but it is an attitude reached only by the few, either through many hard lessons, or by some happy endowment of Nature—here and there a man or woman is born with it. Whether as an achievement or as a gift it is a mighty power—calm, effortless, irresistible—the heritage of man as a spirit.

It is high time that we had some fresh valuations in regard to what is becoming one of the worst-abused words in the language—we mean the word "spiritual." Clearly the term has little or no association with anything dull, heavy, stupid, slow, inert or inane, although we have heard it applied to all these things because of some supposed property of virtue or well-meaningness in them. To us a book cannot be spiritual and stodgy at the same time. The boor is not spiritual merely because he happens to be pious, or the dolt because he has an amiable temper. Surely what is spiritual is full of fiery life, quick, animated, alert, brimful of intelligence, sympathy, insight, response. It is something which plays like a thing of light on dark and stormy air; no fen fire—exhalation of rottenness in marshy places—but something akin to the lightning flash, the sunbeam, the radiance of the star. It is pure and sweet as a dew-washed rose; wholesome, invigorating as a mountain breeze; bright, buoyant, disdainful of all but the laws of its own nature, and intolerant of everything which attempts to choke or to check it.

"Let us be serious, here is a fool coming," said the wise man to his companions in the old story. He understood, and politely masked for a time that gaiety of the soul which comes to it when it has taken the true measure of life. For the truly great must always be gay, even though their lightness of spirit may be seemingly overcast at times by the weaknesses of the flesh or that true sympathy which will never disdain on occasion to weep with those who weep.

Heaviness and inertia belong to matter, and even the in-

tellect is at times no stranger to ponderosity—any German treatise on theology may be taken as proof of that; passion is the note of the unregulated emotions which, when putrescent, degenerate into the maudlin; but ease, lightness, grace, swiftness, these in some order—it may be high or low—are the especial signs of the animating principle—the spirit.

Spirit in its higher human expression is so great and so gay that it rides roughshod over the dull formulas of materialism. Conformity and uniformity, tradition and precedent seek in vain to hold it in their heavy bonds. It is the god *over* the machine, and not the god out of it. It may trifle with things, but woe to the things which attempt to trifle with it!

We become great just in proportion as we allow it to enter our lives and to breathe fully and freely through them, and so, too, may we become gay with that highest form of gaiety—gaiety of spirit.

It is a lesson taught even in that humble academy of the soul, the séance chamber, for there dullness, stiffness, gloominess are as an impenetrable pall. The ancient sages showed their wisdom by choosing the nimble Mercury as the messenger of the gods.

There is world-tragedy to-day; the dull minions of Matter have sought, with strained faces and knitted brows, to hold the radiant concourse of spiritual powers at bay, and are being swept before it like withered leaves. There is sorrow, heartbreak, famine, ruin. But the great gay souls of humanity see beyond them and smile.

IMPORTANT PROTEST MEETING.

The attention of our readers is called to the notice on the front page convening a mass meeting, to be held at the South-place Institute, Moorgate-street, on Monday next, the 30th inst., at 8 p.m., to demand amendment of the Witchcraft and Vagrancy Acts. All who appreciate the necessity of removing the barbarous anachronisms now existing from the law of England should attend and support the agitation by every means in their power.

The following resolution will, it is expected, be proposed by Dr. Ellis T. Powell, and seconded by Miss Lind-af-Hageby:—

That this mass meeting of psychic students and Spiritualists, representing the Spiritualists' National Union, Ltd., the London Spiritualist Alliance, the London Union of Spiritualists, and associated Societies and Churches in the metropolitan area, protests against the retention on the Statute Book of enactments which make illegal the proper use of psychic faculties, thereby hindering progress in the science of psychical research; and, whilst expressing its abhorrence of the use of psychic faculties for purely mercenary purposes, or for the exploitation of the public, and declaring its willingness to support the Government in the elimination of all such forms of charlatanism, it urgently demands such amendment of the Witchcraft and Vagrancy Acts as will allow honest investigators and the adherents of Spiritualist religious organisations the right to exercise these faculties as part of their legitimate activities.

A SCIENCE sanctified by the labours of Frederic Myers, and dignified by the endorsement of Wallace, Lodge, and Barrett, is legislatively placed upon the same level as drunkenness, obscenity, and breach of the peace. As long as such Acts remain on the Statute Book, the most exalted scientific devotion, and the most delicate of individual psychic endowments, are at the mercy of the most ignorant of policemen, or the most prejudiced of magistrates. This, in a regenerated England, is intolerable, nay outrageous, to the last degree.—From "Psychic Science and Barbaric Legislation," by ELLIS T. POWELL, LL.B., D.Sc.

GIVING our enemies credit for all the military virtues which they undoubtedly possess, it has none the less been clearly shown that brave slaves led by clever fiends can and will be beaten by freemen led by gentlemen.—SIR ARTHUR CONAN DOYLE in the "Daily Chronicle."

IS SPIRITUALISM OF THE DEVIL?

ADDRESS BY THE REV. F. FIELDING-OULD, M.A.

(Continued from page 126.)

I now come to a very important point. Father Miller, in his "Sermons on Modern Spiritualism" (p. 162), asserts that the spirits deny the *Divinity of Christ*, and also (p. 177) that "Spiritualism ridicules the Divine institution of the Sacraments and scornfully rejects them."

Now I have myself heard spirits admit the real benefit of Sacraments and how they have seen the faithful communicant transformed and glowing with a mystic light. Moreover, I have heard them say that people who have passed on may still, and do still, employ such means of contact with higher worlds if they still feel the need of such props and helps towards the apprehension of the Ineffable. They are discarded by such when the aspiring spirit has grown beyond them, as a child may forsake its perambulator.

The *Divinity of Christ* is a crucial point. There are, of course, many spirits beyond the line as there are many here who would deny it (for, as we know, death makes no sudden and revolutionary change in our fixed mental conceptions). There are many, I say, *here* and *there* who would make the Christ a created being of the same nature as our own, though for the moment much more advanced. I am inclined to think that many Spiritualists hold that identical view. I can only say that I personally reject it with all the emphasis of which I am capable, and I decline utterly to accept the opinion of any chance-comer, living or dead, on such a vital point.

What do the spirits who have so far communicated with us say about Jesus Christ?

On the whole, I find a tendency to emphasise our Lord's own saying, "My Father is greater than I," and to push the doctrine further than the Church has done. A father *is* in some ways and senses greater than his son in the very nature of things, though a son is of the same essential nature as his father. God, the great central light, infinite, and therefore hidden and for ever beyond man's growing power of apprehension. Jesus Christ of the same essential nature, God's visible Image, manifestation and expression to creation. Not begotten at a certain date, but continuously put forth, the Word of God. But let me quote the exact words of the spirits. Julia Ames (on whom be peace!) says on page 48 of the "Letters from Julia"—

When you see, as we do, that the whole secret of all things is *love* and that there never was so much love revealed to mankind as in Him, you can understand how it is true that there dwelt in Him the fulness of the Godhead bodily.

And again:—

Christ is with us always; this is heaven, to be with Him. You cannot understand how the consciousness of His presence makes the atmosphere of this word so different from that with you. . . . I can only tell you that He is more than we ever have imagined. He is the source and giver of all good gifts. All that we know of what is good and sweet and pure and noble and lovable are but faint reflections of the immensity of the glory that is His.

Another spirit says: "We worship and reverence the name of Jesus, and we seek after all that His life sets forth. He is even now a ruler and inspirer over many spheres and bands of mighty ones." And again: "Christ as He really is, Son of God He is in the highest, but not King and judge as some understand those words."

The book "Speaking Across the Border-Line," by F. Heslop, with a preface by Sir Oliver Lodge, and purporting to be "letters from a husband in spirit life to his wife on earth," says (p. 58): "I believe absolutely in the Divinity of Jesus Christ and the immaculate conception" (he means, no doubt, the Virgin birth of our Lord, not the Immaculate Conception of the Roman Faith); and again:—

I can only give you what I believe to be true, and I do believe with all my soul in the absolute Divinity of Jesus Christ. . . . Remember always that Jesus Christ was God, the seed of the Father, man in the flesh of His mother, a God-man, distinct

from every other great teacher. . . . He held a unique position in His Divine origin (pp. 100, 101).

Quotations might be multiplied and some no doubt found on the other side, but enough have been given to show that it is not true that Spiritualism consistently denies the Divinity of Christ. In the well-known book of spirit teaching, "The Life Elysian," the spirit Rhamya lays down very clearly his views as to the person of Jesus Christ, and it is interesting to find that they are an exact reproduction of the notorious Ebionite heresy of the first century, viz., that the Messiah was the son of Joseph and Mary, that at his baptism he received a heavenly and indwelling influence, the real Christ, which forsook him just before his crucifixion.

This shows the diversity of teaching which comes through, and exhibits clearly this remarkable and significant fact, that there is *no uniformity of spirit teaching* on these high matters. If all the speakers were accredited agents of a central organisation we should expect them to conform to some standard and criterion of doctrine, such as the authorised formularies which control and limit the preacher of the Church. But there is no evidence of any such thing. On the lesser matters there is substantial agreement; there is no glaring discrepancy, for instance, on such subjects as the sleep state, the circles of graduated conditions of life, nor as to the process of death, but when we come to such lofty considerations as the essential personality of Jesus Christ, we at once find widely conflicting views put forward, and every individual spirit seems to hold and be free to express his own opinion. Some will see in this discrepancy plain evidence of a diabolic attempt to deceive and mislead. It seems to me, however, to prove something quite different—viz., that the spirits who are able to communicate with our earth, or have so far done so, have no access to the springs of final Truth: in other words, that *they do not know*. They honestly give us their convictions, but are not in a position to speak *ex cathedra*. In "Through the Mists" (page 171) a spirit says: "Except in the case of deliberately untruthful messengers . . . the error is due to ignorance rather than design." And it would seem to me the height of folly and credulity to forsake the essential doctrines of the Catholic Faith as taught by Christ and understood by the Apostles for the views of any particular good-natured spirit who can communicate. As St. Paul says: "Though an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema" (Gal. i. 8). But let us distinguish between what is the gospel and what is not. Chance comers from the other world are no more competent to instruct us in the deep mysteries of Theology than chance comers here. Joseph Smith was deceived in 1823 by a mistaken spirit, and the pernicious nonsense of the Book of Mormon was the consequence. Mahomet, another good medium who began well, was deceived, and millions have followed blindly the crooked path he laid out.

There is a group of Spiritualists which is frankly anti-Christian and anti-Christ. If Spiritualism strays away from Christ and His teaching I am quite sure it will soon fall to be the useless and helpless thing it was for so many centuries. Christ without Spiritualism produced many saints, Spiritualism without Christ I defy to do so.

I cannot find in what is admitted to be the highest Spiritualistic teaching that the *fundamental essentials of the Christian Faith* are assailed. For example, the Apostles' Creed lays down the truth of the *Resurrection of the body* (in the Nicene Creed it is Resurrection of the *dead*). Now, what the Church really means is that man in the completeness of his complex nature, without losing anything essential, survives death, in spite of all appearances to the contrary. Spiritualism entirely agrees, but corrects the crude general notion as to how the thing is done. It is really a difference in the method of the resurrection, not one of the thing itself.

Then it is objected that Spiritualism ignores, if it does not repudiate, the work of the Holy Ghost and of grace, subjects which fill so large a space in the teaching of the Church. I am inclined to think that it is largely a matter of terms and the choice of words. The ordinary man, whether he be dead or alive, will be more likely to speak simply of the power and help of God than to use the terminology of exact theology. Our

friend "Morambo," the ex-slave, would astonish me much if he spoke in the language of the Divinity schools, and discoursed about the Hypostatic Union, prevenient grace, or the Procession of the Spirit. We must not expect spirits, coming for the most part from worlds not so very far above our own, to be versed in the final mysteries of the Essential Being of God. First-floor people do not expect second-floor folk to know all about astronomy because they live a few feet nearer the stars.

The doctrine of the continual presence and activity of guardian spirits is no new thing to the Church, and is certainly no denial of the work of the Holy Ghost, but only emphasises one side and method of that work, which the Church herself teaches is very frequently accomplished through agents, "angels and men in a wonderful order."

Is Spiritualism of the Devil? I believe we have a conclusive answer in the story of Jeanne d'Arc. Joan was a chosen medium of a group of lofty spirits. From the age of thirteen she was a Spiritualist if ever there was one. But was she deluded by demons? The whole facts of the case cry aloud that she most certainly was *not*. Joan was from childhood a creature of marked and exceptional piety, and her spirit friends urged her continually to a greater devotion and more earnest prayers. Several commissions were appointed to investigate her life and if possible to blacken the character, but without the least success. Is it conceivable that demons would have chosen or could have used such a medium? That she really was under guidance was proved by her identification of the disguised prince, the revelation of the hiding place of the sword at Fierbois and by the astounding success of her mission. As usual all was attributed to the Devil. "Your voices," said her judges, "are the enemies of God, transforming themselves into the likeness of . . . Angels and saints . . . no faith should be put in such apparitions" (Murray's "Jeanne d'Arc," p. 123). At the age of nineteen, and calling upon Jesus, she was burned at Rouen. *But mark the sequel*—the Bishop of Beauvais, her arch enemy, repented of having shed innocent blood, and built a chapel at Lisieux in expiation of his crime.

A court appointed twenty-four years after her death, by Pope Calixtus, solemnly reversed and annulled her condemnation, and the Church in our own day is proceeding to her canonisation as a saint.

Now if the Church admits thus tardily that Joan was led and used by good spirits on a Divine mission, why should it be concluded that all other mediums are the dupes of designing fiends? Is there not sometimes danger of that ancient blasphemy, "Say we not well that thou hast a devil?"

(To be continued.)

THE PILLORY.

We have more than once remarked in these pages that some accusations made against us need no answer. They need only be stated in the presence of intelligent people to carry their own refutation. Here are some extracts from an Easter sermon delivered by the Bishop of Chichester, as reported in the "Sussex Gazette" of the 11th inst. Having accused Spiritualism of having recourse to necromancy, Dr. Ridgeway proceeded to tell his congregation that

They had a striking instance of that in a great scientist of the present day, who, captured by that delusion, had published a book in which he told them of the intercourse that he had held with his son, killed at the Front, through professional mediums, and, impressed by his fame in the world of science, many had accepted his statement as convincing. They had forgotten that the science of the material and the science of the spiritual were far apart. They had forgotten that the one might even be a hindrance to the other. And as we read the book we realise how the wise in the earthly things might be babies in the heavenly. After quoting the scientist's description of his son's spirit life, in which we are told he drank whiskies and sodas and smoked cigars, the Bishop went on to ask if that would satisfy the sad and sane mourners. Could they wonder that the writer himself was so dissatisfied with his own book that he added: "If I am asked whether I recommend the bereaved to devote time and attention to get into communication with the departed, I reply most certainly I do not." So he strangled his own book. He wrote a book and advised people not to read it or not to heed it; and he left them wondering why he ever wrote it at all.

These, it will be observed, are assertions made by a right reverend Father in God and not by a "Daily Mail" reporter. To all who know the facts these statements carry their own sufficient condemnation. They need no comment from us.

REMARKABLE EXPERIMENTS AT THE GOLIGHER CIRCLE.

SOME FURTHER SCIENTIFIC TESTS.

By W. J. CRAWFORD, D.Sc.

I am now able to give the results asked for by Sir Oliver Lodge in *LIGHT* some little time ago. I can only do so briefly, as I know that the space in *LIGHT* is severely limited, and I am myself rather pressed for time.

I will assume that the interested reader has carefully read my book.

The quantitative results for levitation in the first research dealt only with a table levitated alone, *i.e.*, without additional weights placed on it. The maximum weight levitated under these conditions was about 10½lb. The medium never showed any tendency to capsize, and no reaction was ever discovered on the floor. On the contrary, nearly all the reaction was upon the medium.

The following experiments have been specially carried out to clear up some of the ambiguous points. They are only a few of the results obtained. The research is well under way, and already some remarkable things have been discovered.

Experiment 1.—Medium seated on chair resting on top of a drawing board placed on platform of a weighing machine. Table levitated alone—*i.e.*, without additional weights. I weighed medium; 10lb. weight was then placed on levitated table, and again I took medium's weight. Another 10lb. weight was then added, and so on. Up to a total levitated weight of 28lb. the medium felt nothing, and she had no tendency to overturn (the increase in her weight was on each occasion within a pound equal to levitated weight). But when the third 10lb. weight was placed on table—making 38lb. in all—and the table levitated for an instant, the medium's feet, which were firmly planted on weighing machine, slipped away from under her. She said she was moving forward and could not help herself. The table remained up only for an instant. I made the medium place her feet as far forward as possible on the machine, but during the next attempt by the operators at levitation her whole trunk swung forward and table dropped. So I told her to grip the back rail of weighing machine with both hands to see if this would prevent her from being carried away; but during the next attempt at levitation under these conditions the whole platform of the machine, with medium on it, tilted over as far as it could go in a forward direction. Finally, seeing that there was no doubt whatever that the machine was tending to overturn, I got the sitter on each side of her to press back on her shoulders, while she herself gripped tightly the back rail of the machine and placed her feet as far forward on the platform as possible. We then obtained a levitation lasting about ten seconds.

During the actions which were occurring upon her the medium felt no kind of pressure upon any part of her body. It is correct to say she felt nothing at all except an irresistible impulse to swing forward. (I have since tested for reaction pressure on the drawing board under her chair, but so far have found none; *i.e.*, medium's body only seems to be affected.)

Experiment 2.—Medium seated on chair which was resting on floor (not on weighing machine). Up to a levitated weight of 38lb. there was no very pronounced effect on medium. Her trunk, however, swung gently forward with the heavier weights. I then increased the weights on levitated table 2lb. at a time up to 44lb. Several times did the medium's body then swing strongly forward, upon which the table dropped. I therefore told her to hold on to her chair. At 48lb., when the table levitated, medium's chair tilted forward on its two front legs and table dropped.

Experiment 3.—Medium seated on chair resting on floor. Table levitated alone (*i.e.*, without weights), and I pushed downwards with considerable force upon it. On some occasions (I made the test many times) while I was pressing strongly downwards, the medium's body tilted forward, and on other occasions it did not. She told me that when she did *not* move forward she felt no inclination to tilt at all, and when she *did*

move forward she simply could not help herself, although she felt no mechanical pressure on her body. This alternative tilting and non-tilting (the two phases occurred in alternations with succeeding tests) took place so often that I suspected the operators were trying to bring something to my notice. So I asked them if the levitating structure was sometimes a true cantilever, *i.e.*, no part of it touching the floor, and sometimes *not* a true cantilever, *i.e.*, with the base of the vertical part resting on the floor under the table. They vigorously assented to this and demonstrated for my benefit. I said, "I want you to levitate the table with a true cantilever, and I will press down hard on table." They immediately produced levitation, and I found that on all occasions of making the proviso about the structure being a true cantilever, the medium felt an inclination to overturn, and her body swung forward. I then said, "Levitate the table not with a true cantilever, but let the bottom of the column rest on the floor immediately under the table, so that the column forms a kind of prop between table and floor." They then produced levitation, and on all occasions of the phenomenon under this proviso the medium felt no inclination to overturn, and her body was not moved when I pressed down vigorously.

Experiment 4.—Proof of the operators' statement given in Experiment 3. Weight of table 12½lb.

I placed a wooden board, a little over an inch high, on floor under table, so arranged that if there was any downward pressure on it, an electric circuit would be closed and bell would ring. I asked operators to levitate table with a true cantilever. Table levitated. Bell did *not* ring. *Increase* of medium's weight during levitation, 11½lb.

I told operators to levitate table by letting bottom of columnar part of cantilever rest on floor during phenomenon. Result: Bell first rang and then table levitated. Bell rang throughout period of phenomenon.

Decrease in medium's weight during levitation, 3lb.

Operators say that at demonstration séances they use the second method of the cantilever when a powerful man is pressing on table, in order to protect medium, but they prefer to use a true cantilever whenever possible, as it is much easier for them and involves less strain on the levitating structure.

Experiment 5.—Two bicycles fixed together and a board tied across the rear mudguards. Medium sat on board with her feet clear of floor. Bicycles could move freely up and down the room.

Table standing on floor. Operators told to increase greatly its weight, which they did. Result: Bicycles strongly pulled in towards table.

Table upside down on floor and operators told to "glue" it to floor, which they did. Result: Bicycles strongly pulled in towards table.

Table placed upright on floor near edge of circle remote from medium. Experimenter held it by legs and pushed it in strongly *towards* medium, the operators resisting. Result: Bicycles moved backwards towards far wall *away* from table.

Table placed upright on floor near edge of circle remote from medium, and experimenter pulled it strongly *away* from medium, the operators resisting. Result: Bicycles moved along floor *towards* table.

In the last two tests, original distance between table and bicycles approximately maintained.

Experiment 6.—Medium on weighing machine. Table upside down on top of platform of another, but smaller, weighing machine. Operators told to "glue" table to platform of second machine.

Result: Downward force on 2nd weighing machine = 15½lb.

Decrease in weight of medium ... = 17½lb.

Correct to a pound or so.

On another occasion the decrease in the medium's weight was 35½lb. when the table was "glued" to the floor.

Experiment 7.—Medium on weighing machine and compression balance on floor under table. Weight of table 8lb.

Result: During levitation, reading on balance = 23½lb.

Decrease in medium's weight ... = 14½lb.

Reading on balance minus weight of table = 15½lb.

Correct to a pound or so.

I have discovered that the click of the steelyard mentioned in connection with the incomplete experiment No. 55, in my book, was due to a kick owing to the table dropping suddenly, and was not caused by *increased* weight during the levitation.

During similar levitations over a balance, other recent experiments have shown a steady diminution in weight of medium during the phenomenon of 12½lb. and 14½lb.

The above are only a few of the recent experiments. In my opinion they show it is useless to entertain any other theory than that of a rigid structure emanating from the medium; that is to say, a system of known mechanical operations. In this respect the problem is being rapidly cleared up. How the rods are made rigid is another matter. Possibly our known laws fail here. Recent results seem to show that the structure contains within it a great quantity of matter, sometimes as much as 30lb. or 40lb. But such matter is invisible and nearly impalpable. Perhaps it takes on a form unknown to science.

"OUR LIVING DEAD."

MISS E. KATHARINE BATES'S LATEST CONTRIBUTION TO
PSYCHIC LITERATURE.

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

This little volume* is another, and a very important, contribution to the literature that is growing up around the great central truth now so vividly recognised, that psychic research involves a reinterpretation, and therefore a reinforcement, of Christianity. "There have," says Miss Bates, "been numberless predictions of the end of the world and the Second Coming of Christ, but these have always been restricted to the idea of a physical return, when we should see Him in perfectly normal physical clouds. Probably our next surprise may be to find that the Second Coming will be on the *psychical* plane, and those only will 'see Him as He is' who have opened their receptive spiritual organs to advancing knowledge, which so many have hitherto neglected."

Doubtless the suggestion may come almost as a shock to many intellects. But let it be remembered that we have finally accepted theories like that of evolution, once denounced as blasphemous and subversive of Christianity. The "Quarterly Reviewer" in July, 1860, called it an "utterly rotten fabric of guess and speculation" (p. 253), the result of the "frenzied inspiration of the inhaler of mephitic gas" (p. 264). But time has done its work; and it will do the same for psychic science as for the doctrine of evolution. The miracles of the New Testament, in the light of psychic research, are all of them assuming new aspects. Some of them, at all events (*e.g.* the Resurrection and the Transfiguration), are now within the range of demonstrable scientific fact. Others (for instance, the Virgin Birth) are rapidly approaching the entrance to the category of scientific recognition. As Miss Bates asks—

Can we not go one step further and be prepared to receive, if necessary, a Second Coming of Christ on the etheric or psychical plane, ready once more to lead His people *through that plane* whilst still functioning on the present physical plane; ready to direct and increase their psychical powers; to guide them in making the best possible use of these in service for their fellow creatures?

His first coming had to be on the physical plane, but His second coming was to be with the hosts of Heaven. Surely all these must always surround us, but they *come* to us only when our eyes are opened to see them (p. 59).

Miss Bates has no doubt of the why and the wherefore of the new revelation:—

Desperate diseases call for desperate remedies; and our despairing cry for "more light" is being answered daily by those who have eyes to see and ears to hear (p. 59).

"Christ," she says, "was not only the Great Teacher, but the Great Bridge-Builder between earth and the regions we

* "Our Living Dead: Some Talks with Unknown Friends." By E. KATHARINE BATES, with a Preface by Major-General Sir Alfred Turner, K.C.B. (Kegan Paul, 2s. 6d. net.)

call Heaven." That is to say, Christ is the Pontifex Maximus of the Cosmos. The pontifex was really the bridge-builder, once the recipient of the highest earthly honours because he had opened up communication between communities of men: and to-day exalted high over all Dominions, Principalities and Powers, because He has bridged the gulf which separates one plane of existence from another. He is the Way, He proclaims the Truth, He demonstrates the unceasing and eternal Life. To the present writer these suggestions were especially acceptable, since he has felt for some time that from this source we must look for the new impulse and inspiration that are to give us Christus Consummator. In fact, if the circumstances did not negative the hypothesis, a comparison of Miss Bates's pronouncements with some recent utterances of the present writer might create the suspicion of a common source—and perhaps, after all, there *has* been a common *psychic* well-spring.

Miss Bates has original views with regard to the apparently premature passing over of thousands of our best and bravest. "May it not mean," she asks, "that those special souls, young in years but old in spirit, have reached a point in their evolution where this ultimate physical sacrifice alone was necessary, as a testing time, before such spirits could gain access to the next step in their evolution?"

If it is objected that many of the thousands who have daily passed over were obviously not ready for the supreme test, I would answer that the fact of volunteering for it proved their readiness, and that God's judgments of a man's *essential* readiness must of necessity be very, very far from those of a fellow-creature. *Tout savoir c'est tout comprendre*. There is only one Being who fulfils this condition (p. 113, note).

These are but mere glimpses into a book which sparkles with gems of insight and inspiration on every page. The style is so lucid and forceful that the perusal is a literary pleasure as well as a spiritual education. Even in a world of thought which is already lambent with the new psychic illumination, the little violet volume shines by its own light. It emits a myriad rays of comfort and consolation which will go straight to many a weary and desolate heart.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 30TH, 1887.)

Here is an amusing story of a dream which I clip from the "Daily Telegraph." The writer has been pointing out that we do really know nothing about dreams, whether they are, as most men think, momentary in duration, or whether, as Sir W. Hamilton declared, we dream all night through, though we do not remember it. Nor are we always sure, except intuitively, of the difference between a dream and a vision. The writer adduces two cases which are among the "innumerable records of rational, and even of very productive and useful visions. Condorcet finished triumphantly one night, in the deepest slumber, a mathematical problem which had hopelessly puzzled his powerful brain during the daylight hours. Most students of English literature must be familiar with the origin of Coleridge's finest fragment, the weird and musical 'Kubla Khan.' The poet had fallen into a deep sleep while reading 'Purchas's Pilgrimage' at the part describing the splendours of Khan Kubla's palace, at Xanadu, and, thus slumbering, he composed two hundred or three hundred flowing and mellifluous lines, most of which the world has for ever lost by the intrusion of some wretched 'person on business,' who interrupted the poet as he was swiftly writing down these songs of the darkness." The Greek story is very neat and quaint:—

There is an amusing story of an Athenian youth who fell desperately in love with the most beautiful among the damsels of the City. She would not listen, however, to his suit because he had not money enough to come up to her idea of a proper dowry. One night he fell into a happy dream, in which he not only fancied that he had won his fair idol, but went all through the Greek honeymoon in her delightful society, and arrived at the inevitable date when he became rather bored, and "wished he were single again." At this juncture he awoke, wholly cured of his passion. The Grecian girl, hearing of it,

brought a suit against him, pleading that he had no right to marry her in a dream without paying handsomely. The Court ordered a bag of gold to be brought by the youth and held in the sunlight so that its shadow should fall upon the damsel's hands, saying, "Now get you gone. He possessed the shadow of your charms, and you have had the shadow of his money." The answer of the lady was at least as good as the ruling of the Athenian Bench: "This is all very clever," she said; "but he is satisfied with dreaming that I married him, and I am not satisfied with the shadow of his gold."

—From "Notes by the Way," by "M. A. (Oxon)."

THE EXPECTATION OF A WORLD-TEACHER.

"The Coming of the World-Teacher; and Death, War and Evolution" (G. Allen & Unwin, 2s. 6d. *net*), consists of extracts from lectures and writings by Mr. C. W. Leadbeater, Mrs. Besant and others, selected and arranged by M. E. Rocke, M.D. We congratulate Dr. Rocke on the care and ingenuity with which he has fitted together his quotations (acknowledging each by the initials of its author) so as to present a continuous chain of statement and reasoning; also on the appropriateness of the reflections drawn from a host of sources—from the Bhagavad Gita to the late Archdeacon Wilberforce—wherever he has headed his chapters. We admit at once that there is much in the book that makes a strong appeal—though we think that appeal is not so much to the intellect as to the religious instincts of the reader. The chapter on Christ as "The Ideal of the Soul" (to which the initials A. B. are appended) is keyed throughout to the loftiest spiritual level; we sympathise with C. W. L. in his criticism of the divergence between much present-day theology and the simple, direct and clear sayings of Jesus reported in the Gospels; and we are duly impressed by the predictions given from Buddhist, Hindu and Mohammedan Scriptures pointing to the coming of another World-Teacher, as well as by the fact upon which the authors insist that under new conditions old truths may need restatement in new terms. If we are inclined here and there to cavil, it is less at the arguments employed as at the too great air of assurance on the part of those who employ them. "Our fundamental reason," says C.W.L.—and the italics are his own—"is that many of us *know and have seen* this Great Teacher who is to come and have it on His own word that He will come." Who the "many" are we are not told, and C.W.L. owns that their assertion is not conclusive to others who have not shared their experience. As, then, his "fundamental reason" is insufficient as a reason for others, and may even act as a hindrance rather than a help to their belief, we think he would have been better advised to omit it. However, we agree with Mrs. Besant that "the belief is harmless enough and need raise no anger, even in the breast of the most orthodox of any religion." Indeed, if it should, as she urges it ought to do, encourage those who hold it to develop in themselves the spirit of Christ so that at His coming they will recognise His beauty, it will prove not merely harmless but an unmingled blessing.

ADVERTISEMENT COMPENSATION FUND.

Following is a list of donations received since those acknowledged in last issue:—

	£	s.	d.
Miss Beth Finlay	...	...	...
Guy Heaton	...	...	...
Miss Neild	...	...	...
Mrs. Park	...	...	...
Mrs. Salis	...	...	...
Miss C. E. Simmonds	...	...	...
Two Bristol Theosophists	...	...	...
W. P.	...	...	...
Anonymous	...	...	...
	0	10	0
	0	10	0
	0	10	0
	2	0	0
	1	0	0
	0	10	6
	0	10	0
	0	2	6
	0	6	0

If the soul exists it cannot be conditioned by a beginning or no beginning, and as the soul transcends thought, it cannot be determined by thought.—F. C.

WILL the correspondent who forwarded the cutting from "The Oxford Magazine" entitled "An Oxford Prophet at Jerusalem" kindly send his name and address, which have been unfortunately mislaid? A French correspondent wishes to communicate with him on the subject of the article.

SOCIETY WORK ON SUNDAY, APRIL 22, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Able and instructive discourse by Dr. W. J. Vanstone on "The Spiritual Aspect of National Reconstruction." Treble solos splendidly rendered.—At 77, *New Oxford-street, W.C.*—Mrs. Cannock; excellent meeting 16th inst. For Sunday next see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Dr. W. J. Vanstone on "Spiritual Manifestation by Prayer"; Mr. H. G. Beard on "The Unity of the Spirit, the Bond of Peace." Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, most successful open meeting; evening, Mrs. Fairclough Smith gave interesting replies to written questions. Sunday next, addresses by Mrs. Fairclough Smith: 11.15 a.m., on "Colours"; 6.30 p.m., on "Mental Medicine."

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address and clairvoyance by Mrs. A. Boddington. Sunday next, address by Mr. Robert King.

TOTTENHAM.—684, *HIGH-ROAD.*—Alderman D. J. Davis gave an interesting address on "Personal Conviction." Sunday next, at 7 p.m., Mrs. Mary Gordon, clairvoyance.—D. H.

WIMBLEDON SPIRITUALIST MISSION.—Interesting address by Mrs. Clara Irwin and good clairvoyance. For prospective announcements see front page.—R. A. B.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mr. Symons gave an address. Sunday next, Mr. R. Boddington, address; Mrs. Stair clairvoyance. Wednesday, 7.30, public circle, conducted by Mr. Maskell.—B. S.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss E. Shead; address by Mr. D. Hanneford, on "Some of Our Critics." Sunday next, Mrs. Jamrach, Small Hall, 6.30 p.m.—T.S.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Evening, Mr. H. Fielder, address. Sunday next, 6.30, Alderman D. J. Davis, address. 30th, 3 p.m., ladies, address and clairvoyance. May 2nd, 7.30, Mrs. Ord, address and clairvoyance.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Excellent address by Mr. H. Ernest Hunt upon "The Beginning of Wisdom." Sunday next, at 11, service and circle; at 6.30, Mr. George Prior.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11.15, Councillor Berry and Mr. G. E. Owen, N.U.S.; 6.30, Councillor Berry, clairvoyance by Mrs. Podmore. Friday, 8, public meeting. May 6th, Mr. Connor.—M. C.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Sunday next, 11.15 a.m., open meeting; 7 p.m., Madame A. de Beaurepaire. Saturday, 28th, members' social, concert and dance, 7 to 11 p.m.—J. S.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mr. W. F. Smith gave an address, and Mrs. Pulham descriptions. Sunday next, 6.30 p.m., Mrs. Marriott, address and descriptions. Tuesday and Thursday, Mrs. Brichard.—N. R.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Mrs. Neville, address and clairvoyance to large audience. Sunday next, 11.15, Mrs. Bloodworth; 3, Lyceum; 6.30, Mrs. F. Sutton. Thursday, 8.15, Mr. Angus Moncur. Door closed 8.30.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mr. Love, address; evening, Mrs. Mary Gordon, address and clairvoyance. Sunday next, National Union speakers, 11 a.m., Messrs. Oaten and Wright; 6.30 p.m., Messrs. Hanson Hey and Todd.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Mr. E. B. Deadman gave addresses on "The Spiritual Quest" and "Pulling Down Old Barns."—T. N. L.

THE PROTEST MEETING.

Mr. W. H. Robinson writes:—

The public meeting announced to be held on this subject on the 30th inst. reminds one of the proverbial "cannon loaded to kill a fly." The late James Burns, editor of the "Medium and Daybreak," and a man of high intelligence, wrote that should the Government repeal the Vagrancy Act, "the land would be flooded with 'gipsyism.'" This very day in an interview which I had with an officer of police, he assured me, from positive knowledge, that no matter what any medium should prognosticate, the police would never take action *unless money was taken*. Moreover, the Press and the Pulpit indulge in numberless prophecies, equal in value to any suggestions which may emanate from a medium.

BOOKLETS FOR SALE.

At Office of 'Light,' 110, St. Martin's Lane, W.C.2.

Mediumship Explained. By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.

How to Develop Mediumship. By E. W. and M. H. Wallis. Cloth, 1s. 2d., post free. Sold only with Part I. and III. complete, 3s. 5d.

Psychical Self-Culture. By E. W. and M. H. Wallis. Cloth, 1s. 2d. post free.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards. 1s. 1½d. post free, or bound in cloth 1s. 8d. post free.

Interesting Incidents During Forty Years of Mediumship. By E. W. Wallis. 35 pages, 3½d. post free.

What Spiritualism Is. Hints for Inquirers and Students. By E. W. Wallis. 36 pages, 2½d. post free.

Death's Chiefest Surprise. A Trance Address through the Mediumship of E. W. Wallis. Price 2½d. post free.

Spiritual Emancipation by the Elimination of Fear. By E. W. Wallis. 28 pages, 2½d. post free.

Death and the Beyond. A Spirit's Experiences and three other Trance Addresses through the Mediumship of E. W. Wallis. Price 2½d. post free.

Is Spiritualism Dangerous? By E. W. and M. H. Wallis. Price 1½d. post free.

Let Not Your Heart be Troubled, and Human Life after Death. Two Trance Addresses through the Mediumship of E. W. Wallis. 2½d. post free.

Thoughts on Mediumship, and Useful Hints to Beginners for the Conduct of Spirit Circles. By E. W. Wallis. 1½d.

Two in One: Sinner and Saint. An Address through the Mediumship of E. W. Wallis. 1½d. post free.

Spiritualism Vindicated. A Debate between E. W. Wallis and J. Grinstead. 70 pages, 4d. post free.

A Message from the Spheres. By Leonard Hall. Given by Telepathic Communication. 34 pages, 1½d.

The Conduct of Circles. Advice to Inquirers. By 'M.A. (Oxon.).' A leaflet for distribution. 6 for 1d., post free.

If a Soldier Die, Shall He Live Again? By J. H. McKenzie. 2½d. post free.

First Steps to Spirit Intercourse. By J. H. McKenzie. 20 pages, 3½d. post free.

Spiritualism and the Light it Casts on Christian Truth. By Rev. Arthur Chambers. 27 pages, 2d. post free.

Where are Our Dead Soldiers? By E. W. Oaten. 32 pages, 2½d. post free.

Where are Our Heroic Dead? The Churches' Opportunity. By Sir William Earnshaw Cooper, C.I.E. 40 pages, 2½d. post free.

Spirit Teachings. Chapters from the Writings of 'M.A., Oxon.' (William Stainton Moses), with a description of how they were received. 1½d. post free.

Spiritism. The Now and the Hereafter. From the Practical Side of the Subject. By Sir William Vavasour, Bart. 7d. post free.

Spiritualism a Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d. post free.

Mediumistic and Psychical Experiences of Ernest A. Tietkens. With Directions for Beginners. Boards. 56 pages, 6d. post free.

Life and Experiences of Edmund Dawson Rogers. Spiritualist and Journalist, late Editor of *Light* and President of the London Spiritualist Alliance. With two portraits. Cloth, 73 pages, 6d. post free.

The Psychic Element in the New Testament. Studies based mainly upon the Greek Text of the Sacred Records, but clearly comprehensible by the unlearned reader. By Ellis T. Powell, LL.B., D.Sc. ("Angus McArthur"). 7d. post free.

Psychic Science in Parliament. A Survey of the Statutes and the Leading Legal Decisions in regard to Psychic Phenomena. By Ellis T. Powell, LL.B., D.Sc. ("Angus McArthur"). 2d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 127 pages. 1s. 8d. post free.

Spiritualism, the Basic Fact of Religion, Science and Philosophy. By Felicia R. Scatterd. And Unseen Influences. By Hanson G. Hey, 32 pages, 2½d. post free.

NEW PSYCHICAL LITERATURE.

SIR WILLIAM BARRETT'S NEW BOOK: On the Threshold of the

Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death. By SIR W. F. BARRETT, F.R.S., &c., Professor of Experimental Physics in the Royal College of Science for Ireland from 1873 to 1910. [NEXT WEEK.]

The Author, one of the principal founders of the Psychical Research Society in 1882, discusses the phenomena of Spiritualism from the scientific and religious standpoints, giving an outline of some of the evidence he has obtained and the conclusions he has reached after a wide and varied experience extending over more than 40 years. In Part IV. he gives some new and remarkable evidence on SURVIVAL AFTER DEATH obtained independently of any professional medium, supplementing in a most striking manner that adduced by SIR OLIVER LODGE in "RAYMOND." An appendix gives suggestions to enquirers who may wish to obtain evidence for themselves.

Psychology of the Uncon-

scious: A Study of the Transformation and Symbolisms of the "Libido"—a contribution to the History of the Evolution of Thought. By DR. C. G. JUNG, of Zurich University. Translated, with Introduction (40 pp.) by B. M. HINKLE, M.D. 612 pp., 1ge. 8vo., 21s. net.

A brilliant contribution (not *virginibus puerisque*) to the science of psycho-analysis and analytic psychology, a development of Freud's great work.

Light on the Future: Extracts from the Notebook of a Member of the Society for Psychical Research, Dublin. [SHORTLY.]

Our Living Dead: Talks With Unknown Friends. By E. KATHARINE BATES. With Preface by Major-General SIR ALFRED TURNER, K.C.B. 2s. 6d. net.

"This really valuable little volume."—Two WORLDS.

Do Thoughts Perish? Survival After Death of Human Personality. A Series of 56 Letters from those who have passed over, with running commentary. By RECORDER. 2s. 6d. net.

Out of the Vortex: The True Record of a Fight for a Soul. By LAURA LINLEY. Five Illustrations. 3s. 6d. net.

"Remarkable for its instances of the powers possessed by spirits, both good and evil."—LIGHT.

The Weird Adventures of Prof. Delapine. By LINDSAY JOHNSON, M.A., M.D. 6s.

The Author, formerly a thorough sceptic, when travelling in France, was taken to the Salpêtrière Hospital. "Here we found indeed a rich field for our studies. We witnessed there all the phenomena of suggestion, second-sight, clairaudience, hypnotism, dual consciousness, telepathy, movement of objects without contact, and many other occurrences of such a surprising nature that they appeared to be altogether outside the laws of Nature; and I went away entirely convinced that certain people possess powers such as we ordinary mortals have never even dreamt of." The Professor narrated to me the extraordinary history of Prof. Delapine, which he assured me was true.—EXTRACT FROM PREFACE.

An Epoch-Making Pocket-Book, 5s. 4d. post free. Waite's Compendium of Natal Astrology and Universal Ephemeris.

The only work in existence enabling ALL TO CARRY ABOUT WITH THEM, in one volume, everything necessary to test the truth of Astrology, by casting the horoscope and reading the character and natural tendency and prospects of anyone born anywhere in the world between 1850 and 1916 (inclusive). CLEAR, CONCISE, CORRECT.

Contains, in addition to all necessary astrological information, the author's new system by means of which error in the use of the condensed Tables of Houses and Ephemeris is reduced to a negligible minimum; Standard, Zone and Official Time the World over; Local Mean Time for 180 places in the British Isles; 5 diagrams, 140 pp. of Ephemerides and 2 Maps, &c., &c.

Stars of Destiny: The Ancient Science of Astrology and How to Make Use of it To-day. By K. TAYLOR CRAIG. With Numerous Horoscopes and Zodiacal Diagrams. 7s. 6d. net.

"A History and Championship of Astrology, with explanations of how it may be learned and applied to-day."—QUEEN.

"Will be welcomed by all who feel the fascination of the subject."—OCCULT REVIEW.

KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
68-74, Carter-lane, London, E.C. 4