

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,095.—Vol. XLI.

[Registered as]

SATURDAY, MARCH 5, 1921.

[a Newspaper.]

Price Fourpence,



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DR. CRAWFORD
(Illustrated)

The Use of Great Names
By
REV. G. VALE OWEN

More About Fairies.

Keats.

The Mystery of the Sprites

&c., &c.

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MEETINGS IN MARCH.

FRIDAY, MAR. 4th, at 3 p.m.

Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

TUESDAY, MAR. 8th, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. Jamrach.

THURSDAY, MAR. 10th, at 7.30 p.m.

Special Meeting, when a Lecture will be delivered by Mr. W. G. Hooper, F.R.A.S., F.S.S., the Author of "Ether and Gravitation," on "The Einstein Theory and Psychic Science."

FRIDAY, MAR. 11th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on Psychical Mediumship. Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

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At 6.30 p.m.	DR. W. J. VANSTONE.
Wednesday, Mar. 9th	MRS. E. A. CANNOCK.

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" " " " 7.30 p.m.	MISS VIOLET BURTON.
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"LIGHT! MORE LIGHT!"—Goethe.

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

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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.

In a recent issue of the "Church Family Newspaper" appeared an article, "Influence of Coincidences," by Arthur C. Benson. It is a subject dear to the heart of the present writer, whose life has produced a crop of them sufficient in quantity to fill a large book and in quality so astonishing as to make a large draught on the readiest powers of belief. We are fully in sympathy with the sentiments at the beginning of the article:—

They [the coincidences] seem to be so carefully chosen by some vigilant outside force, so intently timed, so weighed with a mysterious significance, that they awake the feeling which is one of the most instinctive and primitive inheritances of our complex temperament, the sense, that is, of unseen powers, friendly or hostile, for ever at our elbow suggesting or contriving things for our solace or for our hurt.

But we are more familiar with the beneficent side of these mysterious activities, finding, perhaps, what we are most inclined to expect.

* * * *

Let us make one more quotation from the article in the "Church Family Newspaper":—

I remember that I once heard the secretary of a well-known charitable institution tell a number of most remarkable stories as to the way in which gifts of money, often anonymous, had again and again arrived in the nick of time, when it seemed inevitable that the activities of the institution would have to be curtailed or even wholly suspended. "It has given me," he said, "an extraordinary confidence that our work would not be allowed to suffer, so long as we worked steadily on, avoiding all reckless or extravagant expenditure, and never presuming upon assistance. It came when it was absolutely needed and never before."

Yes, Faith will not supply the lack of care and common prudence. And there is a strange quality of "otherness" about it. Faith is strongest in its effects when it is altruistic. If each had faith for and in another, all would be blessed. There is a "gift" of Faith, just as there is a gift of painting or of prophecy. And those who have it may work magic—but rarely for themselves alone.

* * * *

Scotland, as Lord Rosebery once remarked, is Liberal because it is conservative. And a similar paradox may be observed in the fact that while the social

spirit is more observable in Scotland than in the South—that feeling of human kinship of which Burns wrote—the Scot is strongly individualist. This is shown in Scottish Spiritualism, which is very independent and stands on its own basis. The Scottish Spiritualists are strongly against any declaration of principles of a kind that might tend to convert it into a religious denomination, feeling that Human Survival and the proven facts of spirit communion are a sufficient basis for unity of action. And we have met more than one of the leaders of Scottish Spiritualism who is of opinion that when the Church accepts the message the work of the Spiritualists there is done. That, of course, we take in a very general sense, and as relating mainly to the side of propaganda. But we have always felt that Spiritualism had as its chief function the restoration to Christianity of a principle which had become overlaid and forgotten through a mistaken devotion to forms and traditions which had little or nothing in them of living power and knowledge.

* * * *

Mr. J. A. Stevenson, as an artist of distinction, expresses his agreement with the view we have more than once set forth in these pages that it is time that Art as well as Science should have its word on the question of psychical evidences. He tells us, for instance, that the judgment of the artist may be very useful in the physical phenomena of materialisation and psychic portraiture, especially if he is a sculptor or portrait painter. And in his judgment of certain highly scientific books on our subject, he finds that they do not go deeply enough into the question—they miss a vital something in their analysis of the formal and mechanical side of the problems they discuss. In illustration of his point we may quote some comments from his letter before us:—

A picture without *feeling* is a dead thing, however technically perfect.

An actor, however complete otherwise, is a failure if he lacks *personality*.

A body, without the "look in the eye," the magnetism of presence, the warmth of contact, is very much a corpse, even if living in the narrow sense of the word.

The scientists, in short, however thorough in their work, are very apt to overlook these "life values."

THE RETURN OF SIR ARTHUR CONAN DOYLE.

LECTURES IN LONDON.

We are able to state that on his return to England, Sir Arthur Conan Doyle will deliver three lectures in the large Queen's Hall on the evenings of April 11th, 12th, and 15th. The general title of the lectures will be "Death and the Hereafter, or the New Revelation," the title of the individual lectures being (1) The Human Argument; (2) The Religious Argument; (3) Summary and General Conclusions. Sir Arthur will devote the proceeds from the lectures to a fund for the advancement of the spiritual movement.

We desire now to lose the thinking of ourselves in the thinking for others, in sympathy with men and women, in the steady motion of our being to mingle itself with the doings and thoughts, with the faiths and hopes of mankind. There is the Ideal! We are to be saviours of men, lovers of men, inspirers of men in self-forgetfulness.—STOFFORD BROOKE.

"Light" can be obtained at all Bookstalls
and Newsagents.

THE NEW REVELATION AND THE OLD.

A PLEA FOR PROGRESS.

By THE REV. F. FIELDING-OULD, M.A.

"There is a spirit in men and the breath of the Almighty giveth them understanding."—Job, xxxii, 8.

I remember, as a newly ordained Deacon, being warned by Bishop Creighton (of happy memory) to base no argument in preaching upon the assurance that "the Church teaches so and so," but rather to rely upon moral and intellectual suasion. There was a day when "Holy Church says so" was the end of all controversy, and the alternative to ready acquiescence was to be dragged before the local Inquisitor. It is the great attraction of the Roman Church to this day that perplexed and doubtful souls may get rid of their intellectual responsibility by entering its fold; the director, with the infallible Pope behind him, is prepared to tell them what to believe and do in any circumstances, and they need worry things out for themselves no longer. Whether it is right to make this mental submission is altogether another question. How far are we to accept our intellectual position ready made for us, and how far are we to blindly bow to authority in things which touch the soul? Great is the controversy which has raged over that question. It is the practice of lawyers to quote precedents, and accept the old ruling in *Doe versus Roe* as binding in their own more recent case, but religious Truth, unlike the Law, is not a fixed and settled matter, but living and unlimited, no less a thing than the gradual unveiling of the infinite God Himself. There can, therefore, be no finality, and what Augustine or Thomas

aspects of Truth, so that the Church in every age must be ready to re-state her doctrines and re-consider her attitude, ready frankly to disallow a Pierre Cauchon and reverse his judgment. If she fail to do so she will be left behind. The leaders of thought, enlightened by Divine inspiration and afire with living intuitions, speak as prophets and seers, and march in the forefront of the moving hosts of mankind, while the priests are too often searching the dusty authorities of the past until compelled for their very life, and with a great loss of prestige, to accept what has become self-evident.

Many Christians are ready to die for the truth that "Christ came forth from the Father and is come into the world," but perhaps few fully realise the significance of that other truth, "Lo, I am with you always, even unto the end of the world."

That this is a highly dangerous doctrine I am well aware, for it seems the setting up of private judgment against the ruling of authority, and there are as many opinions as there are people in the world. But my argument is not that every man should decide high matters for himself, which it is obvious every man is not competent to do, but rather that the authorities of the Church should be more alive to the present inflow of Truth, more patient and sympathetic in their investigations of its genuineness, and more ready to realise that the living God is ever active in pouring out His Light as men can progressively receive it. The wise man in difficulty may search the Fathers for consolation or turn the leaves of his Bible, but he will be better inspired if he kneel down and talk face to face with God. Saul of Tarsus, confident in the unsailable strength of his traditional position, with his saddlebags stuffed with precedents and authorities, is just tumbled into the dust by the blaze of living Truth—"it is hard to kick against the goads."

Summerland: From Mr. Vale Owen's Mother.

IF all the world were one great diamond or pearl, reflecting or radiating the light of the sun and distant stars, how bright would be its vicinity!

As the reflecting capacity of the earth is to that more perfect mirror which a pearl would furnish, so is the earth life to ours here in these realms of light and beauty.

As we gaze out over our wide plains and valleys we are scarce able to remember the effect of the atmosphere of earth as it had relation to our vision of terrestrial things.

But we do remember certain qualities which here are absent. Distance is not obscured, for instance. It fades away.

Trees and plants do not appear for a season and then die. They bloom perpetually, and then, when plucked, they are fresh for a long time, but they do not droop and wither. They, too, fade, or melt, away into the atmosphere.

This same atmosphere is not always white. In the neighbourhood of the city of the Prince Castrel there is a sense of golden sunshine all around. It is not a mist, and does not obscure, but bathes all things in its golden radiance without invading the various colours themselves.

Every region has its own peculiar tint, or sense, of colour, according to the nature of the people and their employment and bent of mind.

The more highly developed, on coming into a new tract of country, are able to tell by this alone the general character and occupation of the people there.

The influence, however, very quickly extends to themselves. It does not change them in character, of course, but it does affect their sensations, and is almost instantaneously seen in the changing hue of their robes.

Thus as one visits a strange district one very speedily begins to feel, within and without, that sense of brotherhood and sisterhood which is one of the most delightful of blessings I have found. Everywhere you go you find brothers and sisters.

* From the Vale Owen Script.—Weekly Dispatch, March 28th, 1920.

Aquinas said may be by no means the last word on the subject. We accept St. Paul's facts, but his deductions from them, and reasoning about them, are fair ground for criticism, and we may be in a much better position than he to judge of many matters, for he was prejudiced by his Jewish education, and is a couple of thousand years behind us in experience and general knowledge. My point is this, is the appeal to antiquity not overdone, and ought we not to be more ready to look upwards for Truth rather than backwards? Whether it be with regard to industrial difficulties, divorce problems, the righteousness or not of dealings with the departed, the right of dependencies to self-government, and any other of the great questions of the day, should we not open the mind to new rays of Truth, and listen for new whisperings of the Spirit? Should we not enquire what Christ says *now* rather than dispute over the modern application of what He said in such different circumstances so long ago? "A man's mind is sometimes wont to tell him more than seven watchmen who stand above in a high tower."

For instance, though the execution of criminals was common in the first century, and we find no direct condemnation of the custom in Christ's teachings (unless perhaps it is a plucking up of the tares before they have time fully to declare their character), yet it may be quite contrary to His will to-day.

There is a loyalty which, though it looks like a virtue, is in reality the vice for which the Pharisees were condemned. It clings tenaciously to what it has been accustomed to believe, and closes its ears to new revelations of Truth. The Church has suffered from her over-conservatism, and again and again has lost her opportunities by fearing to let go some ancient tradition. The Holy Spirit, however, is continually "taking of the things of Christ and showing them unto us," unfolding and revealing new

WHERE IS THE SPIRIT WORLD?

One of the commonest questions asked by "the man in the street" when discussing Spiritualism is, "Where is the spirit world?" He naturally expects an answer based upon the current acceptance of locality. But locality is but a temporary and relative condition. A place is but an aggregation of matter temporarily contiguous to other aggregations of matter, all of which are in a state of flux. Where is the Waterloo Station of twenty years ago? But the new one is built in the same place, say they, which means, of course, that the new building is put in similar contiguity to the surrounding buildings, roads, etc. True, but the surroundings are equally impermanent, as also is the very ground occupied, even the whole earth. It may be an immense space of time, as we understand it, before any variation could be noticeable, but the fact remains. And then, again, time, as we call it, is but a state of consciousness which realises sequence and standardises it according to the general similarity of consciousness of humanity on earth—but if consciousness worked quicker or slower it would be a question of "a thousand years as a moment or a moment as a thousand years." Then space (size and distance, etc.) is equally illusory; things are large or small and distance long or short only by comparison. So, then, until these little matters are taken into consideration it might be difficult to give a quite satisfying answer as to where is the spirit world, because the real question might be, *Where is anywhere?*

W. C. A.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

THE RINGING OF AN ELECTRIC BELL.

A SIGNIFICANT EXPERIENCE.

By M. L. CADELL.

On Monday, May 26th, 1919, at 4.30 p.m., I was sitting at a small table in the bow-window of our dining-room, beginning to pour out tea. With me at the table was my boy, aged nine, and Madame V— (a French lady who comes to talk French with my two children).

Madame was speaking when suddenly the telephone bell at the other end of the long room rang violently, and kept on ringing for some seconds. This telephone was put up when we first bought the house about fourteen years ago, in order to connect the house with the garage. It soon got out of order, and a man was called in to put it right; it worked for a part of a day and again broke down. Our elder boy made vain attempts to mend it, and finally the younger children took away the batteries to play with.

I did not think of this when the bell rang, but instinctively rose to answer it. I called into the receiver, "Is that you, John?" (the chauffeur), but got no answer. So I said to Madame, "That telephone has not worked for about ten years, but I suppose John has got it to go again since his return from France." Then my young daughter and a caller came in, and in giving them tea I forgot all about the bell, and the whole incident passed from my mind.

About seven o'clock I went to my room and took alphabet and pointer to try to get a message, as I often do about that hour, from my son who was killed in the war. This date, May 26th, was only two days from the anniversary of his death, and I hoped for some consoling message.

At once the pointer spelt out: "I tried to ring the bell to-day, I nearly made you jump!" For the first time I realised that the bell must have been rung by supernatural means.

On my husband's return that evening I asked him about the condition of the bell. After going outside and examining the telephone connections, he reported that the bell in the dining-room had now no connection with any electric power. He tried to ring it with his fingers, but only succeeded in making a feeble ting-a-ling. The sound which Madame V—, my boy, and I all heard was the loud, insistent ringing of an ordinary telephone bell.

The house stands in a garden with a high wall round, so that no vibration from outside could possibly reach this bell, which is placed against an inside wall. What makes the incident of particular interest to us is, that our elder son, a Royal Engineer by profession, was much interested in electricity.

I wrote a careful account of this incident at the time and have the signed statements of Madame V— and of my husband. Nothing further happened until March, 1920, when I was from home paying visits.

One evening our two children, a boy and girl, then aged ten and fourteen respectively, were alone in the dining-room between five and six o'clock in the afternoon when the telephone bell suddenly rang loudly. The girl said she had a very queer feeling all through her when it happened, and it startled them; but they appear to have realised that it was a sort of message from their brother and were pleased about it.

Since March, 1920, the bell has not rung again, but according to communications I have received when sitting with a friend, unsuccessful attempts have been made. The operators appear to think they *had* made the bell ring on two occasions, though not a sound was heard by us. "Wonder at your deafness," was their comment. "You cannot have been listening." Evidently the operation is a very difficult and delicate one, the exact conditions required for perfect success not being understood on their side any more than on ours.

*. The author of the above article has sent us the testimony of Mme. V— (whose name is given therein) and of Mr. L. T. Cadell.

THE PASSING OF MR. F. LEDERER.

As we go to press we learn with regret that Mr. Frederick Lederer passed away suddenly on Saturday last at his residence at Worthing. At the moment of writing we have no particulars of his illness, but he had suffered considerably of late months from asthma. Originally a merchant at Singapore, he returned from business and took up his residence in England, where a few years ago he came into touch with the subject of Spiritualism and Psychical Research, in which he took a great and benevolent interest. Until quite recently he was a member of the Council of the London Spiritualist Alliance, of which he was a benefactor; the initials, F. L., attached to one of two contributions of £1,000 each towards the Memorial and Endowment Fund, are those of Mr. Lederer. He was a man not only of shrewd business capacity, but of great goodness of heart, and we bid him a temporary farewell with regret, but also with comfort. He was 66 years of age.

THE POEMS OF FREDERIC MYERS.

Frederic Myers is doubtless best known by his monumental work, "Human Personality and Its Survival of Bodily Death," a *magnum opus*, although in a department of learning not yet fully recognised by the Science and Philosophy of the time. To Myers as a poet more recognition has been accorded, although amongst the high priests of Poetry opinions differ widely as to his poetic status. There are enthusiasts and there are detractors. With the publication of his collected poems, just issued by Messrs. Macmillan (12/- net), and edited by his wife, Eveleen Myers, the task of adjudication should be simplified, although judging by precedent the question will only be finally settled by the verdict of time. To the average poetry reader Myers is perhaps best known by "St. Paul," that fine chant with a rhythm that lingers long in the mind:—

Thence the strong soul which never power can pinion,
Sprang with a wail into the empty air;
Thence the wide eyes upon a hushed dominion
Looked in a fierce astonishment of prayer;

Looked to Hymettus and the purple heather,
Looked to Peiræus and the purple sea,
Blending of waters and of winds together,
Winds that were wild and waters that were free.

There is fine feeling and fine phrasing in the poems—they are the work of a mind touched to deep issues, delicate, sensitive, but of high courage and with the thoroughness of the good craftsman. His poetry has been described as deriving from the Greek, but it is a spiritual Hellenism. The volume gives us, in effect, a record of Myers' poetic life and thought, for it contains some of his earliest work as a schoolboy as well as the productions of his ripest years. With a mind steeped in culture and the classics, he was not of the type that could easily withstand the jars of modern life with its clamorous industrialism and the fever and fret of a vain competition for vain things. It is not surprising that in one place we find him writing:—

I am tired of all the years can give.
I am weary of all these things.

It might well be that but for his poetry we should have had no Myers as one of the pioneers of psychical research, that "most important subject in the world," as Gladstone described it. The eager questing spirit needed some such anodyne. We know no more inspiring record than the story of the hard, thankless work of Myers and the little group of men with whom he was associated in bringing to light some of the facts that disclose the psychical nature of man and so lead, by inference, to those deeper things which relate to man as a spirit.

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

That is from Myers' lines, "To Tennyson." It might appropriately have been addressed by some other poet to Myers himself. D. G.

MR. HARRY FIELD'S PIANOFORTE RECITAL.

At his recital at the Steinway Hall on Saturday, the 26th ult., Mr. Harry Field, the Canadian pianist, whose brilliant pianoforte solos at some of the social gatherings of the L.S.A. will be recalled with pleasure by many of our readers, met with a good reception from an appreciative audience. His calm, effortless style and delicacy of touch were shown to advantage in a varied programme, which included a brilliant "Etude in F sharp," his own composition, and an exquisite little gem—"Nachtlänge," by Roland Bocquet—both of which were loudly applauded. Mr. Field is giving a Liszt recital at the Aeolian Hall on March 18th next.

LECTURES AT THE BRITISH COLLEGE.—The subject of "What are Materialisations?" was made interesting and instructive by Mr. Robert King in his lecture given on February 21st at the British College of Psychic Science. The fact of the etheric body of the medium being used as foundation structure to be clothed upon with the substance emanating from the circle, this being moulded into his own likeness by the materialising spirit, made clear to many enquirers the reason why in the early stage of a materialisation the likeness of the medium is often very much in evidence, and can only be overcome by the degree of skill and power of the operator. The lecture by Mr. Percy Street on "The Story of the Cross" delighted the audience with its series of paintings, revealing the varying characteristics of the symbol through the ages. Its early Egyptian origins were shown, passing through occult developments, blossoming through the Crusaders and heraldry in forms with which all are familiar.

IS DR. CRAWFORD'S EVIDENCE CONVINCING?

AN ESTABLISHED SCIENTIFIC DISCOVERY.

By F. McC. STEPHENSON.

The able review in *LIGHT* by Mr. Stanley De Brath of Dr. Crawford's last book, "The Psychic Structures at the Goligher Circle,"* has aroused great interest in the experiments described therein, and many readers are asking themselves what corroboration there is of the assertions conveyed in the text and by means of many photographs that the startling phenomena are actual facts.

In these circumstances it occurred to the editor that the testimony of one who has attended a Goligher sitting in Dr. Crawford's time, and who arranged a special test sitting after Dr. Crawford's decease, would be acceptable to all those who are anxious to come to some decision on this matter. These few notes are the result.

The writer of this is a business man accustomed to mixing with a great variety of persons, an experience which leads one to become a fair judge of character. He may be regarded as a type of "the man in the street," the supposed possessor of common sense, which is considered to be lacking in believers in the genuineness of psychic phenomena. To employ henceforward the first person, I will say that these faculties, such as they are, produced in me a favourable impression as regards the honesty and straightforwardness of the Goligher Circle when first I was introduced to its members about two years ago by Dr. Crawford himself; that opinion has been amply confirmed by my subsequent meetings and dealings with them.

On the occasion of my first visit, as mentioned above, the room was well lighted by means of the red lamp which Dr. Crawford was in the habit of using throughout his experiments, except for a few minutes before photographs were taken by flashlight. The table was raised in my presence without contact, turned over and back again. I sat upon it and was thrown off, although I tried to maintain my position by gripping the overhanging ledges. I could not push the table towards the medium, nor could I pull it away, although the efforts I made caused me to perspire profusely and the table apparently was perfectly free.

HALLUCINATION DOES NOT EXPLAIN.

Hallucination is out of the question so far as I am concerned. Dr. Crawford was present, with Mrs. Crawford, Mr. Stoupe, Mr. Hunter, Mr. Hcrace Leaf and many others, whose names the readers of *LIGHT* can recall, have borne witness to the actuality of the events above described. We may take it for granted, then, that the evidence as to the above facts is admitted as valid. Were this evidence dealt with by an unemotional apparatus working according to the laws of logic, the outcome would be a verdict of the presence of supernatural facts—certainly facts. There is only room for such scepticism as denies that the sum of the angles of a triangle is equal to two right angles. That being conceded, taken by themselves therefore, the Goligher phenomena are facts. The verdict having been given, it is allowable to produce past records. The records show a number of similar facts vouched for by unimpeachable witnesses; which records are well known to students of the supernatural. An old Latin proverb says *ex nihilo nihil fit*—no action can take place without contact of some kind. The mind refuses to accept action without contact. When, therefore, Dr. Crawford finds in his experiments, first of all by means of the sense of touch and resistance, secondly by means of his own eyesight and that of others, then by the action of dyes, and lastly by means of the sensitive photographic plate, the presence of a something connecting the medium with the table, there seems to be no occasion for surprise.

When the characteristics of this *something* revealed themselves to him, by careful experiments and by photo-

graphs, to be similar to those possessed by the *something* called plasma, ectoplasm, etc., emitted by other mediums, unbiased reason accepts the evidence, and the existence of this invisible emanation from certain abnormal human beings under certain peculiar complicated conditions takes its place among the facts of man's environment. Only when all the facts or laws of our surroundings are discovered will it be time for us to form world-theories; it is useless to work out an equation in algebra until we have all the data.

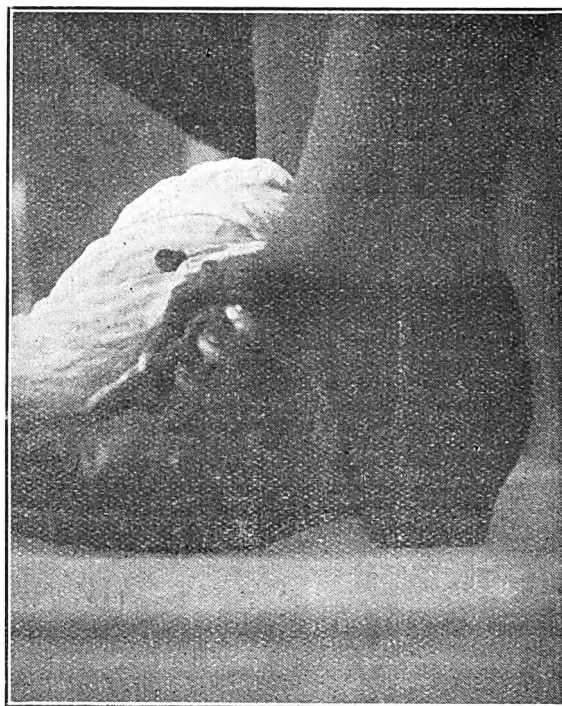
The words *ex nihilo nihil fit* can now be supplemented by *sed ex plasma bacula fiunt*—out of plasma the rods are made—and to "rod," later on, may be added pictures, photographs, materialisations and voice-producing organs. It is maybe the "stuff that dreams are made of." The evidence for the plasma put forward seems to carry the mind a stage further towards satisfaction, and to enable one to grasp now the possibility of the movement of objects without seeming contact.

Notwithstanding the many new views of the fundamental properties of matter which one has had to accept within the last few years, there are still many students of psychics who, in spite of the vast amount of contributory evidence, think that the late Dr. Crawford, his wife and his friends may have been deceived week in, week out, by the Goligher family during four or more years.

In these circumstances my experience may help to furnish a stage in that very long route which ultra-conservatives choose to arrive at new truths.

A TEST EXPERIMENT.

To plunge now in *medias res*, i.e., into the facts concerning the medium and my test séance. I have given a very detailed description of this in the "Psychic Research Quarterly" of October last year. It took place on September 6th, 1920. There were five cameras, in the charge of Mr. Pollock, a professional photographer, of Belfast. I stood close to Miss Goligher's chair, as can be seen in the photographs. The members of the circle were thoroughly searched before entering the room, which was one set apart in his house by Dr. Crawford for this work. Amongst those present were Mrs. Crawford and two lady doctors. There were four exposures; the first one was a blank, the three others gave fifteen pictures of the plasma. One camera, with wide angle lens, was placed close to the medium's feet, and the results of this camera were in excel-



Photograph taken at the Test Experiment on September 6th, 1920, referred to in this article. The camera used had a wide angle lens, and was placed close to Miss Goligher's feet. Mr F. McC. Stephenson states he plainly saw the ectoplasm in the red light while the photograph was being taken.

lent focus (see illustration). The warp and woof of the stocking are easily distinguished but no trace of structure can be made out with any magnification of the mass. The last of the four exposures was taken while the red light was on. I saw the emanation before it was photographed, as did also one of the lady doctors; to this she has certified in writing. I may say that with Dr. Crawford's photographs generally, and with all but the last one taken at the séance arranged by me, the red light was turned out for a minute or so previous to operating the flashlight. The need for this darkness is said to be to enable the operators to manipulate (give a protective covering to) the ectoplasm in such a manner as to prevent injury to it by the flash and thus injury to the medium. A statement of the essential facts of this test séance has been signed by all those present.

It has been suggested to me that if conservative scientists regarded the growth of human knowledge and its effect on human opinion from a sufficient distance they would not use the word impossible very freely, so greatly have the opinions of mankind varied with the growth of knowledge and so certain are they to change again.

To illustrate the likelihood of the opinions we hold today being reversed in the near future one need only adopt a system used by engineers and others in producing graphs to show the relation between any two varying conditions and to forecast the results of further experiments connected therewith. If we represent the years of man's develop-

* Published by John Watkins, 10/6.

ment from the animal stage by divisions on a horizontal line, and the acquirement of knowledge by divisions on a perpendicular line, and by means of co-ordinates from them produce a graph, this graph may represent by its angle with the horizontal the changes in man's opinion of his relation to his surroundings.

During untold ages the line showing the effect of his acquired knowledge on his opinions is nearly horizontal and shows no curve. Then he acquires an instrument or tool, viz., the hand which can hold a stone, drop a stone or even throw a stone. How long it took man to learn to use this stone as a hammer or a tool one cannot guess, but when once this step was taken, his knowledge of the properties of matter was greatly increased and thereby his views of his relationship to his surroundings. By chipping flints no doubt the sparks gave command of fire, another tool which added to his knowledge by enabling him to produce metals and further tools. With these instruments he was able to gain some knowledge of the movements of the stars whereby his world was greatly enlarged and his opinions greatly changed.

Not to trouble the reader with details, one may next allude to the invention of that great instrument, the telescope, and, perhaps man's greatest instrument of all, the microscope. For how many of the philosophic systems of to-day is not the microscope responsible! What should we know of embryology, physiology and of the other biological sciences without the microscope?

THE GROWTH OF HUMAN KNOWLEDGE.

Then we have the invention of another tool of far-reaching effects, the chemical balance. When the chemical balance was first used by Lavoisier the science of chemistry may be said to have started. The acquisition of the knowledge of chemistry has changed our views fundamentally. If on the vertical line representing the stages in our growth of knowledge, a mark is made representing each of these great discoveries, each new mark above the last, it will be found that there is a great rise in the curve representing changes of opinion corresponding with the inventions or discoveries. The curve is showing a rapid rise—prolong it in the same gradient for the next century or two and we must view with fear and trembling the theories and conclusions on present data of our wisest men. Enormous advances in our knowledge and thus frequent changes in our views have taken place within the last few hundred years. It may then be argued, with an approach to certitude, that there will be as great changes in our opinions during the coming centuries. Were one to hazard a guess one would say that the discovery of the fact that the photographic film can be acted upon by this strange substance invisible to the ordinary human eye but visible to the eye of the clairvoyant, is placing in the hands of man a new instrument of research perhaps equal in its effect on human thought to the invention of the microscope.

What an unexplored country for some patient discoverer with the necessary equipment of training in chemistry, physics and photography! Monsieur and Madame Curie attacked a problem of far less promise.

Is not the search for facts in nature one of man's noblest enterprises? Is it a flight of fancy to say that such work brings a man closest to the Almighty Planner of the Cosmos? Is not man's insatiable curiosity given him for a purpose? Is his knowledge moral and intellectual when perfected to be the instrument to avert all the harshness (the pain and suffering) at present accompanying the necessary inexorability of nature's laws?

A TRIBUTE TO DR. CRAWFORD.

It was in this noble work that Dr. Crawford overtaxed his strength. Busy in the heights raising his watchtower into the unknown, he forgot the foundation of clay. His last work, "The Psychic Structures at the Goligher Circle," cost him, without a doubt, immense effort when added to his other work. Then came, with its completion, a sudden relaxation and sudden relief. Doctors say that when heart collapse follows great exertion the collapse may be due to the too abrupt cessation. So it was probably with Dr. Crawford. The release from mental strain was too great and too sudden.

When the new science of Cryptoplasmic Psychics has its temple raised and honoured among men, Dr. Crawford's name will surely be engraved on one of its foundation stones.

[Should a suitable investigator (a lady preferred), with the required qualifications, be willing to undertake a year's work at Belfast, will he or she please communicate with Mr. Stephenson (c/o LIGHT Office), who can influence the use of a fund to provide for a year's expenses, including salary.]

MISS VIOLET ORTNER, who was recently married, has decided to continue her work, and will in future be known as Mrs. Violet Warren Elliott.

MISS NANCY LEE (Mrs. Leechman), who recently appeared at the conversazione of the Stead Bureau at Mortimer Hall, is giving an entertainment on Tuesday, March 8th, at Limes Hall, Lewisham. There will be a performance by herself and her pupils of three little plays on behalf of the Lewisham Spiritualist Church.

"THE VOICE OF CANON BARNES."

THE TRUE NATURE OF SPIRIT LIFE.

By F. C. CONSTABLE, M.A. (Author of "Myself and Dreams").

Not for a moment do I suggest that the Rev. E. G. Roberts (page 117) is wrong: he may be right. But personally I think we are, and must be, while embodied in a lower existence, ignorant of what our state will be in a higher existence. Grant that those who have left the body appear to us as they were in the body. This is no proof of their *present* state. The probability, indeed, is that, knowing our limitations, they project themselves on to our lower plane in order to be recognised by us. If they did not appear to us as they were on earth we could not recognise them. In ecstasy we are altogether free from the body and its limitations: we are in communion (not communication) with our fellows. When we return from ecstasy to a normal state we remember the *fact* of our past state of ecstasy, but it is incomprehensible in thought.

Physiologically, there is a strong objection to our survival as subjects of bodily form with the powers of sight, hearing, etc. For sight and hearing are not powers in themselves. They mark but limitations of power. In the ether we know there are innumerable vibrations: with sight we can use only a few of them; the same is true for hearing. Our senses, in fact, give us but power to use a few of the vibrations which we know exist. When free from the limitation of our senses our use of power is probably greater than now, just as Kant suggests that the possession of the brain limits our fullness of thought. St. Paul says there is not only a natural body but a spiritual body. He distinguishes between the two and says we are *raised* a spiritual body. When we remember the time at which he wrote we must, I think, give no materiality to the spiritual body.

But the strongest physiological argument against our being conditioned by earthly senses when we leave the body is found in the fact that what we ordinarily term the life of man does not exist: there is no unity in it for survival.

As I now write innumerable red corpuscles and phagocytes, each one manifesting life, are coursing in my blood, all working together in co-operation. If these innumerable lives fail or even cease to work in orderly co-operation, then what is termed my life comes to an end. My life is no more than a synthesis of other innumerable lives. Death destroys nothing: it dissolves. It dissolves the co-operative labour of innumerable lives working in my blood. When this co-operative labour comes to an end my earthly life comes to an end, because it does not exist in itself but solely as the result of the co-operative labour of other lives.

Where, herein, is to be found the bankruptcy of human hope? Because our future state is higher than our present state and so necessarily incomprehensible to us, is it therefore hopeless? May not the chrysalis find pleasure in imagining itself a thing flying in the air, though such a state be impossibly incomprehensible for it in thought? If, disembodied, we are freed from the limited enjoyments of the senses, shall there be no more cakes and ale? Why do fairy tales delight us? Because of the striving of our souls for freedom from the fetters of earthly senses, because of our longing for wider experience than we can find on our little speck of the universe.

There is continuity in the spiritual. Earthly life exists merely as passing environment for the discipline of the soul. As children, entering on manhood, must give up their toys, so we, entering on our higher stage of existence, must give up our limited play with earthly senses.

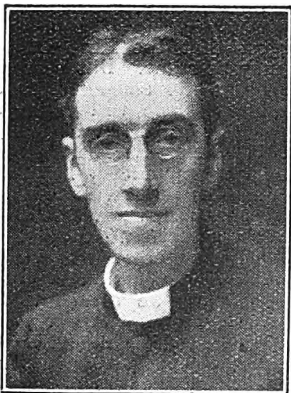
Every man starts as a unicellular organism on conception and evolves into the form of man. The form of man manifests no more than a synthesis of lives. The soul of man is the *I am*.

LIFE IS ROMANCE.—What qualities are more essential to romance than uncertainty and the hope of beauty? . . . Romance can come but rarely into our outward lives, but we lead an inner life of emotion and aspiration which is often most intense when visibly our lives are least eventful; and while we have still an ideal, we have yet some hope of beauty, and while there is still some depth of consciousness to discover within ourselves and in those we love there is mystery round us still.—CLIFFORD BAX.

TRANSITION OF MR. HANSON G. HEY.—As we are on the point of going to press a telegram from Mr. Ernest W. Oaten, the editor of "The Two Worlds," informs us of the transition on Monday last of Mr. Hanson G. Hey, for many years the secretary of the Spiritualists' National Union. Till failing health compelled him to retire from active work, Mr. Hey served the Union with a practical wisdom and an unfailing energy and enthusiasm which went far to make it the powerful organisation which it became: while his breezy personality and genial presence inspired the esteem and affection of all with whom he was brought into contact. Mr. Oaten suggests that all Spiritualist Societies throughout the country should devote one minute on Sunday evening to "silent recognition" of our departed friend.

THE USE OF GREAT NAMES.

BY THE REV. G. VALE OWEN.



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

There is no doubt some of the names of persons well known to the public which are given from the Other Side are fraudulent. These come mostly through the channels of automatic writing, table-rapping, table-tilting and other, more or less, mechanical means of communication. The reason for this is obvious. Such methods depend less on the personality of the human medium than do those of trance-speaking, inspirational writing and other like methods where the personal element enters more into the machinery employed. Where fraudulent names are given by a control it is very rarely the case that the medium himself is honest. And as very few per cent. are not men and women of sincere and truth-loving character, the false names given in this way are, I am convinced, comparatively few. I do not say that all mediums are honest, nor do I contend that it is absolutely impossible for a dishonest control to speak or write through an honest medium. When this happens, however, it is quite the exception and not the rule, and it is even on occasion actually permitted by the guide of the medium for some adequate reason, which he takes the earliest opportunity of explaining.

Given integrity and common sense on the part of the instrument in normal everyday life, there is not much difficulty in this direction. Where these are lacking, there is every possibility offered for deception. Enquirers have no just cause for complaint in the matter, however. It is not a very difficult thing to acquaint oneself with the character of the person whose help one intends to ask. Mediums are not the sinister, Machiavellian people some would have us believe. They are not endowed with that diabolical cunning by which, while casting out devils by Beelzebub, they are able, in the presence of the unwary, to assume the guise of an angel of light. They are more transparent than most people, and if anybody is deceived by them it is his own fault. As a class, I believe them to compare very favourably with the average man or woman of the age.

Whence, then, come these great names which we occasionally read of? I say "occasionally," for both editors and publishers are very cautious as a rule not to print messages from these notabilities unless those messages bear upon their face some evidence that they really do come from those whose names they bear. They are mostly found in script which either has not been offered for publication or which would have been rejected had it been so offered. God "makes His sun to rise on the evil and on the good." This great wave of spiritual power comes from the same divine Source as, and is no less catholic than, the sunshine. It sweeps over the wise and foolish equally. There are some shallow natures who are always seeking to pose, if not as some great one, then as some great one's specially favoured amanuensis. Others are just simple-minded souls who, amazed at the wonderful phenomenon of spirit communication, think it a small thing in comparison that they should be on familiar terms with the great ones of earth who have passed on. I have one dear old correspondent who has repeatedly assured me that he is in communication with Xerxes, "King of Egypt." Another Xerxes, "King of Assyria and Media," introduced to him a "King of Thrace." Such items as these I receive with caution at least, and I put them aside, awaiting further evidence of identity. Such evidence will have to be rather weighty to convince. I do not forget that angels have spoken to shepherds, and that the "word of God" came to a herdman. But these, and such as these statements to-day must be judged on just the same standard of internal evidence as we apply to those claims made on parallel lines in olden times.

At the same time the earnest student will be careful to give just consideration to such claims as these, which he will either accept, reject or put aside for further consideration, according to the evidence produced. And there are certain considerations which seem to me to warrant as much caution in the rejection as in the acceptance of great names given in psychic communications.

In the first place there is the truth which, so far at least as Western religion is concerned, is of universal acceptance—that worldly greatness counts for nothing in the world beyond. There is but one standard of judgment for high and low alike. In this respect all start equal. The deck-hand may there speedily develop into one of the nobility, and his sometime admiral find himself a member of the lower deck. Messages from that sphere bear this truth out in very decisive fashion. I have heard of a learned and noted

author sitting at the feet of a lad who in the earth life was a stoker in a gas-works, and being initiated by him into what stands there for the true scholarship. And I have known a Cambridge M.A., Vicar of a parish, loved by his people, a man of great force of character, "married to his Church," as he told me, and to whom Orthodoxy was of paramount importance and traditional Authority sacred. Four and a-half years after his passing over he came to me and told me he was still in bitter anguish and a "fog" of doubt. The reason for this is another story. What is pertinent to the present article is the fact that, after some months of fierce fighting, he eventually attached himself to one of those mediums he had spoken against in his earth life and, under the influence of the humility and purity which she radiated wherever she went, he at length broke the bonds which were holding him down, and is now slowly progressing. This medium is the wife of a working-man in very humble circumstances.

Some years ago I read that the late Cardinal Newman was going the round of séances, in London and elsewhere, pronouncing the Benediction in Latin. I smiled. This personage put in an appearance at Julia's Bureau when I attended a sitting there with Mrs. Wriedt. He paused before me and addressed to me a few friendly words, and then said the Benediction. I was a bit shaken in my views about him, for the voice was evidential, and the Benediction was in good ecclesiastical Latin. If the thing was an imposture it was very skilfully done. I was somewhat annoyed. I was loth to think the great Cardinal had nothing better to do with his high talents and undoubted piety. I put it in that way to Vice-Admiral Moore. He had attended a great number of séances at which the Cardinal had presented himself. I had an idea the shrewd Admiral would back me up in my opinion. He was cautious, but gave me not much encouragement. He said he could not vouch for the identity of "the Cardinal," but, from a somewhat lengthy experience of his visits, he could not see any cause to doubt that this frequent visitor was none other than he claimed to be.

That was in 1912. Since then I have had more, and more varied, experience of these things. It has led me to the conclusion that this attendance at séances is one of the methods of discipline which those who have decried them during their earth life are advised to undergo. It must be a bitter pill for some. And the more humble the circumstances of the sitters the more effectual the discipline. The Cardinal is not the only ecclesiastical dignitary I have known to be subjected to it. And the "inferior clergy" are not exempted from its chastening influence.

So I have come to the conclusion that while some of those names of notabilities which are projected through the Veil are fraudulent impersonations, others are not. *A priori* judgment is no safe guide in this matter. It is more fair and more truly scientific to keep an open mind and to judge each case on its own particular merits.

There is one more factor to be taken into account. This present great spiritual movement has evidently been very carefully organised in the Higher Realms. I feel sure that volunteers for this enterprise are enlisted into the great spiritual hosts from all ranks and degrees. They are allotted their various tasks according to what faculties they possess, be it table-rapping, levitation, trance-speaking, inspiration in the study and in the pulpit, or other methods of enforcing upon a materialistic age the realisation that "the Kingdom of the Heavens is at hand" and in touch with the Kingdoms of the earth. And in this great campaign earth's sometime great ones are not denied a place.

FAIRY TALES.

A PRESSMAN'S VIEW.

After all, we have no right to take away the belief in children's fairy stories when, however old we are, we believe in our own, and most of us are busy in telling them to ourselves and others every day of our lives. The tales which the little ones believe in are those in which truth, love and beauty are opposed to lying, hate and ugliness, and virtue is invariably triumphant in the end. How many of the modern tales we older folk believe in, and try to get others to believe in, would pass this test?

It is an unpardonable sin to flinch away from anyone—be he youthful or grown-up—the belief he holds, unless one can fill him to overflowing with a greater faith in some better thing. He may voluntarily abandon his old ideas as impracticable—mere dreams; he may, of his own accord, divert his aim towards other marks; but he who counsels him to abandon his ideals and aims and leave off striving because he may ultimately fail, may do him irreparable injury. Let him keep his fairy stories until he is ready to modify them to conditions or to fashion new ones.

From "The Pressman."

Will Miss Maud Kelwick send her present address to the Editor?

THE SOUL OF THE NATION.

By HENRY FOX.

For Spiritualists, the soul of a nation is not a mere phantasm of imagination, but a living reality of such force and power as has never yet been adequately realised by the individuals who compose the nation.

It is but one example of what Theosophists call "Group Souls." Other examples may be found in the mysterious influence which moves a crowd in the street or at a public meeting (as public speakers know well), and which contributes so largely to the formation of that "public opinion" which ultimately controls our legislature and our official law-makers.

It is the soul of a nation which determines the destiny of that nation. The very civilisation of any community seems to depend on the quality of its soul. Every citizen contributes to it knowingly or unknowingly.

It is as intangible and as invisible as the ether in which our scientists tell us the whole universe "lives and moves and has its being."

Spiritualists, then, appear to be well-advised in regarding the unseen and the intangible as the true realities of life, and not merely the dreams of hysteria.

Science is apparently coming to the same conclusion by propounding the ether as a reasonable working hypothesis to account for the phenomena of matter.

EDISON'S PSYCHIC EXPERIMENTS.

To-day, Edison is promising us that he will produce an apparatus which shall give those unseen intelligences we call "spirits" an opportunity of signalling their messages to us in a more reasonable fashion than they seem able to do at present. That will be interesting when it arrives: but he can hardly expect these "intelligences" to cease their operations until he has completed his experiments. Nor can he expect Spiritualists to abandon their own personal experiences which have already convinced them that such communications are even now going on without waiting for Mr. Edison to explain them.

It is not everyone who can become conscious of his own soul all at once. For an enlarged consciousness is a matter of growth by more or less prolonged efforts, and when it is achieved it produces a profounder conviction than would be possible even by Mr. Edison's complete success. Nor would it be lessened by his complete failure.

Meanwhile, it seems reasonable to suggest that the consciousness of one's own soul is a necessary preliminary to the consciousness of the soul of the nation, or of any other "group soul"—though the tremendous power of these combinations is obvious even "to the meanest intelligence."

They appear to occultists to be forces of the most powerful character in the history of the world.

For them a nation unconscious of its soul is a nation destined to decay and disruption—after the manner of those civilisations which have perished from the face of the earth.

To be unconscious of one's own soul is to contribute to the causes which have wrecked previous civilisations by the score, for the soul of a nation is the aggregate force created by the souls of its individuals. To become conscious of one's own soul is to become a living factor in the destiny of a nation. It is no mere self-regarding interest, limited to one's own personal comfort and welfare. In these times of social upheaval it becomes almost a national duty of patriotism.

THE PURPOSE OF SPIRITUALISM.

Unless, therefore, Spiritualism means more (as it does) than a mere idle amusement for vacuous minds seeking a new sensation as a relief to the monotony of a long round of dances, dinners, bridge playing, theatres and race meetings—or, maybe, the gratification of a merely idle, soulless curiosity—then to become a sincere and earnest Spiritualist seems to be a personal duty, because it means a valuable contribution to the soul of the nation in this hour of its fate.

In every civilisation of past times there has always been a minority whose good influence outlives the destruction of the nation itself—a minority whose mission seems to be to hand down the torch of Light and Life to those who in each generation are able and willing to keep the Light still burning. Let us think of the great souls like Pythagoras, Socrates, Plato, Empedocles, and others of the Grecian civilisation; of the men whose thoughts and knowledge are embodied in the Pyramids of Egypt, the ancient temples of India, and in all the sacred mysteries of ancient mystics; of the men, too, in our own country who gave their lives to win our freedom, martyrs in the cause of our civilisation; and lastly—greatest amongst the martyrs and teachers of the world—the Founder of Christianity. It is from such sources that the Light has been handed down from generation to generation—handed down by small minorities, whose influence has survived to this day every persecution, every blind ignorance, and every delusive civilisation, and will still survive even the destruction of our own civilisation of to-day.

The near future for us in England seems pregnant with disaster—as if preparing us for the usual historical catastrophe. We can see its warnings in the attitude of the majority of the nation towards the struggle of the minority

to save the soul of the nation. We can see it in the civilisation of to-day, which has neglected to teach us that work according to our abilities and strength is not only a prime necessity of our own lives, but is a public service we owe to the nation. It is the recognition of our own selves as living items composing the soul of the nation.

In our revolt against national service in doing the work of our lives, whatever it may be, to the utmost of our ability, our souls are starved and the soul of the nation becomes moribund.

Yet whatever may befall England in the great crisis before her, the presence of a minority who refuse "to bow the knee to Baal" will hand down to the succeeding generations a heritage which will make even a fallen England a glorious memory for all future generations.

The memory of such men will influence the traditions even of a fallen world, and in them to-day lies our only hope of awakening the present generation, not only to the consciousness of their own souls, but to their responsibility for the soul of the nation.

CONTINUITY OF COMMUNICATION IN NORMAL CLAIRVOYANCE.

In a correspondence in *LIGHT* some time ago on this subject, the want of continuity of memory of the communicator in the trance condition was explained by assuming a dream state in the spirit so communicating. But is this found to be the case in normal clairvoyance, where there is no entrancing of the medium? The following example, one of several which I have carefully noted, shows neither confusion of memory nor want of continuity. I had recognised a gentleman from a description, privately given me, in normal clairvoyance through the mediumship of Mrs. Seyforth. It had included incidents, surroundings, etc., characteristically and correctly stated; also, two names (probably as a test)—one, both surname and Christian—of persons known to the spirit but quite unknown to me, who I found on subsequent inquiry had died about the same time as he did. However, his own name was not given, and I regretted I had missed the description of his nose; also I thought that the realistic but unflattering account of the gentleman, especially that "his clothes were spotted," which I found to have been true (owing to an infirmity well known to me but not given by the medium)—did not do him justice. I do not think there was an opportunity afforded for further remarks until two weeks later. I was at Clapham, the other side of London, at the Spiritualist Society there (which has no connection with any society the first medium I went to belongs to). There Mrs. Mary Clempson described this same spirit to me, quite realistically and in varied terms from the previous description I had had. Among the other features of the face the nose was particularly carefully described. His surname, not a common one, was quite recognisably given me, and further particulars concerning him, which supplemented the first account. And she dilated on the fact "that he liked to be well dressed;" he was, she said, "fastidious" over his clothes—would "flick with his fingers any dust on them." A few weeks later, under the control of her guide, this medium again described him to me. This time he wore a "cap" [this he always did indoors]. His Christian name was correctly given, but the surname, before given, was not remembered, merely badly attempted.

There is no confusion of memory here, but a continuous account, with fresh details necessitated by the partial failure of the first descriptions, and indeed in the different states of consciousness of two mediums.

STUDENT.

THE KINGDOM OF HEAVEN.

HERE IF ANYWHERE, NOW IF EVER.

Mr. Godfrey Blount, in the new quarterly, "The Country Heart" (Grant Allen and Unwin), expresses with healthy vigour the following frankly unconventional convictions as to what is not, and what is, the Kingdom of Heaven:

"The Kingdom of Heaven is not, as it is generally represented, a Kingdom in the sky; it is a Kingdom of perfection on the earth which Christ shall rule over, and into which we must be reborn. It is not a condition of freedom from the body and material environment: it is a truer apprehension of the body, and a more intense appreciation of and dependence on our circumstances. It is not the prospect of exemption from labour and the promise of rest: it is the vindication of energy, desire for work, and delight in it. It is not the denial of the senses; it is their recognition and the development of their sensitiveness as the direct means of our salvation. It is seeing with different eyes. It is not the condemnation of the world; it is its redemption and sanctification: not the ratification of Adam's curse, but its repeal. It is not a revelation of new and invisible things; it is the truer vision of old and common ones. If the Kingdom of Heaven is on the other side of the grave, it is also here and now, in the flesh, on earth; in the Body and not out of it. . . . If we cannot find the Kingdom of Heaven on earth, we are not likely to find it anywhere else."

LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

Subscription Rates.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central

Rates.—£10 per page; 10s. per inch single column; societies, 8s per inch; classified advertisements, 9d. per line.

RULERS AND LEADERS.

It has been said that authority in this world is very apt to go to those who assume it. That is true enough. To gain power it is usually necessary to seize it. But, if this were all, the world might become a very chaotic place, so the laws of life step in to ensure that although a man may be strong enough to *grasp* power his tenure of it will be very short if he has not the qualities that will enable him also to *retain* it.

There are men who seem, by virtue of a dominant will, to drive their fellows before them like sheep. This may go on for some little time, but the test comes when the flock, after being hurried to and fro, discovers that it is not being driven anywhere in particular. Then mutiny sets in, and the herd scatters to await a more purposeful shepherd.

It has long been the boast of the Spiritualistic community that it has no pontifical head, no chief or law-giver, no council or synod to lay down for it articles of conduct or belief. This is a dispensation natural enough in the circumstances, and a wise one, too, although it has the usual drawbacks where strict organisation and a definite code are absent. These are the penalties of maintaining a "flowing" principle—something that can live and grow and never solidify into a creed; but it is worth the price.

In the meantime, of course, there is scope for ambitious people here and there to seize some point of vantage and gain control over at least a portion of the followers of the "New Revelation." That also is a matter we can contemplate with equanimity. For the solvent of the spiritual idea works so thoroughly throughout the mass that the laws of attraction and repulsion have very free play. In other words, the person who seizes power without a genuine right to it will be unable to retain it by the aid of any of the artificial methods of authority. Those only will rule in whom the spiritual principle of rulership is most fully expressed. The leader will hold his commission from the Unseen, but only after he has proved his fitness to be set in authority.

KEATS ON THE MEANING OF HUMAN LIFE.

There was a time when Keats was regarded as little more than a poet with a wonderful capacity for the perception of Beauty and its expression in perfect phrases and a wealth of sensuous imagery. But the publication of his letters revealed him as the possessor of a mind of splendid range, penetration and vigorous thought.

An example of the insight he showed into the meaning of life in this world is seen in the following extract from the Letters edited by Sidney Colvin (p. 256), published by Macmillans in 1891. It shows a fine spiritual perception which far transcends Wordsworth's attitude towards "the heavy and the weary weight of all this unintelligible world," "the fretful stir unprofitable," and "the still sad music of humanity."

Keats probed to the facts—the practical utility of earth life as a method of individualising Spirit. He wrote in the letter under quotation:—

Call the world, if you please, "The Vale of Soul-Making"; then you will find out the use of the world. . . I say "Soul-Making." Soul as distinguished from an intelligence. There may be intelligences or sparks of the Divinity in millions, but they are not souls till they acquire identities—till each one is personally itself. Intelligences are atoms of perception: they know and they see and they are pure; in short they are God. How, then, are souls to

be made? How, then, are those sparks which are God to have identity given them, so as ever to possess a bliss peculiar to each one's individual existence?

How but by the medium of a world like this? It is a system of spirit-creation. This is effected by three grand materials acting the one upon the other for a series of years. These three materials are the intelligence, the human heart (as distinguished from intelligence or mind), and the world or elemental space suited for the proper action of mind and heart on each other for the purpose of forming the soul or intelligence destined to possess the sense of identity.

I can scarcely express what I but dimly perceive, and yet I think I perceive it. That you may judge the more closely I will put it in the most homely form possible.

I will call the world a school instituted for the purpose of teaching little children to read; I will call the human heart the horn book used in that school; and I will call the child able to read, the soul made from that school and its horn book.

Do you not see how necessary a world of pains and troubles is to school an intelligence and make it a soul? A place where the heart must feel and suffer in a thousand diverse ways?

Not merely is the heart a horn book; it is the mind's Bible; it is the mind's experience; it is the text from which the mind or the intelligence sucks its identity. As various as the lives of men are, so various become their souls, and thus does God make individual beings, souls, identical souls of the sparks of His own essence.

I began by seeing how man was formed by circumstances. And what are circumstances but touchstones of his heart; and what are touchstones but provings of his heart, but fortifiers or alterers of his nature? And what is his altered nature but his soul; and what was his soul before it came into the world and had these provings and alterations and perfectionings? An intelligence without identity? And how is this identity to be made? Through the medium of the heart. And how is the heart to become this medium but in a world of circumstances?

MORE ABOUT FAIRIES.

VIEWS OF SIR A. CONAN DOYLE.

Sir Arthur Conan Doyle has a fascinating article in the March number of the "Strand Magazine," entitled "The Evidence for Fairies," in which he reviews a large amount of remarkable testimony on this subject. Two new fairy photographs taken in Yorkshire accompany the article, which will be sure to excite the keenest interest and controversy.

Sir Arthur points out that the age-long tradition of the existence of fairies, so universal and consistent, together with numerous modern instances, makes us realise that the world is more complex than we had imagined, and that there may be upon its surface some very strange neighbours. In the cases he reviews he finds there are two points common to nearly all of them. One is that children claim to see fairies far more frequently than adults, the other that a large number of the cases recorded show that the fairies were seen in the still shimmering hours of a hot summer's day. Regarding the first point, Sir Arthur writes:—

If the confidence of children can be gained and they are led to speak freely, it is surprising how many claim to have seen fairies. My younger family consists of two little boys and one small girl, very truthful children, each of whom tells with detail the exact circumstances and appearance of the creature. To each it only happened once, and in each case it was a single little figure, twice in the garden, once in the nursery. Inquiry among friends shows that many children have had the same experience, but they close up at once when met by ridicule and incredulity.

He adds that his children differ in their description of the height of the fairies, but agree regarding the dress, which is not unlike the conventional idea. Some interesting accounts are given of the descriptions supplied by different people. For instance, Mrs. Baring-Gould, when a girl of fifteen, saw seated in a privet hedge in a lane in Yorkshire "a little green man, perfectly well-made." He was about a foot or fifteen inches high. Also a son of Mr. Baring-Gould, while in the garden standing between rows of peas, saw "a little man wearing a red cap, a green jacket, and brown knee-breeches." Similar testimony is supplied from records by Mrs. Violet Tweedale, Mr. Vincent Turrey, Mrs. Lonsdale (Bournemouth), Dr. Vanstone, Mr. Tom Charman, Mr. Tom Tyrrell and others. Sir Arthur says:—

It is, of course, easy for us who respond only to the more material vibrations to declare that all these seers are self-deluded, or are the victims of some mental twist. . . . It is, however, to be urged upon the other side that these numerous testimonies come from people who are very solid and practical and successful in the affairs of life. . . . To waive aside the evidence of such people on the ground that it does not correspond with our own experience is an act of mental arrogance which no wise man will commit.

Sir Arthur Conan Doyle's article should be read by all.

FROM THE LIGHTHOUSE WINDOW.

The transition of Mr. F. Lederer, a good friend of the London Spiritualist Alliance, is announced elsewhere in this issue.

Sir Arthur Conan Doyle's triumphant tour in New Zealand is described in glowing terms in our new Zealand contemporary, "The Message of Life." It says: "Never has New Zealand been stirred from end to end by one man as a lecturer as by Sir Arthur Conan Doyle. He started in Auckland on December 7th, where he delivered two lectures at the Town Hall to audiences numbering fully three thousand on each occasion. The same surprising success awaited him at Wellington, Christchurch, and Dunedin."

"No greater falsehood was ever packed into fewer words than the saying, 'Death is the end of life,'" was a remark made by Dr. Edward Lyttelton, formerly headmaster of Eton, in a recent address at the Kensington Town Hall. "Man is pretty well aware now," said Dr. Lyttelton, "that there is another life than ours, but it is amazingly difficult to conceive of its nature." He went on to discuss the possibility of a fourth dimension and said that wise men considered a ghost to be a sign of that dimension, of which we know nothing yet except such appearances.

Recent experiences of Mrs. Osborne Leonard in the production of physical phenomena, the direct voice, and apparitions, while sitting with two friends. Mr. and Mrs. H. C. Cooper, of Harlesden, are described in the current issue of the "International Psychic Gazette."

The Dean of Chester, preaching at Liverpool on February 15th on the attitude of the Church towards Theosophy, Spiritualism and Christian Science, declared that all three were rebounds from materialism. "We had come to the period when we thought the human mind was going to solve all the problems of the universe on material lines. We were now in the stage of disillusionment, and had found we could not explain the world from the physical things in it. Theosophy, Spiritualism, and Christian Science, which to-day expressed the reaction, were really nothing new but were as old as the hills."

At the same time the Dean deplored the fact that Christians in modern times were living the religious life too much in vacuo. Then he committed himself to this fine Spiritualistic sentiment, couched though it be in Church parlance: "The Church calendar should be brought up to date to make us feel those saints who had passed out of the body still lived and thought about us. If Christian people would only give time and prayerful thought on a high spiritual level to the communion of saints, they would have witness in themselves of the reality of the Unseen."

The Paris "Intransigent" (February 13th) in a notice of the French edition of the Rev. Walter Wynn's book, "Rupert Lives!" speaks of it as a story of spiritual experiences so well done as to interest Maurice Maeterlinck, who is devotedly attached to the idea of the survival of those heroes who have died for their country.

When a Church dignitary sets out to denounce Spiritualism there is nothing like doing it whole heartedly. In the course of a lecture on "Christianity and Some Modern Problems, Intellectual and Spiritual," delivered last week at Mold, the Rev. Canon Peter Green, M.A., of Manchester, declared (according to the "Liverpool Daily Courier") that automatic writing possessed no evidential value, that no case of spirit photography had yet been able to stand inquiry, that all instances of materialisation had so far proved to be fraudulent, and that the fact of intercourse with the dead had not yet been established.

Another and almost as sweeping an attack comes from Principal Sir George Adam Smith, of Aberdeen University, in the course of an address on Immortality, delivered last week in Glasgow. But Sir George's remarks were tempered by a strangely gentle expression of opinion. He said that "He would speak with the utmost consideration of pure and able men who sought to break the silence of the world beyond by catching, as they thought, personal and intended messages from their dead. What would not any of them give to be sure of one such message? And they must carefully guard themselves from saying that it was impossible."

The first public meeting of the recently-formed Sheffield Society for Psychical Research attracted a large audience to the Victoria Hall, Sheffield, last week, when Mr. W. Appleyard, the president, read a paper explanatory of the objects of the Society. Dr. H. Nutt presided in the unavoidable absence of Dr. F. Ballard. Mr. Appleyard said that while the majority of people seemed to have been lulled into apathy on this subject, there had been during the last half century a growing spirit of earnest inquiry among all classes.

Psychical research, said Mr. Appleyard, had occupied the attention of many distinguished men who were actuated by the highest motive, the search for truth. It had been suggested that he (the speaker) was a Spiritualist, and that that was a Spiritualist society. In the sense that everyone must be either a materialist or a Spiritualist, he was a Spiritualist. Some people held that they ought not to seek to penetrate the veil which God had drawn before them. What was that veil but ignorance? Was it not written "Seek and ye shall find"? Mr. Appleyard detailed personal experiences in regard to messages from those who had passed on.

"Some year ago," he said, "a member of our City Council availed himself of every opportunity to hold me up to public odium on account of my beliefs on this subject. His vindictiveness was bitter in the extreme, and the phials of his wrath appeared to be inexhaustible. He died, and at a meeting at my house he called out his name in a clear voice and said, 'Mr. Appleyard, I want you to forgive me. Will you let bygones be bygones?' I at once gave him my forgiveness, but I had to reassure him at two subsequent meetings."

We have to record the transition at Falkirk of the Rev. John Spence, F.R.A.S., of St. Modan's Church, and formerly of London. Mr. Spence, who was interested in psychic science, was a contributor to *LIGHT*. He spent many years before the mast and took a master's certificate before entering the Church. His early days were spent in whaling in the Arctic seas. Mr. Spence's remarkable personality and his scientific attainments have been the subject of prominent notice in the Press.

The Rev. Alex. Loudon, in conducting the memorial service for Mr. Spence, alluded to the fact that the latter was a Spiritualist and said that, whatever objections might be raised to Spiritualism, it had revealed the existence of certain psychic laws which might or might not have connections with another world. Mr. Spence and he often discussed the subject, and the conclusion he came to was that his friend was not only absolutely sincere, but that he believed that he was himself a psychic force, with currents running out of his soul, which linked up communications with personalities on the other side. What effect, then, had Spiritualism upon the development of Mr. Spence's mind and soul? Did it narrow his outlook? It certainly did not.

At the close of Mr. Stephenson's article on Dr. Crawford in this issue will be found an invitation for an investigator (lady preferred) for work in Belfast in connection with the Goligher Circle.

The Vicar of Hove, the Rev. Archdall M. Hill, seems to have proved an ideal chairman, judging by the report of an "open meeting," otherwise a debate on Spiritualism, held in the Ralli Hall, Hove, on February 22nd. There was a crowded audience, and though the discussion was animated, the utmost harmony prevailed. "I want you," said the Vicar, "to give your experience and ask questions." He doubted whether, since the war, any subject had more generally interested people than that of the possibility of communicating with their blessed dead.

Mr. Hill read some of the resolutions of the Lambeth Conference, and invited the speakers to try to adhere to the points there raised. But, according to the report in the "Sussex Daily News," the discussion wandered far afield. It was full of personal notes and remarkable revelations.

One lady, who had lost her son, said: "A great thing happened to me last Armistice Day." She told, in subdued tones, how she had been very ill, scarcely able to leave her bed, and yet she was eager to go to the memorial service that day. Her son had been an altar server and the cross-bearer in the church. She just managed to crawl out, and somehow got to the church. She was going to receive the Holy Communion, but she was in a great trouble as she could not kneel. "As I was moving up the aisle, I felt a tap on my shoulder, and, turning my head, there was my son beside me. 'I am with you, mother,' he said." She was able to go down on her knees, and as she knelt at the altar rail, her boy was kneeling beside her. "Surely," said the Vicar, "we do feel the presence of our blessed dead, especially at Holy Communion." He added, "There are more wonderful things in the world than any of us can know of."

The clever children of the North London Lyceum gave a capital performance at Grovedale Hall on Saturday last of the fairy play, "The Slave of the Lamp," before a crowded audience. The leading parts were excellently played by Miss Adelle Vincent, Miss Mario Carter, Miss Queenie Saunders, Master Edward Wheatcroft, and Miss Lea Vandanbussche. Mr. Cecil Drinkwater at the piano and Mr. Jack Tourrel as stage manager contributed to the evening's enjoyment, while the highest credit for a brilliant success rested with Mr. W. W. Drinkwater, the producer.

THE MYSTERY OF THE SPRITES.

THEIR RECORD IN MYTH AND LEGEND.

Up the airy mountain,
Down the rushy glen,
We daren't go a-hunting
For fear of little men;
Wee folk, good folk,
Trooping all together;
Green jacket, red cap,
And white owl's feather.

William Allingham's spirited lines on "The Fairies" come with a pleasant lilt to the mind in considering the recent revival of interest in the fairy legend. It is more than a reaction against materialism and the Manchester school of economics, this renewal of the elfin tradition. It is not even to be adequately explained as the outcome of the present trend of literature, for judging by magazine and newspaper articles which have lately made their appearance, the subject has acquired a deeper significance than the simple return to ancient romanticism. There are distinguished writers to-day who are bold enough to claim a basis of reality for elfin lore, and who refuse to regard it as entirely a matter of fable and illusion. To Peter Pan's famous question, "Do you believe in fairies?" they return a strong, even reverent affirmative.

As the strength of a movement is generally to be gauged by the activity of the opposition to it, it is interesting to observe that strong efforts are being made to combat the "superstition" and to relegate the "little people" to the realms of moonshine to which, in the opinion of some, they legitimately belong. People no longer fear fairies, it is urged; therefore the belief in them has gone also. How the belief or disbelief in anything can affect the question of its existence is not entirely clear, setting aside the fact that there are still regions in Ireland, Scotland, and even England, in which the natives cherish a belief (sometimes tinged with fear) in the existence of the fay-folk.

PSYCHIC SCIENCE AND ELFINDOM.

What has psychic science to say on the matter? Nothing very definite so far, but in the future we think it will find in Fairydom a rich field for its explorations. It should unearth a whole treasury of true meanings in that great lore of elf and gnome and brownie which grew up in the childhood of the race. It will find distortion and confusion, of course. It is not to be expected, for instance, that the old spiritual traditions of the Gothic and Celtic races concerning fairies should agree in all points. And when these and other racial traditions became mingled together the result was prolific in elements of contradiction. Take, for example, a single point—the supposed diminutive size of the elfin people. The Gothic fairy was a small creature, an "atomy," but this was not always the case with the Celtic variety. The latter class were occasionally depicted as of a size at least approaching the human. Nay, in some instances there was a suggestion that the fairies were simply departed human beings. As a result the later poets exercised considerable license in their descriptions, and we read accounts of Queen Mab as being "in shape no bigger than an agate stone on the forefinger of an alderman"; of King Oberon with a doublet of four-leaved clover and a blade of rye-grass for a sword; of elves that glide through keyholes and take acorn-cups for their goblets; while, on the other hand, we have the Faery Queen appearing to Thomas the Rhymer as a spirit of the normal size of humanity, a description which would apply equally to some of the fairies of Chaucer, Spenser and Dryden. The elves were not always "dwarfish." To take a modern instance at the risk of appearing incongruous, not to say unclassical, there is in a certain Scottish family the cherished legend of the appearance of a departed ancestress—an old lady, in her habit as she lived, and recognised by the seer, but in the dwindled proportions of the elfin type. We have always thought of the incident as having a significant relation to the fairy legend.

THE RACES OF FAIRIES.

After all, it is possible to attach too much importance to the question of stature. There is a flavour of materialism about it. Did not the old divines dispute on the question of the number of angels which might find convenient accommodation on the point of a needle? They were at least wise enough to see that physical dimensions entered very slightly into the question of spiritual existences. And on the subject of fairies at large, it is not easy to generalise. There are so many varieties—Kobolds, trolls, brownies, pixies, gnomes, banshees and leprechauns—the last-named having an agreeable kinship with humanity, if only on the score of following the occupation of shoemakers. And the fairy King and Queen, too, present themselves in a variety of phases, Pluto and Proserpine, Oberon and Titania. Titania we know as a variant of Diana, but the identity of Queen Mab is not so easy to settle. The characters of the two queens as depicted in folk-lore and poetry are too distinct to warrant the idea that they are identical. Doubtless a close study of the potestates of Fairydom would have some enlightening results in the tracing of lines of connection between reality and myth. Spenser's "Faerie Queen" gives some profitable hints, and in "The Rolls of Elfin Emperours" he sets out a list of the "puissant Kinges" of Elfinland. But in a democratic age

one thinks first of the people, and there is something highly suggestive in the manner in which the old poems and stories describe the elfin spirits of all classes as entering into communication with man and interesting themselves in the life of earth. They dispensed benevolence, wrought evil on those who offended them or amused themselves with practical jokes on simple and unsuspecting mortals, as witness the stories of Puck, Ariel and Will o' the Wisp. We hear of them almost from the dawn of history, and between the nymphs of classical folk-lore and the elves and sylphs of later pastoral tales there is no great gulf fixed. Diana became by a natural transition Titania. Might not Pan, with his love of surprising mortals, have eventuated in Puck? The folk-lore has done much in this field, and now it should be the turn of the psychologist. What will he find? Elementals and Nature spirits or representatives of the multitudinous life of humanity beyond the bourne? Whatever may be the result, we have no fear of it. "Self-sprighted Fear" may "creep silent through the gloom" or whisper darkly of mysteries, but Reason treading the labyrinths will find them in the end to be plain and simple.

THE EQUIPMENT FOR PSYCHIC RESEARCH.

Mr. W. Whately Smith, Editor of the "Psychic Research Quarterly," has some editorial comments in the January issue on the question what qualifications, what previous studies and achievements, entitle a man to pronounce with especial authority on the problems of Psychic Research. "It would be absurd to deny," he says, "that an able man is likely to make a more competent Psychical Researcher than a less able, or that eminence in any science or profession is, in general, a sign of ability. It is equally incontestable that a high degree of specialisation is apt to produce a certain narrowness of outlook, a rigidity of mental habit, which might prevent the proper assessment of unfamiliar factors." He dissents from the widespread impression that "mere common sense" enables a man to form sound judgments on these intricate problems, and proceeds:—

"The phenomena of Psychical Research fall into two main classes, namely, 'physical' and 'psychological.' In the first class, consisting of various physical events which cannot, apparently, be attributed to normal causes—e.g., table movements, raps, 'spirit lights,' spirit photographs, materialisations—the primary question is whether the occurrences are genuine or fraudulent. To form a reliable opinion on such questions necessitates a degree of special knowledge which very few people possess, and with which the average scientist is no better equipped than anyone else. An acquaintance with conjuring methods in general is naturally very valuable; still more so is a knowledge of the special devices which have been used in the past for the production of the particular phenomenon in question—a knowledge, that is to say, of *what to look for*. Most valuable of all is a thorough appreciation of the extent to which people can be deceived and, in spite of every effort, induced to substitute inaccurate inference for actual observation.

It has been shown, by direct experiment, that the observations of even the most careful witnesses are quite valueless unless backed by special knowledge of this kind. Without such knowledge the most eminent scientist is almost as helpless in the hands of a really skilled exponent of fraudulent phenomena as the village yokel in those of a 'three-card trick' expert. The other chief variety of technical knowledge which is required for the successful prosecution of Psychical Research is an understanding of certain branches of Psychology. This is, indeed, involved in some measure in the elimination of fraud, for it is only when we know something of the psychology of Belief that we can properly understand the mechanism of Deception."

Mr. Whately Smith's views are highly interesting, and worthy of consideration. It may be remarked, however, that he does not touch on what Dr. Hyslop held to be the essence of Psychic Research—the proof of survival through the establishment of identity, from data eliminating the possibility of telepathy or knowledge by normal means. Here, surely common sense and an open mind are factors which count, while a knowledge of conjuring and the whole mental outfit of the fraud-hunter would be of no avail except perhaps to destroy the conditions necessary to obtain the proofs that are sought.

NEW PUBLICATIONS RECEIVED.

"Higher Psychical Development (Yoga Philosophy)," by Hereward Carrington, Ph.D. (Kegan Paul, 15/- net.)

"The Psychology of Nervous Ailments," by Joseph Ralph (of the Author, "Glenthorne," Rousdown-road, Torquay. Price 1/6.)

"The Dream of Death: Poetry in Prose inspired by the Spirits of a Beggar, a King and a Musician," by Rostan Pavonian. (Kegan Paul, 2/6 net.)

"The Shrine of Wisdom," Vol. I., Number 4, July-Sept., 1920 (published quarterly by the Hermetic Truth Society, 9, Stockport-road, Altrincham, Cheshire. Annual subscription, 5/- post free).

THE PHOTOGRAPHY OF THOUGHT.

IS IT RELATED TO "PSYCHIC PHOTOGRAPHY"?

BY C. E. B. (COLONEL).

Certain "thought form" photographs have quite recently been circulated with the Budget of the S.S.S.P., and another such photograph has appeared in *LIGHT* of the 12th of February in the report of a lecture given by Miss Felicia Scatterd on Spirit Photography. These photographs set me wondering what the rôle is of the "medium" in spirit photography.

The matter appears hardly to have received the consideration it deserves, from what I have read, and although there seems as yet very little to go upon, speculation on this point might eventually lead to a clue, and thereby to some degree of understanding as to what is happening.

In the first place, I understand that when supernormal photography was first discovered to be a fact, it was assumed that the "medium" possessed the power of attracting a spirit and of enabling it to extract enough "substance" from his body to materialise sufficiently to reflect actinic rays beyond the visible spectrum and thus to affect a plate exposed in a camera, while remaining invisible to the human eye.

The spirit thus was supposed to "pose" in front of a camera, just as an ordinary sitter would; and this is, I understand, the view of Mr. Blackwell to-day.

If such were the case, there would appear to be no reason why several photographs should not be obtained simultaneously through cameras exposed at the same time, but as a fact, such photographs are not obtained, while the experience of Mr. Traill Taylor in obtaining images on his stereoscopic camera that did not superimpose, goes to show that the "extra" is not photographed through the lens at all.

To-day the more general view would seem to be that the "spirit entities" build up some kind of psychic portraits or "transparencies," and that these are placed within the camera and probably often in contact with the plate, the "exposure" being made with some "occult" kind of light.

But although some such process is probably employed, the theory does not seem to explain quite satisfactorily the part played by the plate itself. Why is it necessary for a plate to have been in the possession of the medium, or to be held (in the dark slide) between the hands of the medium? Everything goes to show that one of the most important conditions of the process is the effect produced on a special plate by the medium. What such effect may be, in view of the well known chemical effect of light on the salts in the emulsion on a photographic plate, I cannot even hazard a guess.

To revert to thought form photographs, it would be interesting to know whether these have ever been obtained in the absence of Mons. Dardenne or of Commandant Darget, and with plates that have not been in the possession of, or in contact with, these gentlemen. Perhaps Miss

Felicia Scatterd could give some information on that point.

For if thought form photographs are but seldom obtainable, and only with the co-operation of a few special persons, I should deduce that they fall into the same category as other psychic phenomena in requiring the presence of a "medium," and Mons. Dardenne and Commandant Darget should then be regarded as "psychics," of the same kind as Mr. Hope, and others, though differing in quality.

It would therefore be interesting to see whether purely "thought form" photographs could be obtained with the co-operation of Mr. Hope or Mrs. Deane, although the experiments might be difficult to carry out, in view of the beliefs of these mediums.

No doubt experiments will be carried out that will establish whether thought form photographs can be produced pretty generally, or whether their occurrence is rare, and dependent on the presence of an individual.

According to a hypothesis I am considering, all psychic phenomena may have a non-Spiritistic basis. In the region of mental phenomena, we have in ordinary telepathy the action of an incarnate mind on another incarnate mind, although we have not the faintest idea of the *modus operandi*, but this action is probably used by discarnate minds to convey thoughts to certain special incarnate minds (mediums). Of "thought reading"—the reverse process—we have no experimental evidence whatever.

In the region of physical phenomena, we seem to have the exhibition of a psychic force, and of a power of extruding a special substance, inherent in the medium, and normally directed probably only by the subconscious mind, or shall we say "spirit," of the medium himself; and yet, in certain higher forms of manifestations, the direction appears to be taken over by an intelligence apart from and superior to that of the medium, until in the case of a perfect materialisation, such as that of "Katie King," the temporary body seems to be actually animated by a separate spirit. "Poltergeist" phenomena may be the result of an uncontrolled explosion, so to speak, of psychic force, although in some cases an indication of Intelligence may be discerned.

Similarly, thought form photographs may be the semi-material basis of "spirit" photography, the question being whether the image has been produced through the agency of a human thought or through the agency of the thought of a discarnate Intelligence. If this be the case, I admit that it will be more, rather than less, difficult to discriminate than in the case of other classes of psychic phenomena.

[It should be mentioned that the above was written before the appearance of the article by Mr. James Coates in *LIGHT* of February 19th.]

INDIVIDUALITY AND ILLUSION.

"Psyche's Lamp: A Revaluation of Psychological Principles as Foundation of all Thought," by Robert Briffault (George Allen and Unwin, Ltd., 12/6 net).

This book is rather in the nature of a sequel to Mr. Briffault's "The Making of Humanity," although it can, of course, be read without reference to that work, but those who read the previous book will be the better prepared for the study of this one.

The author devotes his argument to the destruction of what he regards as the illusion of individuality. He is strongly of opinion that the idea of individual separateness has been disastrous to the welfare of humanity. We can enter into his thought, although not precisely from his standpoint; to us it seems to bear rather on the ethical question of selfishness and self-regard such as was satirised in Rossetti's "He is he, I am I." In short, it is a question of the position taken by the individual under a false impression of his own nature towards his fellows rather than of individuality in itself.

The book, however, is ably and strongly written, and clears the ground effectively on a number of minor questions. None the less we are conscious when reading it that the author while apparently attacking the concept of individuality is really thinking of a spurious concept of the same idea. The true one remains untouched by his reasoning. To attempt a study of it here is impossible. That "the individual withers," that "the One remains, the many change and pass," is the expression of only one side of a great truth, the perception of which comes home most vividly to the mystic, especially when in states of illumination he perceives that while he is intensely himself he is also at one with the universal life.

A PARABLE.

Dreaming I beheld the spectacle of a vast plain covered with horsemen, some moving in regular order and perfectly controlling their steeds, which yielded instant obedience to the bridle, while others were carried hither and thither at a furious pace on horses that seemed quite unmanageable. Looking more closely I perceived that some of these cavaliers appeared to be quite unconscious of the fact that their steeds and not they were the masters. Intoxicated with the delight of rapid motion they careered along until, being thrown headlong or carried towards the edge of a precipice, they were rudely awakened to a sense of their danger.

In my dream a Sage who stood by me surveying the scene explained the parable thus: "Here you behold the difference between the man who seizes and controls his Idea and the man who is seized and carried away by it."

D. G.

THE THOUGHTS OF GOD.

The souls that walk this earth are each a thought
Sprung from the Master's energising Will,
Sent here to use the world for good or ill,
Clothed in a garment wonderfully wrought.

As delegates of God they come; and straight
Their latent faculties, in matter pent,
Quickened within the new environment
And rise to growth more free and animate.

Experience rouses energy, till He
Summon them to return and proudly show
Each hard-won talent—foreordained to grow
In Paradise. How great a destiny!

—G. EUSTACE OWEN.

"THE FOREST OF ILLUSIONS."

By F. E. LEANING.

With this summary phrase M. Jean Finot introduces us to his work entitled "Modern Saints and Seers" (translated by Evan Marrett, William Rider & Son, Ltd., 4/6), a book which, though not of strictly psychical or Spiritualistic interest, makes such a dramatic human appeal that it is better worth reading than some which are more within our province.

It is not, as the title would lead one to suppose, a series of sketches of individuals, nor a discussion of what saintliness consists in from our modern point of view, but a strange fascinating kaleidoscopic view of the vagaries into which the religious instinct leads man when the faith which he consciously holds fails, as Canon Streeter has put it, to express the ultimate values. When such a state of things arises "will he then give up the God or the values?"

The question does not so put itself to M. Finot. In a curious, confused way he seems to realise that it is the values that men are out for, but if he refers to their findings as "dew from Hermon" he also, and on the same page, designates them as "morbid bacilli." Thus also in his preface he says: "In the great forest of ecstasies and illusions which supply spiritual nourishment to so many of our fellow-humans, we have here confined ourselves to the examination of the most picturesque and unusual plants, and have gathered them for preference in the soil of Russia and of the United States." The first and second parts of the book deal with these two respectively, as *The Salvation of the Poor* and *The Salvation of the Wealthy*, but when the tale is done we get the same note again in the Conclusion. "We should approach the dreamers with all the sympathy of which we are capable. Often their countenances are made beautifully by love. What though their doctrines vanish from sight under the scalpel of analysis? It is no small pleasure to contemplate, and even to examine closely, such delightful phantoms."

Half of the book is devoted to Russia, and a strange and astonishing record it is. In the description of nearly every one of the thirty sects there is a call to smiles, to pity, or to horror. It is a little puzzling at first to hear of the White-robed Believers, the Divine Men, the Spiritual Christians, and so on, being always in conflict with the police, and suffering persecution by Church and State. While the leading of the Spirit confines itself to the exclusive drinking of tea or the making of one's own boots, it is harmless; when it takes the form of a conscientious objection to all constituted authority and the marriage laws in particular, it is not "persecution" that correctly describes the consequences. But M. Finot does not seem to realise that the true saint is eminently sane. He does not tear up his passport as a work of Satan, or "dance wildly" at dawn, or try to jump off the roof of his house into Heaven, or fight with another "Christ" in the prison to which both are confined; still less does a man filled with the Holy Ghost bury fellow disciples alive, or issue false coin, or a woman desert her husband and live naked in the woods. No Government can ignore such things as these, nor can a jealous Orthodox Church, temptingly armed with power to oppress, overlook either the open rejection of her ritual, or the celebration of her chief sacrament with a special kind of gingerbread. Not seers, but pathetically blind are the multitudes who form the background against which the white Tolstoi and the lurid Rasputin respectively stand out.

The treatment of Mormonism, Zionism, and Christian Science is in the nature of the case less highly coloured and less happy, but brings us to more familiar ground. It is of course easy to sneer at the Mammonist element of a leader (Dowie) who combined a claim to Messianic power with "an extraordinary knowledge of the value of stocks and shares," and to point out that in spite of matter being a delusion of mortal mind, Mrs. Eddy left behind her "an immense personal fortune." These things lend themselves to cynicism; but a true insight would not have allowed of calling Francis Schlatter, the Christ-like healer of California, "an impulse-ridden vagabond," and there are one or two suppressions and distortions in the account that suggest that the author's sympathy has here failed him somewhat.

In the third part, quite irrelevantly entitled "The Depths of the Sub-conscious Mind," is a curious assortment. One of its three chapters is devoted to Thuggee, affording an interesting comparative study with the Stranglers of Russia. We feel that killing can be not only a fine art, but a craft and a religion, given the right motives and the proper ritual. This chapter is placed, however, between a brief account of the founder of Positivism, and a much more respectful, and an accurate one of Theosophy, though the author appears to think Point Loma the chief centre of this last. The error is ably made good in a note by the translator. The conclusion of the whole matter is, one feels, that in M. Finot's eyes "All is vanity"; and this is not very surprising when we consider that in the whole range of his studies there are barely two saints and unless we except H. P. Blavatsky, not a single seer. But it is a most alluring and informing book for all that.

"ON THE SIDE OF THE ANGELS."

Dr. J. Paterson-Smyth (author of "The Gospel of the Hereafter") contributes a very interesting article, entitled "On the Rim of the World," to the January issue of the "Psychic Research Quarterly." From it we take the following extract:—

"I am not at all out of sympathy with Spiritism. It has grave faults and grave dangers, but it should get credit for what good there is in it. It is at least 'on the side of the angels' in its protest against Materialism—the most dangerous enemy of religion—and in whatever help it has given to belief in the reality of survival after death. To men in the agony of bereavement who have lost faith in God and the Hereafter it may often be a stepping-stone back to religion.

"For I believe that in spite of often-proved fraud and trickery it is by no means all fraud and trickery—that the suggested hypotheses of telepathy and hypnotism cannot explain all the phenomena, that there is reality behind it, that voices do come across the void, often puzzling, conflicting, disappointing voices. It is as when one sits in his little amateur wireless station listening for wandering flashes from the ships at sea. Now and then he hears cross-currents crackling through the air from amateurs like himself. There are many of them 'listening in,' and some of them he suspects sending spurious messages. Sometimes he gets a message clear and distinct, but whether from the sea or land he cannot certainly know. But he knows there is something there.

"Let us keep an open mind. There are more things in heaven and earth than are dreamed of in our philosophy. The subject deserves more serious scientific investigation than it has received. For science, as Lord Kelvin said, is bound to face fearlessly every problem that can fairly be presented to it. The Psychical Societies spread themselves over too large an area. We need long, patient study concentrated on this field, to judge if it can be explained away as fraud or delusion, and to judge, if it be real, what possibilities are in it. We need little bands of men scientifically trained in weighing evidence, not prejudiced or indifferent, not credulous or incredulous—men of honest, open mind, and especially religious men in the broadest sense of the word, who would face the inquiry earnestly and solemnly in the name of the God of Truth."

We confine ourselves to this brief extract, but the whole article makes stimulating reading.

MEDIUMS AND MEDIUMSHIP.

There is a tremendous quantity of unknown mediumship of a high and powerful order scattered throughout the country, and there are individuals on the inner side of life searching for its possessors in order that a strong and permanent contact shall be established between the two planes.

The regular and orderly use of psychic faculty (where it exists in any quantity) invariably means improved health, and the general brightening of the disposition of the mediumistic person. We are satisfied that the suppression of psychic power by those who have it in abundance is bound to react adversely on health, and just in the same manner the foolish over-indulgence in mediumship is bound to lead to nervous depletion and ill-health.

We call to mind one instance of the former type. A young lady of our acquaintance was often overcome by fainting fits. She knew nothing of psychic matters, but at irregular intervals she was overcome (sometimes in the street or workshop) with a sleepy, dizzy feeling, which gave her only a few minutes warning ere she lost consciousness and lay like a log for a period varying from twenty minutes to an hour. This continued for some years. The medical faculty gave the malady many names, but failed to successfully treat it. We one day saw her in one of her swoons, and diagnosed the case as due to an accumulation of psychic force, which automatically burst its bonds and overwhelmed the consciousness. We talked to her, got her to join a circle; she developed a little mediumship, and for the last dozen years has never had a single fit—never, in fact, since sitting in her first circle. She had enjoyed robust and perfect health.

There are many such cases, we believe. The remedy is orderly, regular and moderate development. The most beneficent forces known to man are the most destructive if ill-used, or when they escape control. The human race is a psychological race, and as physical exercise is essential to correct control of the body, so psychic exercise, sanely and moderately taken, does and will lead to the proper control and direction of the wondrous powers of the psychic body, its senses and faculties.

Spontaneous mediumship steadily and gradually developed and strengthened will presently be fraught with benefits both to its possessor and humanity generally. There is nothing to fear but ignorance. Knowledge born of experience and rational use of one's faculties and powers will turn a howling wilderness into a garden of delight.—"THE TWO WORLDS."

AN OPEN LETTER TO MATERIALISTS.

"When you are dead you are dead, and that's the end of it."

This assertion was made by a well-known materialist debater, on a recent occasion, and at first glance it appears to be an indisputable truism.

Verbally it is so, and undoubtedly the intention was to obtain the immediate effect of the evident verbal veracity.

But words have much latitude in their meanings; a word can mean more or less according to its use and the context, and in this case much depends on the meaning given to the word. Not the meaning which was implicated for emotional acceptance, but that which must be admitted if the assertion is to stand critical examination.

The statement can be taken in three ways:—

"When you are dead (bodily), you are dead (bodily)."

"When you are dead (bodily), you are dead (spiritually)."

"When you are dead (spiritually), you are dead (spiritually)."

The first still appears obvious; in fact, too obvious a truism to be anything but a silly assertion.

But if the requisite knowledge were available, and speaking from a materialist point of view, if the delay were not too controls your body, has left it, the body is devoid of life, or possibility of life."

Is this so? When the body is what we call dead, it usually means that the mainspring is run down, or the escapement has stopped, some part of the system which is necessary to keep up the balance which we call the life of the body, has failed to act.

But if the requisite knowledge is available, and speaking from a materialist point of view, if the delay were not too great, then the mechanism would continue to work, and we should be alive again.

Or supposing that the mechanism is broken beyond repair, and it is impossible to restore the human personality, even then the body, in detail, is not dead, for the individual cells still contain life for a certain period.

So that even in the first version of the statement, it is not the indisputable truism that was asserted.

Take the second version. "This was no doubt the real meaning of the statement, although it was intentionally not clearly expressed in this manner, as it would not have carried the same appearance of fact."

But it is only pure assertion, and as such requires production of evidence to support it, evidence which the lecturer was perfectly aware he could not produce. As well state that when a candle goes out, the heat that was in the flame has ceased to exist.

Even the materialist admits that nothing can be destroyed, and yet he claims that the wonderful Something which has powers beyond any form of known force, which has volition over force, and which is so elusive as to be beyond any of his measurements, ceases to exist at death, is destroyed in fact, because it has gone beyond the reach of his omnipotent powers of perception.

No, Mr. Materialist, the heat still exists, although even your eagle eye can no longer perceive it. The something that we call spirit has not ceased to exist because it is beyond your ken, and has always been an objectionable entity that would not submit to your calipers and balances. Beyond you it has always been, and has only withdrawn a little further. Any man will fail who tries to measure the ether with a foot rule, but does it not occur to you that some degree of measurement may be obtained by those who are wise enough to use a spiritual measure? Like is measured by comparison with its like.

The third version is certainly not that intended by our friend; it would firstly imply the admission of the existence of spirit, and like Betsy Prig, when the recitation of the superior attainments of Mrs. Harris became inconvenient, he "don't believe there ain't no Mrs. Harris."

He doesn't believe in spirit because spirit is inconvenient to his calculations, and has not the decency to fit into his mental pint pot.

I offer our materialist a real truism to think over:—

"While we live, we live, and that is but the beginning of it."

LIEUT.-COLONEL.

LONDON COLLEGE OF MEDIUMS.—The first annual general meeting of the above body was held at 30a, Baker-street, W.1, on Wednesday, February 23rd, Mrs. Mary Gordon presiding. The various reports were encouraging, and showed promise of good work to be accomplished in the future. It was decided that the chief object of the College should be to raise the standard of public mediumship, and platform work generally; and to this end a sub-committee was appointed to draw up an educational syllabus, and to arrange for the early formation of classes, etc. The following executive members were elected: President, Mrs. Mary Gordon; Vice-Presidents, Miss Estelle Stead, Miss MacCreadie, and Alderman D. J. Davis; Treasurer, Mrs. H. Davidson; Secretary, Mr. A. T. Connor, 19, Oakhurst-road, London, E.7; Council, Mesdames Seyforth and Connor, Messrs. Horace Leaf, W. T. North, and Leslie Curnow. Membership is open to all *bona fide* Spiritualist workers and students.—A. T. C.

THE HORNSEY PHENOMENA.

AN INVESTIGATION AND SOME RESULTS.

We have been shown a private document setting out an account of a preliminary experiment with a clairvoyant to discover the causes at the back of what is known as the "Racketty Ghost" at Hornsey. It was conducted by a Committee of Investigation on which the clerical, medical and legal minds were noticeably strong, and the intellectual capacity of these members was in some instances aided by that most important factor, knowledge of and experience in psychical science.

The document in question gives simply a description of what passed at a circle held last week and does not contain the findings of the Committee. Its private character, as relating to the domestic affairs of the persons principally concerned, forbids any publication.

It is sufficient to say for the present that some of the statements made by the clairvoyants were of a convincing character, as some minute descriptions given by him were at once recognised as accurate, and afford presumptive evidence that he was actually in touch with human intelligences—at least one of them a former inhabitant of the house in which the disturbances have taken place.

The facts elicited reveal a very distressing story and in a great measure explain the disturbances as being the outcome of a spirit's desire to communicate with loved members of its family on earth. Such opportunities are notoriously rare, and the disorderly character of the manifestations was accounted for in some statements made by the clairvoyant who discovered that the distressed spirit was being aided by others, one in particular, who by reason of exceptional psychical powers and an unusual opportunity presented by the conditions in the house, was able to affect the material side of things in the way described in the newspapers. From a statement made by the clairvoyant it appears that troublesome as the visitation has been, it was permitted by the more advanced minds in the other world, as involving a deeper purpose than the communication between a departed mother and her children. That is to say, it was to draw public attention by rather violent methods to the reality of the life after death and thus drive home what in some quarters seems to be regarded as an unwelcome fact.

This is all we are able to say for the present. When we receive further particulars suitable for publication, they shall be presented in LIGHT.

DR. ELLIS POWELL'S VIEWS.

Dr. Ellis Powell, in the "National News" of Sunday last gives some striking particulars about the disturbances at a house in Hornsey obtained as the result of coming in personal contact with the surroundings, both at Hornsey and on the Other Side. Prefacing his account with the remark that he cannot give the full details owing to the feelings of the people most intimately concerned, Dr. Powell proceeds:—

Substantially, however, the facts are that the house is at present the subject of exceptionally keen solicitude from the Other Side, on the part of one of its inhabitants who has not long passed away. This intense feeling has set in motion very powerful psychic forces, just as we should expect it to do.

"The nucleus of the force is love, though it is obvious that it is mingled with other sentiments, not all of them wholly admirable. In this case, however, the strong vibrations are being exploited by an entity on the Other Side for his own amusement. He is able to do this with the greater facility because some of the family are physical mediums. Thus we have all the elements necessary to support a display of the mysterious forces of the next plane—strong feeling on that side, a mischievous operator to handle the "power," and unique (but involuntary) instruments ready to hand among people still on earth.

"In plain English, then, there is no doubt whatever about the genuineness of the phenomena. They have been actually witnessed not only by members of the family, but by gentlemen of professional standing whose capacity and honour are above question. Moreover, as I said, we have had the assistance of intelligences from the Other Side, who have indicated in plain and unmistakeable language the real source and nature of the disturbances."

As noted in our advertising columns, Miss F. R. Scatterd is announced to lecture on Thursday next, the 10th inst., at Hendon Town Hall, in connection with the Spiritualist Fellowship Centre, on "Psychic Photography, or Supernormal Pictures."

LECTURE BY THE REV. WALTER WYNN.—On Thursday, March 10th, at 7.30 p.m., the Rev. Walter Wynn will lecture in the North End Hall, Croydon, in reply to Dr. Schofield's recent attacks on Spiritualism in the same hall. The chair will be taken by Mr. H. W. Engholm, who will speak for a short time on the Vale Owen Script. Mr. Wynn hopes that Spiritualists will be present in force to support him in his endeavour to refute Dr. Schofield's accusations.

THE TRUE MEANING OF SPIRITUALISM.

A PLAIN STATEMENT.

By E. W. DUXBURY.

One of the essential principles of Napoleonic strategy consisted in the concentration of the strength of the offensive upon the critical and decisive point of the campaign, and in the refusal to be distracted by minor issues. The same principle applies in large measure to all intellectual warfare, and should especially be observed in the case of Spiritualism. However liable this subject may have been in the past to derision and persecution, the fight concerning it in the intellectual world has never been fiercer than it is to-day, and as so large a part of intellectual controversy really consists in ardent discussion about different things under the same name, it is very necessary that a clear conception should be held of what Spiritualism really means. Vagueness of definition too often leads to confusion of thought, and few terms, as a matter of fact, apparently convey such an indefinite conception as that of "Spiritualism."

In view of the fact that the attention of innumerable persons is being turned to-day towards questions towards which in the past they manifested either scorn or indifference, it is important that a clear conception should be held of what it is they are now being asked to believe. Among the various interpretations placed upon the term "Spiritualism" by different classes of minds the following may be enumerated:—(1) Frivolous phenomena in the nature of dancing tables and flying tambourines occurring at doubtful and mysterious séances, which tend to degrade Man's highest conception of his being and destiny. (2) A new system of religious beliefs and theological conceptions in substitution for those previously held by what are known as the orthodox Christian Churches in connection with spirit phenomena. (3) The scientific demonstration that Man is a Spirit, who survives bodily death and continues to pursue a spiritual destiny, and that it is possible at times to communicate with discarnate spirits.

Hostile opposition to Spiritualism may be classified into corresponding classes. The Materialist disdains it as a degrading superstition, which derogates from the intellectual dignity of Man, and is only worthy of the phenomena mentioned in class (1). The origin of such a view lies in a superficial study of the question, the great limitation of knowledge of the subject, and the blinding influence of *partis pris*.

A DANGER TO BE AVOIDED.

The main portion of the opposition of the Christian Churches might, it would seem, be referred to class (2). There can be little doubt that they regard Spiritualism as a system of heretical beliefs, tending to the extension of a schismatic sect, wedded to a false Christology. It would be idle to assert that there is not some justification for such a view, and there is concealed therein a great danger for the future of Spiritualism. If it were merely to crystallize into another of the innumerable sects with which the religious world abounds, it would probably have but an ephemeral influence upon mankind. It would be exposed to the similar danger which threatened primitive Christianity, that of becoming merely a reformed Judaic sect which, humanly speaking, was averted by the genius and insight of St. Paul, who converted his fellow-Apostles to his own view of Christianity as that of a universal religion. It is only to be expected that the various forms of theological belief, which prevail outside the pale of Spiritualism, should be to some extent reflected within it, but such beliefs are not of the essence of Spiritualism, as properly understood. The Spiritualist, like any other man, is fully entitled to form his own religious and theological views, but he hardly seems entitled to identify the holding of such views with Spiritualism itself. Such a claim, moreover, could hardly be justified by citing the views of numerous discarnate spirits. Insight into truth in this world has rarely been the privilege of majorities, and there seems no essential reason why this should be so in the spirit world. It is of the essence of Spiritualism that the shedding of the physical body does not mean the immediate migration to a Palace of Truth, and there are doubtless many spirits still incarnate who have a far deeper intuition of truth than thousands of discarnate spirits. It is only fit and proper that the weighty utterances of discarnate spirits should be received with due respect, but this does not involve any intellectual servitude, and the dweller on earth should reserve the right to accept or reject such views, as he may think fit. The Spiritualist, then, is at liberty to adopt any religious or theological views which seem to him true, based either on the communications of discarnate spirits or on the teachings of his fellow-men on earth, but he does so as a private thinker, not necessarily as a Spiritualist.

A UNIVERSAL TRUTH.

The true meaning of the term "Spiritualism" as a message to the world at large would appear to be that of class (3). As such it represents a universal truth, applicable to men of every race, and capable of assimilation by all the Christian Churches. The acceptance of its leading principles necessarily involves an acceptance of the reality of the

phenomena by which those principles are established. Thus defined, it provides a rock-foundation on which all the varieties of the Christian religion may find support, without involving any marked disturbance of their special tenets. On this conception, Spiritualism represents ascertained knowledge derived by the use of intellectual processes, aided by discarnate spirits, and tested and confirmed by scientific method. As such, it is a science and not a religion, though it forms an admirable foundation for the latter, and its spiritual implications are of a most far-reaching character.

A large part of the intellectual opposition to Spiritualism may be correlated with class (3) in that it denies that the main principles of Spiritualism have, as yet, been scientifically established. This attitude, however, mainly arises from an imperfect acquaintance with the whole field of evidence on which these principles rest, and, in particular, from an inadequate knowledge of the results achieved by men of science of high distinction through their researches in the psychical schools of England, America, France, Italy, Russia, and Germany. The advanced wing of Psychical Research has endorsed the phenomena of Spiritualism and accepted its main conclusions, and the denial of such conclusions is rapidly becoming the hall-mark of either ignorance or prejudice.

PSYCHIC PHOTOGRAPHY.

A CASE OF RECOGNITION.

Lieut.-Colonel E. R. Johnson writes:—

In November I had an appointment with the Crewe Circle at the British College. This was my first experiment with Mr. Hope and Mrs. Buxton for this phase of phenomena, although I made many successful experiments with the late Mr. Bourns. I brought my own plates and followed the process the whole way through, being fully satisfied with the conditions provided. When I received the print I thought it was a likeness of the late Capt. P—T—, who was my staff officer while I had charge of the Legion of Frontiersmen during the war.

I sent a copy to his widow, who resides in Cape Town, and she writes, in reply, dated January 2nd, 1921: "Your letter and the photographic enclosure were forwarded here two days ago. It was kind of you to send the photograph. Of course, the likeness of the face behind you is unmistakable. Not so much of my dear husband during the last five years on this earth, but as he was before that. I was very startled on looking at the photograph. I did not read your explanatory note till after I had seen the face."

I may say that I had no thought of this friend as likely to appear, but believed that some of my own relations would probably manifest themselves.

ANSWERS TO CORRESPONDENTS.

A BOMBAY READER (C.).—We regret we cannot inform you, although we have made enquiries of an Anglo-Indian friend.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

Allow me to congratulate you on the high standard of the matter contained in *LIGHT*.—W. POLLIN (St. Leonards.) *LIGHT* gets better and better all the time. It is always "light and more light."—L. HAMON.

I think *LIGHT* is getting better every week. All the contributions are good, many of them splendid—those from Mr. De Brath, for example, having such a masterly grip of every aspect of the subject.—From a PROVINCIAL EDITOR.

We are delighted with *LIGHT*. It has always been a high-class paper and most enjoyable and instructive. It is more than doubly so now. May it go on prospering and giving light to thousands more.—J. ATCHINSON.

The paper is just splendid now. The articles are so uplifting and so very helpful in soul and spiritual development—a very great improvement.—ALICE S. ANDERSON.

When you have deducted my year's subscription I shall be glad if you will place the remainder of enclosed cheque to the fund for your paper—your greatly improved paper—one that I can honestly and gratefully say has brought me much comfort and consolation.—EDITH COLE.

THE TEST-TUBE AND THE MICROSCOPE

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

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.

A "SPIRIT TELEPHONE."

G. K. E. asks, "Is it within the possibilities that a 'spirit telephone' may be invented so that a bell may ring (as in the ordinary telephone) to give notice of the message?" And my correspondent refers to the "direct voice" as pointing to the possibility. I should be strongly averse to laying down the law on the subject of the possibilities of spirit communication. I should say that G. K. E.'s idea is certainly within the possibilities, although I might harbour a mental reservation on the question, *viz.*, that it is more desirable that we should cultivate the spiritual methods of interior communion, impression and inspiration than look for mechanical methods requiring that spirits should conform to our physical limitations.

THE FOURTH DIMENSION.

To PERPLEXED.—I have dealt with this question before, and it is really impossible to cover it in a few lines. You had better consult some of the books on the subject—there are several. All I would say here is that dimension is an arbitrary division of space—it is more a question of our physical consciousness than of actual limitations. The material bounds and partitions which restrict us in this world are not obstacles to advanced spirit beings, who pass through them, often without being conscious that they are there. For that reason it was suggested that spirits live in "higher space"—a dimension outside our three of length, breadth and depth. I see, by the way, that one of the latest exponents of Einstein's theory makes *Time* the fourth dimension. It is not an easy subject even for trained mathematicians.

"SPIRITISM" OR "SPIRITUALISM"?

JEFFREY raises the question of the difference between these terms. I take it that a *Spiritist* is one who concerns himself with spirits without reference to the religious aspects of the question, while a *Spiritualist* is more concerned with the Divine or Spiritual side of the subject, but taking due account of the existence and activities of spirit beings. There are so-called Spiritualists who would be more correctly termed Spiritists, and some of them I know would be quite content with the title. A Spiritualist who does not follow the higher aspects of his faith and knowledge is unworthy of the name. The Japanese and Chinese would, I suppose, be examples of *Spiritist* nations, but even they, as "ancestor-worshippers," are distinctly in advance of those Western people who deny the existence of spirits altogether. They have knowledge of some facts in Nature of which materialistic Europeans are densely ignorant.

PSYCHIC EXPERIMENTATION.

E. C. pleads for more practical experiments and records of them in *LIGHT*. But I don't think *LIGHT* has been markedly deficient in this respect. It was this journal that first gave publicity to the Belfast investigations of the late Dr. Crawford, and we have printed many accounts of experiments more or less scientific in character. In any

case, we do not forget that what we may call laboratory studies appeal to but a limited number of readers. "We are not cotton-spinners all"—that is to say we are not all psychic investigators. There are other things, anathema to the scientist, perhaps, as being destitute of that cold precision to which he is wedded. Some readers dislike science in our pages, regarding it as something that deals with barren forms. But without it our Spiritualism would be a very nebulous subject.

WAS IT AN APPARITION?

SENEX writes that while in Florence his wife's sister died. A few days after her death, as he lay in bed one night, he saw a golden light shining on the wall at the foot of his bed, the light bearing a rough likeness to the shrouded figure of the departed lady as he had seen it in the coffin a short time previously. The vision or appearance lasted for an hour and a-half and could not have been accounted for by any effect of natural or artificial light—moonlight, gaslight, etc.—as the light only appeared on that particular night. "Senex" asks how I would explain it. I can only say that it *might* have been a psychic experience as it tallies so closely with other cases, it has psychic characteristics. But obviously I cannot speak with any assurance. As it is apparently the only experience of the kind which my correspondent has had, there is nothing by which to check it, or to give confirmation.

THE PROBLEM OF EVIL.

L. T. is concerned about the origin of evil, a question which would demand a book rather than a few lines in this column. But I will do what I can. It has been frequently said that "evil"—as we call it—is inevitable since you cannot have light without shadow, positive without negative, or attraction without repulsion. But this argument, as also the one urged by Pope, *viz.*, that evil is simply "undeveloped good," becomes less acceptable to many minds when we contemplate the problem of *moral* evil. Now, most moral evil arises from weakness, but there is a small proportion that looks very like positive, deliberate and intentional wrong-doing. There are those who appear to do evil knowingly, and glory in it. To those who study the subject this is obviously the outcome of ignorance, so that even here we may trace the cause in the negative side of things. L. T. is mainly concerned, however, about pain and sorrow. But these, as we shall all have to acknowledge in the end, are Divine agencies, part of the training of souls. When we have outgrown the need for them they will disappear. Just as many men have visited some old schoolmaster to thank him for their early training and discipline which they found in later years had been wise and beneficial, so may we, when grown wiser, be thankful for the sufferings of the past which shall have perfected our lives. — F. H. sends me a question combined with a closely reasoned argument on the same subject, and she asks, "How can evil aid the soul's progress?" I can only say that under the dispensation of providence "all things work together for good," so that in the end evil is made to do its part.

THE HEALING POWER.

A NOTE ON PARACELSUS.

We have long held that one of the most important departments of Spiritualism is the work of healing and the discovery and application of the healing principles in Nature. Reading lately the admirable series of studies by Mr. Ralph Shirley, "Occultists and Mystics of All Ages" (Riders) we noted in his sketch of Paracelsus how that great sage and mystic anticipated many of the discoveries of centuries later. He long antedated Hahnemann, the founder of homeopathy, in his teaching of the effects to be produced by infinitesimal quantities charged with the essential virtue of some particular drug or healing agent. His teaching was that "what heals a man also wounds him, and what wounded him will also heal him." But, of course, by the materialistic minds among us who are accustomed to rely on "big battalions," and who regard mass and grossness as the chief measures of power, homeopathy is still suspect. And indeed it is not always perhaps a sign of materialism that homeopathy should be held in suspicion. It seems incredible that results can be produced on the body by the almost unspeakably minute doses which some homeopathic doctors employ in their cures.

We are more at home with Paracelsus in his teachings concerning magnetic healing, and faith-cures, both of which

are destined to play a great part in the future of medical science. Here are some of the sayings of Paracelsus, as given by Mr. Shirley, regarding the power of Faith:—

"Faith has a great deal more power than the physical body."

"All magical processes are based upon Faith."

"The power of Faith overcomes all spirits of Nature, because it is a spiritual power, and Spirit is higher than Nature."

"Anything we may accomplish which surpasses Nature is accomplished by Faith, and by Faith diseases may be cured."

"Imagination is the cause of many diseases; faith is the cure of all."

One greater than Paracelsus taught similarly of the power of Faith. It is the simplest of remedies, the most spiritual of all agencies for overcoming the difficulties of material life. Perhaps it is neglected because it is not sufficiently allied with Knowledge. It is the man who, like Paracelsus, works with Faith, knowing by experience its tremendous power, who will accomplish the greatest results. There is probably a homeopathically minute element of faith in simple foolish credulity, for even that, as medical lore testifies, has accomplished wonders in the way of healing. Paracelsus, who was very far from being a quack, as he is sometimes represented, was doubtless well acquainted with the fact,

TO-MORROW'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.*—6.30, Mrs. Annie Boddington.

Peckham.—*Lausanne-road.*—7, Mrs. Podmore. Thursday, opening day of Bazaar, at 6.30.

Shepherd's Bush.—73, *Becklow-road.*—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.

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

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

Garw.—*Faldan Institute.*—March 16th, Mrs. Bloodworth, of London, will give an address.

Sutton.—*Co-operative Hall, Benhill-street.*—6.30, Mrs. Orłowski, address and clairvoyance. Friday, 8, Mrs. Maunder, address and clairvoyance.

Holloway.—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday), 7.30, Whist Drive. Sunday, 11, Mrs. Ernest Meads; 3, Lyceum; 7, Mr. Geo. Prior. Wednesday, 8, Mrs. Annie Boddington.

Brighton.—*Athenæum Hall.*—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, Healing Circle. Wednesday, 8, Mrs. Curry.

As administrator of the Little Ilford Christian Spiritualist Church Distress Fund, Mrs. Alice Jamrach (11, Sheringham-avenue, E.12) wishes to acknowledge with deep gratitude the receipt of a parcel of clothing from Mrs. Hudson, of Huddersfield, and to say that she will be thankful for any donations or gifts that will help her to alleviate a little of the distress with which the society is brought into contact.

IN LIVING MEMORY.

To my two darling Sons, Kay Maturin, Lieut. and A.D.S., Uganda Police, and Charles Gordon Maturin ("Sunny" of "Rachel Comforted"). For twenty years in communion with Gordon, for six with Kay, who for love of his dear England left me to join his little brother; God bless you both.—Mother.

SPECIAL VISIT.

MR. A. VOUT PETERS, Address and Clairvoyance. SUNDAY, March 6th, at 7 o'clock.

MONDAY, March 7th, at 7.30 p.m.,

MRS. A. BRITAIN, Clairvoyant Descriptions. RICHMOND SPIRITUALIST SOCIETY. Gymnasium Hall, Prince's Road, off Broomfield Road, New Gardens, Bus routes Nos. 27 and 106, alight at Cumberland Gate.

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