

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JAN. 7th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,139—VOL. XLII.

[Registered as]

SATURDAY, JANUARY 7, 1922.

[A Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

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

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

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

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

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

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

THE PROGRESSION OF MARMADUKE,

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

(Continued from Vol. XLI., page 839.)

July 9th, 1916.

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

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

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

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

August 6th, 1916.

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

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

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

But how can this be done?

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

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

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

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

August 13th, 1916.

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

(To be continued.)

SPIRITUALISM AND THE SUNDAY PRESS.

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

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

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

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

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

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

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

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

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

THE PURPOSE OF SPIRITUALISM.

The Rev. F. Fielding-Ould writes:—

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

THE POWER OF THE HAND.

AN INDEX OF THE SOUL.

BY F. E. LEANING.

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

THE AURA OF THE HAND.

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

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

THE HAND IN MESMERISM.

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

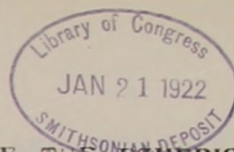
subject, who was subsequently brought by us into the room, from which the hypnotiser had in the meanwhile been excluded and the position of the objects then changed by us." Myers also, in his usual luminous and comprehensive way, discussing this point, says ("Human Personality," i. p. 208) that he "sees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

THE HAND IN HEALING.

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

THE HAND AS AN INSTRUMENT OF THE WILL.

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



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

THE STORY OF BETHLEHEM.

Dr. Abraham Wallace writes:—

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

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

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

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

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

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

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

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

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

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

PROOF OF THE ETHERIC BODY.

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

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

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

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

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

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

THE LONG VOYAGE.

NEW YEAR THOUGHTS.

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

—CHARLES DICKENS.

THE DESERT, THE KHAM SIN AND THE SPHINX.

By W. T. P.

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

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

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

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

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

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

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

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

TESTIMONY FROM FRANCE.

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

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

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

Question: "Who attended you in your illness?"

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

Q.: "Had you any family?"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GEORGE E. WRIGHT.

REMARKABLE DIRECT VOICE PHENOMENA.

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

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

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

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

THE SCOTTISH RELIGIOUS REVIVAL.

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

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

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

RAYS AND REFLECTIONS.

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

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

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

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

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

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

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

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

D. G.

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

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TOWARDS SIMPLICITY.

A NEW YEAR RESOLUTION.

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

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

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

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

"SPIRIT PHOTOGRAPHS."

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

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

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

FACTS NEED NO JUSTIFICATION.

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

A SINGLE INSTANCE.

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

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

TRIBUTE TO SIR A. CONAN DOYLE.

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

SIR ARTHUR CONAN DOYLE.

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

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

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

Yours sincerely,

P. R. EYNON,
Hon. Sec. Spiritualist Church of Western Australia.
1202, Hay St. West, Perth.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE VALE OWEN SCRIPT AND THE "SPIRAL."

SOME FURTHER REFLECTIONS.

By ARTHUR J. WOOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After a pause "Habdi" at length replies:—
"My good father, it has come to my mind that perchance I may throw some light on this thing."

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

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

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

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

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

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

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

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

DECEASE OF COLONEL C. E. CASSAL.

We have to record, with regret, the death of Colonel Charles Edward Cassal, V.D., F.I.C., F.I.S., which occurred on the 22nd ult. at the age of sixty-three. Col. Cassal was formerly Public Analyst for Kensington, Westminster, Battersea and Lincolnshire, and held other high positions in connection with chemistry and hygiene. As a military man, he commanded the London Brigade, R.G.A. (T.F.) from 1908 to 1914. Colonel Cassal was the son of Professor Charles Cassal, LL.D., who was one of the pioneers of psychical research and was rather closely associated with LIGHT in its earlier days. We understand that Colonel Cassal himself at one time took considerable interest in psychic science.

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

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PSYCHIC PHOTOGRAPHY.

"AMAZING SPIRIT CAMERA FRAUDS."

A REPLY TO "JOHN BULL."

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

To the Editor of "John Bull."

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

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

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

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

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

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

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

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

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

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

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

Yours faithfully,

J. HEWAT MCKENZIE,

Hon. Principal,

British College of Psychic Science.

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

SIR A. CONAN DOYLE AND THE BORSTAL SYSTEM.

Miss C. J. Vesel (Exmouth) writes:—

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

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

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

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

PSYCHIC HEALING AND THE AURA AMONGST THE CHINESE.

A LETTER FROM CHINA.

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

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

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

To some of my Chinese friends the aura was more clear when their sight was influenced by simple screen: ordinary flat bottle, filled with mixture of green and blue aniline dyes. Sometimes I have used similar bottle with water, saturated with K₂Cr₂O₇—which gives an orange colour. Dicyanin is impossible to get here.

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

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

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

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

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

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

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

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

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

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

Sincerely yours,

V. NARDAROV.

SIR ARTHUR CONAN DOYLE AT THE PEOPLE'S PALACE.

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

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

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

* "English Mechanic."

† Like "cy" in "Dicyanin."

ETERNAL REST.

By W. H. EVANS.

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

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

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

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

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

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

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

SPIRITUAL HEALING.

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

THE SIDERIC PENDULUM.

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

"SPLIT PERSONALITY"—THE BEAUCHAMP CASE.

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

A HISTORICAL PROPHECY.

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

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TO CORRESPONDENTS.

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

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

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

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

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

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

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mrs. Cannock. 11th, lecture, "The Understanding of Our Characters," Mr. F. L. Brown. Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Fred Horne.

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

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

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

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

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

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

Worthing.—Tarring Crossing.—6.30, service.

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