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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JAN. 14th 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. 2,140—VOL. XLII. [Registered as] SATURDAY, JANUARY 14, 1922. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the Eternal Silence; truths that wake
To perish never.

—WORDSWORTH.

In the "Hibbert Journal" for January, Mr. Edward Clodd is represented by the second part of his paper on "Occultism," to the first portion of which we gave some attention at the time of its appearance in October. Those who have studied his work as a champion of Materialism, one of the "die-hards" and "last ditchers" of an outworn philosophy, will find nothing new or surprising in the present article, although they will probably notice some things to excite amusement. As, for instance, Mr. Clodd's statement that—

The High Priests of Spiritualism are cited as authorities from whom there can be no appeal, as if mere authority had any validity.

And then follow some allusions to Sir Oliver Lodge and Sir William Barrett. But, a little later in the article, we discover that Mr. Clodd has a very short memory, for he begins to quote one of his own authorities against telepathy, and even informs us that "space alone prevents citation from physico-psychologists who speak with authority." So it would appear that authority is only valid when it is on the side of Mr. Edward Clodd. In other words, it is a case of "Heads, I win, tails, you lose." We might strongly object to Mr. Clodd loading the dice against us in this way, but for the really delightful simplicity with which he exposes the fact that the dice are loaded. There is no occasion for any "indignation meeting," after that. As the old Roman adage puts it: "The tables are dissolved in laughter." In short, the case is "laughed out of court."

In the same issue of the "Hibbert Journal" Mr. E. Wake Cook has an article, "Materialism and

Occultism" immediately following Mr. Clodd's article. In the course of his remarks, which are always vigorous and to the point, Mr. Wake Cook points out the dangers of a one-sided culture. Over-devotion to physical science has weakened the religious sense and the moral restraints in man:—

But Nature never loses her balance. Side by side with the magnificent advance of physical science there has grown up a complementary spiritual science which corrects the shortcomings of the former.

That is the larger view, and one which is held by all advanced and comprehensive thinkers who have outgrown sectional views and the bias of sect and party. Mr. Wake Cook deals in a trenchant way with Mr. Clodd's fallacies. Writing of the evidence for the supernatural he says:—

The most significant fact is that these supernatural manifestations are coeval with humanity. Mr. Clodd himself has shown this conclusively, and he has built up an impregnable strong case for exactly the opposite conclusion to that at which he has, unfortunately, arrived. Through all history, sacred and secular, barbaric and classical, the same story runs.

Thus is the engineer of materialism hoist with his own petard, and a fact in Nature shown to be not the less but the more worthy of acceptance because of its known antiquity and its eternal persistence. Mr. Clodd's antipathy to "table-turning," however, is not likely to be lessened by having the tables turned on him in this fashion. Several of Mr. Wake Cook's observations, by the way, are well worthy of quotation as aphorisms. We can only select one:—

It might safely be asserted that almost every "superstition" is a fiction founded on a fact.

* * * *

A great deal of the truth about Spiritualism is at last coming out in the general Press of the country, and the subject is getting an immense amount of publicity. We are not in the least surprised or disturbed to find that the "seamy side" of the matter is also receiving attention, because we want a true picture in which the shadows as well as the lights are revealed. Never did our critics pay us a higher compliment than by the eagerness with which they pounced on every flaw, real or imaginary, in the subject, and denounced it with all their might. Did not these amiable but addle-headed people realise that no human institution is free of faults and foibles, and that the discovery of these proves that a subject is real and natural and not something completely outside the compass of humanity? That capacity for self-deception of which Mr. James Douglas wrote the other day was very evident here. And it is the easiest thing in the world to "pick holes" in any matter, whatever it may be. Some persons have the faculty in an unhealthy degree, and can never see anything but the defects, whether in people or things. It is a kind of morbid disease of the mind with which psychologists are quite familiar. It is far more mischievous than its opposite extreme, which sees everything rose-coloured. Let us have criticism by all means, but let it be balanced and just.

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

THE PROGRESSION OF MARMADUKE

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

(Continued from page 3.)

August 20th, 1916.

THE CONTINUITY OF LIFE'S WORK IN THE SPIRIT-WORLD AND FROM SPHERE TO SPHERE.

"There is a period, when we first pass over, during which we are not able to do helpful work. We cannot realise what we see and hear; we are all astray, and we are totally unable to understand how we have improved on our former state of existence. There is nothing to be done during this stage but to try to get assimilated to the place where we find ourselves, and the conditions which seem so like those on earth and yet have such vast and appalling differences.

"We pass out of this state into one of comprehension and progression, and gradually the desire wakens in us to do some active work for the good of others; but this wish does not generally awaken until we have arrived at the Second Sphere. We are then shown how to produce an impression of peace on some of our friends or relatives on earth who are worried and worn with its trials. Next we are allowed to meet some of the new-comers here and try to impress them with the knowledge that they are awakening to a different plane of existence. And so we continue our missionary efforts, and as we rise from sphere to sphere so does our power for good increase. You have heard that even the celestial spirits come back and help on earth sometimes. That is true, and myriads who would not usually have come near the earth have descended to the battlefields and given solace and assistance.

"But to explain the continuity of work of which I proposed to write. You must know that all have not the same tasks to perform here. For instance, a great musician would probably not be called upon for active service, but to impress the earth-world with the beauty of music, and in this way to give help quite as surely as if he were impressing peace on a troubled mind; for music of the highest kind always brings peace on its wings."

But the music of the spheres can only be heard by a very few.

"That is so: the active hearing is only possible to those who are clairaudient, yet the impression of it can be given none the less, and often a beautiful melody, once heard and forgotten, may recur and haunt the memory for days as a result of the influence of the unseen helper acting on the mind of the recipient. Scientists too, after leaving the earth-body, are not usually given different work to do from that which they have performed on earth, especially now, for it is much more important, during this war, that they should be able to impress the allies with scientific means of counteracting the deadly gases and methods of destruction of the enemy, than that they should personally succour those who have been the victims. And so we generally pursue the same occupations as on earth, as far as possible, except where our pursuits have not been congenial to us. If so, a new life opens for us, and we are given the work we have longed for in earth-life. The clerk, formerly pinned to a desk, can now revel in scientific invention; the tradesman can become a doctor, and each man can follow his bent; but all unite in help of some sort given to their less fortunate fellow-creatures who still linger in the dark portals of earth, or who, just arrived here, wander desolate and lonely in an unfamiliar land.

"I wonder if I could describe to you the joy which rises in a heart such as mine, when one finds that the guilt of a life of sin on earth can be expiated, and a life of varied usefulness open out before one, a vista of hope, love, and service! If only men realised, while still on earth, that sin can be put away utterly and entirely and a new life begin, there would be fewer wrecked lives in the earth world, but there would be joy, and hope, and peace for all who now despair of reformation. All this could be attained by a true knowledge of the future life, but how can this be given? Mankind closes its ears and cries, 'Superstition! Witch-craft! Fortune-telling!' and those who know are crucified by an ignorant populace. Yet the day is coming when the knowledge of Heaven shall be the knowledge of earth also, and all shall be convinced of life's continuity and life's eternal happiness."

August 27th, 1916.

THE DEFINITENESS OF THE AIM OF LIFE, AS PROVED BY EXPERIENCES IN BOTH SPHERES.

"What I want to make plain is the grand continuity that underlies all life. We can begin with its smallest and, to us, most insignificant manifestations: they are all useful to a higher grade of life. The plant nourishes the animal, and the small coral insects lay down their lives and their shells remain and build up reefs and islands which may become the dwelling-places of animals and men. Mankind, in dying, attains a higher stage of evolution than could have been possible on earth; and so all life rises in progression and evolves itself in higher forms. Man's mortal body indeed goes to mix with the dust of the earth, but this body is not the man, and the real self rises according to the universal law.

"How is it, then, that the general belief in an immortal life is but a weak one? Is it not because death is so common that men, if they consider the question at all, think that what so many millions have gone through before can well be faced by themselves without any special preparation? They go blindly onward, stumbling and falling, till at last they fall to rise no more in the same body, but to emerge in one more glorious, more spiritual, more ethereal. How can men be made to think? How can it be proved to them that their carelessness is criminal? I do not think that a better state of things can be arrived at until the real truth is so universally known that the sense of individual responsibility is aroused.

"What is taught in the schools on earth? A few facts taken from the Bible, without the adequate explanations which might give them a certain value. When I look back to what I learnt in my boyhood and what it led to, I want to go into every school and every family and cry out: 'Your training is wrong. You are taking away the backbone and fibre of the race! Pause, and learn yourselves, before you undertake the training of the men and women of the future. Better to leave their mortal bodies uncared for than feed the outer husk only and leave the great soul within un nourished.'

"I write too forcibly perhaps, but I feel that at present mankind is asleep; lulled into a fancied security when the storm and tempest are already on the way to break at any moment. Oh, for a prophet to awaken the nation! You send missionaries to foreign countries to convert those who in some cases hold a higher belief than yours, and yet you do not see that what you offer in place is but the dry shell of a religion: it does not touch the real life; it does not help your fellow-men; it does not help yourselves. Put aside your creeds and platitudes! Preach Christianity in its true form: the love of your neighbour; and the helping of the weak, sorrowful, and oppressed. Then teach the continuity of life: that the errors of earth-life follow into the next one; that the lessons learnt on earth will enable men to take a higher place when they enter the class-room of the next world.

"'Had I but known!' many cry. Yes, had I too but known, life would have been a different thing; a living responsibility; a time to be really utilised, not to be idled through, and then escaped from. I am heated in mind with these thoughts, and cannot write calmly. All this has been preached for 1900 years and more, if man had only listened and understood the teaching; but mankind has raised dogmas and creeds around it till they have become a thick wall within which the truth has been imprisoned, and from which it has not yet fully made its escape. Forgive my outpourings, but indeed I cannot escape from these persistent thoughts."

September 3rd, 1916.

THE WARRING OF THE ELEMENTS FOR GOOD AND EVIL AND THE TRIUMPH OF GOD'S SCHEME FOR THE WORLD.

"All attempts to deal with this subject must be mere speculation, and it may seem presumptuous to attempt such a task; but man was endowed with intelligence, and therefore I believe it is his duty to use it, and to think out and try to elucidate all questions which are a problem to him. Is it possible that in the plan of the world even

God has to work with fixed materials? Is it believable that having given life to men and animals He found there was a principle in life which frustrated the immediate progression of mankind? That the heaven, so to speak, in human nature was stronger than the God-given impulse towards progression and a pure life? It does seem to me as if there were something in man's nature which held him back from the highest aspirations. How often a man of hitherto blameless life succumbs to sudden temptation. Then too, if man's nature led him to co-operate entirely with the scheme of creation, why should wars, oppression, injustice, and frauds trouble the peace of the world? Why, in all the centuries that should have seen steady progress, should there have been so much slipping backward, stumbling and falling?

"More and more I grow in the conviction that there are forces in all matter, whether of plant, animal, or man, which refuse to be bound in one direction, but break out when least expected, and overthrow the quiet progress of years. But this force is not always for evil. Sometimes it leads a man to strike out a noble course, and become a saviour of mankind. Sometimes it impels the Florence Nightingales of life to leave home and kindred and enter upon a life of hardship and trial. I am now throwing out a few random thoughts, as if I were thinking aloud. I cannot grasp the mystery, or solve it: I can only say, it may be so. I often ask questions of the higher guides but am told that as yet I could not understand the explanations, so I must be content to wait, and meanwhile to help to the best of my power those of my fellow-men, who, less happy than I, still toil and suffer in the earth-life, not even dimly realising the glorious end to which they are journeying."

(To be continued.)

HEALING BY AUTO-SUGGESTION.

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

At the Theosophical Lodge, Clifton, Mr. W. S. Hendry recently gave a most instructive and interesting lecture on "Healing by Auto-Suggestion." He narrated incidents showing the tremendous power of auto-suggestion to heal or destroy, and gave an illustrative "treatment" which will be most beneficial to sufferers. The difference between the imagination and the will was well explained. The imagination acts on and through the sub-conscious mind, whilst the will is used to turn and hold the imagination in the right channels and to inhibit all undesirable thoughts. Too often the will is wrongly directed, and interferes with the work of the sub-conscious mind in the repairing and proper functioning of the body. Auto-suggestion works by instilling into the sub-conscious mind those qualities which our reason tells us are desirable. The latest method is to supplant evil habits or weaknesses by their opposites—not to fight a bad habit, but to ignore it and plant a good one in its place. "As a man thinketh in his heart, so is he"—in other words he becomes like his ideal, the subject of his continual imaginations and thoughts. Intellectual belief is not enough; it is the real "imaginations of the heart" that pass into and influence the sub-conscious. Therefore we must take heed what sort of seeds we plant, for we shall have to reap the harvest whatever its result—good or evil.

Such speakers as Mr. Hendry are a great source of strength to our movement.

A NOTABLE BOOK.

"Lieutenant Colonel" sends us the following appreciation of a book which has already been reviewed in these pages:—

"The Process of Man's Becoming," by "Quæstor Vita," is a book which will necessitate, and repay, some very deep thinking on the part of readers, for the author enters into the ultimate *why* and *how* of man's existence in this universe, and his further progress towards that goal of superlative infinity which is his Divine Heritage. While insisting on the necessity of Divine Immanence, the author postulates an ever ascending hierarchy of mighty agents who are responsible for the conditions of physical creation and existence, and who, while possessing an increasing degree of individuality, combine with this an ever greater community of knowledge and power. The unbiassed reader will find theme and deductions logical to a degree not always met with in books of this description, while the chapter on "Communion with Spirits" should be studied by all those who are disturbed by the uncertainty of the results obtained in many of the attempts to communicate with those who have "passed over."

TRUTH is always plain, simple and direct. In subtle arguings and complicated pleadings it is liable to escape.—G.

SPIRITUALISM AND THE SUNDAY PRESS.

A PHENOMENAL POEM.

In the last issue of the "Sunday Express" Mr. James Douglas continues his grapple with the unknown. This time he is on more familiar ground—he deals with an extraordinary poem which "came" in strange fashion to a Mr. Henry Hammond, who knows nothing and cares very little about poetry. Mr. Douglas, as a literary man, is at last in his own element. He prints the poem, and we are very much at one with his judgment of it. Mr. Douglas writes:

"The mystery baffles me. There has been nothing like it since the poems of Ossian, Chatterton and Ireland."

Shelley, Blake, William Morris, Henley—we seem to catch faint echoes of each of these and others in the poem. Perhaps it is a kind of composite of thought influences from the "poetic sphere" made concrete and transmitted through a sensitive mind.

But as a "phenomenon" we may remind Mr. Douglas it is as old as the hills. Socrates knew it well and discourses at length upon it. We find him telling his friend Ion of the wonderful poem of Tynnicus the Chalcedean as a case in point:—

"He [Tynnicus] never before composed any poem worthy to be remembered; and yet was the author of that Pean which everybody sings and which excels almost every other hymn."

Socrates attributes it to Divine inspiration. Poets are the interpreters of the divinities—each being possessed by some one deity; and to make this evident the God inspires the worst poets with the sublimest verse. So Socrates considered, and when he asks Ion if he agrees, that genial Ephesian, who is himself a poet, responds in quite a modern way: "Yes, by Jupiter!" Socrates, it is clear, had some sound views on inspiration, which are in general as true to-day as they were in his own time.

THE NEW HEAVEN.

In the "Referee" Mr. G. R. Sims discourses on "The New Heaven" in the light of his séance experiences, and although impressed by the facts he has ascertained is naturally perplexed. It has not occurred to him that the unseen world adjacent to this is not heaven but simply the next stage in human evolution apparently not unlike this world, so far as the consciousness of its inhabitants is concerned, but not by any means a celestial region. Walter Pater, one of the greatest of literary stylists, never said a truer thing than that the false theology of centuries has so distorted the course of human reason that it would take ages to return to the simplicity of Nature. Mr. Sims's idea of Heaven is a case in point.

In the same issue Dr. Chalmers Mitchell replies in strong terms to Mr. G. R. Sims and Mr. R. H. Saunders, but his remarks are little to the purpose. It is really useless to quarrel with facts, however disagreeable and opposed to one's prepossessions. We imagine that Dr. Chalmers Mitchell will find his "grapple with the unknown" even more formidable than that of Mr. James Douglas, who does at least concede something to the "mystery." To Dr. Mitchell it is apparently all hocus-pocus, just as were gas-lighting and steamships and many other "known" things of to-day to his and our ancestors who lived when these discoveries were in their infancy.

"SPIRIT TRAVELS."

In the "Weekly Dispatch" appears the second article of the series by "A London Clairvoyante," giving some interesting examples of experiences in clairvoyance at a distance. They are of a kind familiar to most readers of LIGHT, but none the less remarkable for that. They form another little sheaf of evidences to add to a pile that would prove a thousand times over any other matter than this which to a world that has departed from Nature presents itself as "supernatural."

THE GREAT SECRET.

I admit that it is not easy to get on with the most charitable and most tolerant child, for complexity is always punished by simplicity. But the most complex monstrosity of adulditude can simplify himself if he takes the trouble to master the exceedingly simple alphabet of Christ. It is an alphabet of four letters: LOVE.

There is no other secret of happiness. I have tried all the others, and I know. You may play on all your senses as a fiddler plays on a fiddle. You may fiddle away till all the strings are worn out and the bridge over the music is broken. In the end you come back to the little alphabet of four letters. It covers your home, whether it be a garret or a palace. It covers your fortune, whether it be two pence or two millions. It covers your world, whether it be a big, blatant one, or a small, humble one. It covers all the relationships of life, social, national, and international, —JAMES DOUGLAS.

THE POWER OF THE HAND.

II.

BY F. E. LEANING.

EVIDENCED THROUGH PSYCHOMETRY.

No study of the invisible activities of the hand, even in so slight an outline as the present, can afford to ignore the evidence obtained through Psychometry. From its findings we seem forced to conclude, incredible as it may seem, that every touch leaves an unseen record, clear as a visible finger-print though apprehended by another sense, for the psychic who can read it. Especially is this the case with written material, usually letters, which are untouched by others and often "sensed" without being removed from the envelope. Stead, who devoted one of the sections in his invaluable quarterly, "Borderland," to this subject alone, had the experiment tried of cutting off the blank strip at the foot of the page and submitting it to a psychometrist; a trial worthy of being reproduced. One of the most interesting cases and also one of the earliest is that of Professor Denton's wife. At her first attempt, made on impulse and in the dark, with a letter taken at random from a bundle of old letters, she obtained a distinct impression of the writer's personality. Eagerly looking next morning, disappointment was great: it was not the person she had supposed, but a much feebler individual in her circle of acquaintance. But the result was very far from being the negative one which she took it for, for it turned out that the letter had been for a long time in close contact with one by another writer, and the vivid impression received was a true reflection of the stronger and richer characteristics of the neighbouring article.

Next to letters, gloves are probably the most tale-telling things. An excellent instance is given by the late Vincent Turvey of a man bringing him a pair and being much upset and distressed by the "reading" given him. It appeared that the gloves belonged to the sitter's son, but unknown to the father had been borrowed and worn by a neighbour, and it was he to whom the description applied. Well might Babbage say, in the famous Ninth Bridgwater Treatise, that "each particle of existing matter must be a register of all that has happened." Although crowds of sensitives have proved it, there have been few to record or analyse the results, fewer still to examine and experiment on definite lines in this fascinating region. There is, however, one noteworthy instance in the work of Mr. Coates, "Seeing the Invisible," connected with a piece of needlework—an excellent species of material to use as a basis, because of the prolonged handling involved. This was an embroidered table-cover of an unusual kind, being originally a gentleman's silk handkerchief "appliqué" upon a piece of stuff, and then worked over in silks. It had been the composite production of three pairs of feminine hands, and even after many years of use, the three personalities were still distinctly perceptible in their traces, though of course the history of the article was quite unknown to the sensitive (Mrs. Coates) who discerned them.

THE SPEECH OF THE HAND.

To step now for a moment into the outer world in which the inner is sheathed, it may be remarked that if what the hand has touched be so revealing, how much more is the hand itself so. People who have submitted their palms for fun, or curiosity, or in a state of dogmatic denial and contempt of "fortune-telling," to a palmist, have frequently retired astonished, and sometimes both sadder and wiser from the contact. And people who did not suspect themselves of the power have sometimes been equally puzzled at finding themselves exercising it. This of course is by the way, and is not specifically a power of the hand.

The truth that looks out at us in all this enquiry is that we have here a third means of psychic activity. The Eye may look love, wrath or command, the Tongue may utter corresponding sounds, but the Hand no less than either has its language, universally understood. By gesture we indicate greeting, admonition, surprise, supplication, surrender, welcome, contempt, or devotion. The shaken fist and the pointing finger speak without words, and we do not know what psychic leverage may also be thus effected beyond our power to estimate.

THE HAND IN BLESSING AND EXORCISM.

It may not be out of place here to approach a far loftier reach of the power of the hand than has yet been considered, namely, the part which it plays in benediction, consecration,

the laying on of hands, and exorcism. Many will here be inclined to take leave of us. "Hitherto," they will say, "you have paved your path of suggestion and speculation with verifiable instances—in short, with respectable facts—but now surely you are inviting us into cloud-land, a rose-tinted cloud-land, true, in which we see the stained glass window, the white-robed priest, and the meek and credulous multitude on their knees. But clouds dissolve, and you will wake to find the bare brown earth, grey skies, and naked trees the reality." To which we may reply that we can never, in any circumstances, get away from reality. It was all put into a pearl of wisdom by David Gow when he wrote, "What we are dealing with is not alternatively illusion or reality, but reality in an infinite number of grades, conditioned by the consciousness." ("Ideas and Ideals," p. 50.) And we do not compromise reason in at least contemplating the possibility of any effects which are in line with the operation of all natural forces. Transmutation goes on continually before our eyes, and granted an Unseen World at all, there need be no break in the chain of causation anywhere. But in all human action the will is the informing life, and in each category so far examined, the direct purpose or attention of the operator has been a prominent element. One man "magnetises" a glass of water, another removes a pain, a third is bent on getting his friend to do some simple act by way of entertainment merely, but all are possessed by unity of intention. Why suppose that the man who "blesses" a rosary, or makes the water "holy water," or elevates his hands as instruments of a spreading radiance of benediction, produces any less efficacious result than these others? The law under which unseen influences operate is not less likely, but rather more, to carry on when those influences are deliberately invoked in accordance with good ends. The line which we at present draw between a rational and a superstitious practice, as for instance in the use of the sign of the Cross, may come, with fuller knowledge, to be drawn elsewhere, and to include much which at present we regard with little respect, or with little belief in any actual results. The same thing applies to genuine rites of consecration bestowed on individuals, and the practice of the Church, as we know, came down from those early days when the Apostles "laid their hands on them [the converts] and they received the Holy Ghost" (Acts viii., v. 17.). So also in the classical instances of the Old Testament, when the Patriarch's stately benediction was uttered with his hands laid upon the bowed head of the son or grandson receiving it.

But in these as in many other applications, "the letter killeth but the Spirit giveth life." It is the drawback of all symbol that it has no compelling power over the life which should inform it, and to human nature it is fatally easy to remember or imitate the symbolic act and miss the essentials behind. Nevertheless, even if we fail to make the best use of our powers, they remain an open inheritance to the worthy. Let us conclude this part of the subject with an apposite teaching of Swedenborg's in this respect:—

"The sphere proceeding from God, which surrounds man and constitutes his strength, while it thereby operates on his neighbour and on the whole creation, is a sphere of peace and innocence; for the Lord is peace and innocence. Then only is man consequently able to make his influence effectual on his fellow-man when peace and innocence rule in his heart, and he himself is in union with heaven. This spiritual union is connected with the natural by a benevolent man through the touch and the laying on of hands, by which the influence of the inner man is quickened, prepared, and imparted. The body communicates with others which are about it through the body, and the spiritual influence diffuses itself chiefly through the hands, because these are the most outward or *ultimum* of man, and through him, as in the whole of nature, the first is contained in the last, as the cause in the effect. The whole soul and the whole body are contained in the hands as a medium of influence."

In the Ceremony of Exorcism also, as contained in the Roman Ritual, the Exorcist, who need not necessarily be a priest's orders, frequently uses the sign of the Cross, making it on the brow, mouth, and breast of the possessed person, at one point putting part of his violet stole round the latter's neck, and placing his right hand upon his

head. The sign is made forty-nine times in all, and if this is not sufficient the direction is that "All the aforesaid things being said and done, they shall be repeated, until the possessed person be entirely set free." This comprehensive perseverance ought certainly to meet with its reward, for it is a long ceremony. A very interesting group of instances of effectual exorcism was collected by the Rev. F. G. Lee, Vicar of All Saints', Lambeth, during twenty years of last century, and published as Chapter III. of his book, "The Other World," in 1875. In the preface he tells us that he had "dealt with facts rather than theories," and these facts, though certainly of a quality that makes us look rather hard at them now and then, are all of the spontaneous order; and we can forgive the diligent collector for a rather miscellaneous assortment, in view of the alternative of a dearth of any facts at all.

"A PIONEER OF SPIRITUALISM IN HOLLAND."

A NOTE ON MME. ELISE VAN CALCAR.

Under this title we briefly noticed in LIGHT of the 10th ult., a big volume in Dutch giving a very full account of the life and work of Mme. Elise van Calcar-Schiotting—a remarkable woman who, in the course of her long and active career, did much to familiarise her countrymen with the facts and philosophy of Spiritualism. Being ignorant of Dutch we were compelled to rely on a friend who possesses some acquaintance with the language for a general idea of the contents of the work. The author, Mr. J. H. Sikemeier, has, however, since kindly furnished us with further interesting particulars from which we learn that Mme. van Calcar was a prominent supporter by voice and pen of the women's rights movement in Holland, and a great advocate of educational reform, the introduction of the Froebel method of education into the children's schools of the country being largely due to her untiring efforts. Her clear intelligence and lofty character eminently fitted her to undertake an unbiassed investigation of the phenomena of Spiritualism. In her youth she had studied Lavater, Jung-stilling, Kerner, Oettinger and Oberlin. Frederica Hauffe, the "seeress of Prevorst," made a deep impression on her. The year 1858 found her corresponding on psychical phenomena with theologians, amongst them Dr. Ramvenhoff, afterwards Professor at Leyden University, who expressed the opinion that "later on a new field of study will be opened for science by this study." In the same year she first met D. D. Home, and in 1873 she brought the subject prominently before the public in her fine novel, "Children of the Age," in which she described the light and shadow sides of Occultism. Henry Slade, the slate-writing medium, gave a successful séance at her residence at the Hague. In 1877 she started her monthly paper "On the Borders of Two Worlds," which was continued to her death in 1904. She was strongly hostile to the doctrine of reincarnation, and consequently rejected the theosophical system of Mme. Blavatsky. Lack of understanding of the mediumistic gift in humanity, she looked upon as the principal cause of the rise of different religious sects, especially of the Irvingites, the voices of spirits being ignorantly regarded as the voice of God and therefore infallible. At the same time she held that the knowledge acquired by the study of psychical phenomena would ultimately revive religion. She was a member of societies devoted respectively to the study of psychology, harmonial philosophy, and magnetism, and was in correspondence with the great magnetists of the French School. Altogether Dutch Spiritualists do well to keep her name in grateful remembrance.

Lady Kitty van Holte tot Echtin writes from the Hague to correct the statement in our former notice of Mr. Sikemeier's book that her husband is Chamberlain to the Queen of Holland. This is an error. He is deputy chairman in the Court of Appeal and the author of a book on Reincarnation, reviewing the doctrine from the historical, ethical, philosophical and scientific points of view. Not a reincarnationist, himself, he yet writes, we are assured, with such moderation that no one can feel hurt by his treatment of the subject. Lady van Holte would like to see the work translated into English if anyone sufficiently well acquainted with the language and interested in the subject can be found to undertake the task.

I QUESTION whether Dr. Ellis Powell has ever written anything finer than "The Story of Bethlehem: its Psychic Side," which appeared in LIGHT for December 24th. Every clergyman should read it.—REV. B. G. BOURCHIER.

FAREWELL TO MR. HORACE LEAF.—MR. HORACE LEAF's many friends will be glad to hear that he is to be entertained at a social gathering on Monday, January 30th, at Mortimer Hall, prior to his departure for Australia. Mr. F. Brittain is arranging the function, particulars of which will be duly advertised.

A DIRECT VOICE SEANCE.

EVIDENCE OF IDENTITY.

On December 19th, 1921, I received a visit from two young men from Leeds who informed me that for two weeks in succession a Rev. Joseph Wild, of Exlane End, Ossett, had manifested by voice at their private séance, and earnestly requested them to invite Mr. Alfred Kitson to attend, as he desired to talk to him of the good old days when Spiritualism was not so popular as it is to-day. The young men did not know me, being new to Spiritualism, but promised the spirit to try and find me and deliver his message. This they did.

I was doubtful of the identity of the manifesting spirit, as the only person I had known bearing the name was a local preacher in the Primitive Methodist body, the same as my father had been. But as the spirit had given them names of various places in the area of Ossett, I promised to attend their next circle to be held on December 21st and test the truth of the matter personally.

This I did, and received a cordial welcome by the members, who were all strangers to me. The séance-room was specially rented for the purpose, and was not attached to any private residence, nor was there any door leading to any other room. There were chairs, but no table. Two trumpets—a small and a large one—were placed with their bell-ends on the floor, and beside them was a full-sized auto-harp.

Soon after the opening of the séance at 7 p.m., one of the trumpets was carried round the circle and tapped the sitters by way of greeting. Then as the power increased, various members were greeted through the trumpet, which was lifted on a level with the faces of the sitters.

The spirit who had requested my attendance was soon in evidence, and occupied a great part of the time in trying to prove his identity. He referred to incidents of my youthful days and the struggles the pioneers had to put forth. Biblical passages, and also portions of the old hymns, were quoted by way of reminders.

In answer to my question as to what he did for a livelihood, he replied that he used to hawk buttons, tape, thread, laces, etc., and also black lead and blacking, and that he made the latter. This was quite true. He also told me of the names of the various villages he used to visit to preach. These were correct. He gave me the full names of his wife, sons and daughters. He informed me that his youngest son, Harry, had lost one eye. He said his daughter Martha had married a man called Kershaw, and his daughter Ann had married a man called Heald. He also told me where his son Harry and two daughters lived. I did not know he had any daughters. But receiving such definite information concerning the members of his family I decided to make enquiries and report results.

In an interview on December 28th with his son Harry (whom I had known in my boyhood), I saw that he had lost his right eye. I learned that he lived in a one-story house in Dale Street, Ossett, and that they called his two sisters, Martha Kershaw and Ann Heald. All this corroborated the spirit's statement.

Such evidential communications through the trumpet are worthy of being recorded. The spirit fully justified his boast that he would prove to me to be the person he professed to be. He most certainly did so.

I may add that the auto-harp was lifted from the floor and carried round the circle, its strings being freely twanged to indicate its motion round the room. For the first time in my long career of over fifty years in the Cause, I saw spirit lights at three different times during the séance.

Let me say that none of the sitters was known to me. Also, the manifesting spirit has been in spirit-life over thirty years, during which time I had never had any communication from, or about him. I had not seen him for some fifteen years previous to his transition, and did not know of two of his children (sons), until the night of the séance.

Batley, Yorks.

ALFRED KITSON.

December 31st, 1921.

A MYSTERY OF THE DEEP.—Many years ago a Norwegian captain on the Labrador told me the following story: One day the carpenter of his schooner, a man whom he had known for three voyages, and trusted thoroughly, was steering a course which the mate had given him. All at once the mate came and found the man steering four points out. When he upbraided him, he answered, "He came and told me to." "Nobody did," replied the mate. "Go north-west." Three times the experience was repeated, and at last the mate reported the matter to the skipper. He immediately suggested, "Well, let us go on running in the direction he insists on taking for a while, and see if anything happens." At the end of two hours they came upon a square-rigger with her decks just awash, and six men clinging to the rigging. As they came alongside the sinking vessel the carpenter pointed aghast to one of the rescued crew, and cried out, "There's the man who came and told me the skipper said to change the course."—From "A Labrador Doctor, the Autobiography of Wilfred Thomason Grenfell, M.D. (Oxon), C.M.G. (Hodder and Stoughton.)"

"THE NATURE OF THE 'OTHER WORLD.'"

BY H. A. DALLAS.

If I venture to offer a few remarks in connection with Col. C. E. B.'s interesting article in *LIGHT* for December 31st (page 850) I hope it will be understood that the suggestions I make are only tentative, and that I am very sensible of the need for caution in speculating on the conditions of a future environment and embodiment. I thoroughly endorse his warning in that respect, and I find myself in much agreement with what he has said.

But however cautious we may be, we cannot avoid facing certain questions, when once we are convinced of the continuity of personal existence and the persistence of memory and character. Col. C. E. B.'s article suggests three questions regarding incarnate spirits: With what body do they come? What is the nature of their environment? By what means can they act upon us who are enmeshed in bodies of material flesh?

With respect to the first question, Col. C. E. B. mentions three hypotheses, none of which seems satisfactory, but he adds that "it is not easy to conceive of a fourth alternative." The three hypotheses are (a) that the body worn by the spirit after death is only a shell; (b) that we possess it now concealed in our physical organism; (c) that it is not a "shell," but contains interior organs.

There is, I think, a fourth alternative; perhaps (b) is compatible with this alternative, which I will try to state clearly as well as tentatively.

In "The Quest" for January, 1910, Mr. G. R. S. Mead published a valuable article on "The Resurrection of the Body," in which he showed that Origen (that very wide-minded and spiritually-minded early Father of the Church) held what would now be called very "advanced" views on this great subject of the future embodiment of the spirit. Origen wrote (the italics are mine):—

"Another body, a spiritual and etherial one, is promised us; a body that is not subject to physical touch, nor seen by physical eyes, nor burdened with weight, which shall be *metamorphosed according to the variety of regions in which it shall be.*"

Origen used a term denoting the invisible principle, the formative power, the *body-making* principle, and he seems to have believed that it was in this formative power that the identity of the resurrection body consists. We recognise now that identity does not consist in any atomic persistence, that the bodies we now wear are identical with those with which we were born only by virtue of the inner principle which moulds all fresh accretions of matter into form.

Dr. Gustave Geley has called this principle "dynamorphism," but those who are not familiar with abstruse scientific terms will agree with me in preferring to call it the "formative power."

When the spirit passes out of the body of flesh we may assume that the formative power, under the control of directing mind ("L'Idée Directrice" of Dr. Geley) will readily produce another organism out of whatever elements there may be in its new environment, a form as completely adapted to that environment as our present bodies are adapted to our material conditions. Inasmuch, however, as men are even now spirits related to two conditions, two environments, it is not necessary to suppose that the formative power which will produce the new body is at present operative only on the physical body and its environment; it may be even now forming the body of the future in the matrix of the physical. This would partly meet this question which suggests itself: Does the new body instantly form at death or only gradually?

In considering such a question we must take into account the relativity of our present notions of time and space. It is probable that the evolution of a spirit's new body depends, not on time, but on quite other factors; and when we say it may be developing in the matrix of the physical we are again using a phrase suitable to our present notions of space to denote a real relation which may not be spatial as we understand space.

The other factors which may hasten or retard the evolution and perfecting of the new organism may very probably be moral and possibly hereditary.*

It seems likely that a man or woman who exercises in this life control over instincts, passions, thoughts, language and actions will find at death that the new body is ready for use; those who have allowed the body and its instincts

to dominate may require a longer period of sleep before the formative principle can work freely under the new conditions, conditions in which thought will presumably be a most potent factor.

Origen did not believe that material organs and physical functions would be reproduced in the substance of the new body; he held that neither the matter nor the form would be the same.

This need not disturb anyone. If the form adapted to the future environment is as far superior to our present form as the form of the butterfly is superior to the caterpillar, we have good cause to rejoice in hope.

But another problem here confronts us. At death an etherial form sometimes manifests, luminous but apparently not quite unsubstantial; moreover, scientific researchers seem to have discovered a new kind of matter; and many facts seem to indicate that all contact with physical substances is not broken immediately at death, and sometimes not for a long time after death. Is this consistent with the belief that the formative power will create a new immaterial organism? Yes; transitions in Nature are generally gradual. It seems probable that the spirit carries over into its new condition some connecting link with the physical world of a quasi-material kind, and is more or less enveloped in this.

The Eastern seer, Kapila, the founder of the San Khya system of philosophy, set forth this idea many years before the Christian era. A note by Mr. Cockburn Thompson in his translation of the Bhagavad-Gita presents the teaching of Kapila on this point. He says that a "subtle body," called the *linga-sharira* "is the vehicle in which the soul is borne from one region to another"; it is a "grosser vehicle" than the spiritual body, but "more subtle than the actual corporeal body." "This is a vehicle of the soul which enables it as long as it exists in a material life to sustain its connection with matter, even when divested of a grosser body." The vehicle is not permanent and the connection gradually passes off. The Seeress of Prevorst and others have indicated the same fact.

I think we are justified in tentatively assuming that for a while after death this medium between the purely spiritual body, adapted to a new environment, and the material world is the means of manifestation by luminous forms, by sounds, and by sensations as of embodied presences. And this without the occurrence of a true materialisation. It enables those who have departed this life to appear in various almost substantial ways for recognition by those on earth.

If we accept the hypothesis that this medium exists, and that after death it is "the soul's instrument for operating in the external world," as stated in a communication received by Werner, the Pastor of Beckelsberg, we get a clue to many perplexities. Werner was told that "when the soul parts from the body this fine substance accompanies it. . . . Souls quite earthly wrap themselves in it, and give thereby the characteristic form to their spirits. By the aid of this substance they can make themselves seen, heard and felt by man. They can excite sounds in the atmosphere of earth." (See "From Matter to Spirit," by Mrs. de Morgan, p. 132.)

The Seeress of Prevorst was told that as the spirit progresses it frees itself from this grosser substance.

This gives us a clue to the frequent statements that persons who have just died are not always aware of the fact, and that they seem to themselves to have solid bodies as before.

Perhaps Dr. Paul Gibier (Director of the Bacteriological Institute, New York) referred to this subtle substance when he wrote of "free anionic energy" which "remains bound to the spirit" after death and makes it possible for the departed to manifest. (See "Psychism," pp. 233, 247.)

Those whose attention has been directed towards spiritual things rather than physical sensations will probably lose very quickly the quasi-material envelope; their consciousness will be in a higher condition. This does not imply that they cannot manifest in visions and by mental impressions to those on earth. I have long held that probably as we advance, the formative-power becoming increasingly under the control of the directing mind, we shall be able to flash into manifestation ("presence form") in any aspect that we may desire to assume, provided it is concordant with the type.

These few suggestions may possibly be of some interest to those who are examining the problems of the subject we are considering and who realise how real these problems are.

* Space does not permit me to enlarge on this point of heredity.

WHY CANNOT—P A SIGNIFICANT ANSWER.

To the many students in the wide fields of psychic research, who are themselves unable to make a personal contact with the worlds beyond our normal vision, the following incident may prove of interest:—

Some years ago, after joining in a small private circle formed in my house, I was disappointed to find, as time went on, that all the members, except myself, developed, more or less, some spiritual gift, but I, alas, remained consistently at the bottom of the class! However, nothing could damp my energy and enthusiasm, and by degrees the correspondence and business details, etc., inseparable from recording the regular meetings of a circle, seemed naturally to fall to my share, and I was asked to attend to the organisation and take the chair at the meetings; but this did not satisfy me, I "hungered for a sign."

So one evening, at a friend's house, I asked her "control," who had given our circle some capital tests, the following question: "Why cannot I, too, get messages to prove to so many I am interesting in this study, the truth of what I tell them?" And the answer came instantly, "Because a medium is a receiver, and you are a distributor, and few could take your place." What a lesson is contained in those few words! If instead of childishly hoping for someone else's gift, we endeavoured to do contentedly that which is obviously the task we are best suited to perform (however humble it may appear to our short-sighted vision) and to endeavour to do it so that "few can fill our own little niche" in the plan of the Great Infinite Mind, then we shall surely realise, as we fight our way up the path of attainment, that we, too, are helping to spread the spiritual wave of knowledge which is now, so manifestly, flowing over our earth sphere. And presently, when our fleshly garment, with its hampering limitations, shall drop from us, we shall hear with understanding the Master's voice saying, "Blessed are they that have not seen, and yet have believed."

F. McL. (Durban).

THE SPIRITUAL HEALING FELLOWSHIP.

Mrs. Toye Warner-Staples writes:—

Whilst heartily sympathising with the aims and objects of the Spiritual Healing Fellowship—an Anglican Ministry of Healing—we cannot but deplore the attitude adopted towards Spiritualism as portrayed by the following slighting words in the monthly paper of the Fellowship. In the issue for November, 1921, p. 10, we read: "The world insinuates that human nature must be indulged, and that no harm will come from a temperate use of things which in themselves are natural. It argues there is not much harm in unsavoury stories, a séance, a doubtful friendship, or a temperate sense gratification. Or we may excuse ourselves for continuing to bear a little ill will. We appeal to the material and the human, and it in turn appeals to us. Then our minds become enslaved to the physical and material point of view." Is it fair to class Spiritualism in such company? And can theologians never refrain from casting aspersions on things they will not understand, even when seeking to introduce to popular notice something very good in itself? Such remarks as quoted above make us begin to think that this move in the right direction by the Church is merely an effort to emulate the gifts and phenomena of Spiritualism and so retain the outward conformity of her members. If we have at last stirred the Church up to seek to regain her lost "spiritual gifts," we shall have accomplished a good work whatever the motive!

TABLE MANIFESTATIONS.**A PROOF OF INDEPENDENT ACTION.**

Mr. Tudor A. Morgan (Pontypridd) writes:—

The correspondence concerning involuntary muscular exertion during table tilting recalls to my mind an incident witnessed by me which appears to settle this point.

In 1919 I visited a friend in Aberavon, Glam., at the house of a spiritualistic medium. The cloth was taken from a small round table in the centre of the room and the medium held both hands over the centre of the table at a height from it of perhaps three inches.

He invited me to play the piano—any piece I cared to select. I did so, and the table crossed the intervening space and kept the correct time of the music by tapping against my back. I altered my time, jumping from *Andante* to *Presto* and so on, but failed utterly to make the table lose a beat.

My friend then took my place at the piano and I witnessed a repetition of the occurrence. When the music stopped the table appeared restive and kept nudging us till we played again.

I carefully noted that not once did the medium's hand touch the table.

RAYS AND REFLECTIONS.

That the "Referee" should seek the opinion of Dr. Chalmers Mitchell on Mr. G. R. Sims's psychic experiences has excited considerable comment, not, of course, reflecting on Dr. Mitchell personally so much as on the rather vacuous method of going for an opinion on a matter to someone who obviously knows practically nothing about it. But it is quite an old device, and was followed for many years by the newspapers when any matter of psychic interest was occupying public attention.

An apparition, a haunted house, any kind of psychic phenomenon, sent the newspaper representatives scurrying off to the Eminent Harley Street Physician, the Distinguished Clergyman, or the Famous Conjuror. I used to wonder sometimes why they did not also resort to the Leading West End Estate Agent, or the Manufacturer of the Celebrated Dog Biscuit, whose opinions would have been about equally valuable. Common sense would of course have concluded that, as the only real authority on Astronomy must be an astronomer, so the only person qualified to pronounce on psychic matters would be a psychic scientist. But that would never have done. Because in that case the opinion might have been favourable, and the reality of the phenomenon endorsed. And the public might object to it. Besides, of course, the opinion of the psychic authority—it was argued—would naturally be biased by his beliefs! Truly a comical argument, since it would apply no less to the specialist in every other department of knowledge.

Of course at the back of the whole business was the anxiety of the Press not to tell the public anything which the public did not wish to hear. When a great many years ago Thackeray published an article on psychic phenomena in the "Cornhill Magazine," the result on the circulation of the journal was damaging. And during the war we had the spectacle of a great daily paper being publicly banned and execrated for telling the public an unwelcome truth—something on which the national fate depended. Only a very powerful newspaper can tell the truth to the public, if that truth happens to run counter to public prejudices. As far as the "Referee" is concerned, it made a quite pardonable mistake in following an ancient method, but it deserves every credit for publishing the facts about Spiritualism as Mr. Sims has found them.

Metaphysics, so a philosophical friend tells me, is out of date. It has, in fact, been "found out" and discarded amongst advanced thinkers. But one still uses the term to cover those areas of thought which deal with speculative questions out of the logical and scientific order. Still, it leads sometimes into gulfs where clear vision is lost. I like the Scotsman's description of it: "When one man is talking to another man, and the man wha's listenin' disna ken what the ither man's talkin' about and the man wha's talkin' disna ken himself—that's metaphysics!"

Reincarnation—it is a dreadful word, but I must refer to it to quote the remarks of a Dutch lady whose husband is a lawyer in Holland. She states that although he wrote a book on reincarnation, he is not a believer in it, since he can find no evidence of its truth. And she adds this significant remark: "Reincarnation is here as elsewhere an apple of discord." It is, indeed, and it could be so easily avoided, for it is no essential part of Spiritualism, and usually makes its appearance as "a chip in the porridge."

Mr. Edward Clodd's article in the current "Hibbert" on "Occultism," as an attack on Spiritualism abounds in gems of unconscious humour, always the most delightful variety. Thus, in discussing a phrase of psychical phenomena, he writes: "Let us briefly consider what physiology has to say on the subject." It is for all the world as if a writer sat down to discourse of Mysticism, and solemnly observed in the course of his paper, "Let us briefly consider what Geology has to say on the question." If such a thing ever happened I should suspect that the writer was a geologist, and I should be quite sure that he had no faculty for clear thinking except perhaps in his own subject.

D. G.

TOWARDS UNITY.—Contradictions are phenomenal only. They arise from the union of opposites in the intellectual, for natural errors invariably predicate truth. Rectify the relation of things, and rightness will be perceived. In the intellectual world are not things done first unconsciously, then self-consciously, until finally man reaches a stage of full consciousness in Nirvana, a state utterly beyond our present comprehension, because inclusive of all minor states; the perfect union arising from spiritual multiplicity—the emerging of the human in the divine?—E. P.

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SPIRIT COMMUNICATIONS: THE COMMON SENSE VIEW.

An anecdote designed to illustrate juvenile curiosity tells of an inquisitive infant who, on its first visit to the country, asks the name of an animal seen grazing in a meadow, and is told that it is a cow. Still unsatisfied, the child puts another question: "Why is it a cow?" Naturally the story ends there, but if it proceeded to recount how the father, by confessing his inability to answer the second question, raises doubts in the infant's mind as to the truthfulness of the answer to the first, we should have a fair illustration of the position of some of the inquirers who examine us upon our knowledge of the subject of a spirit world and spirit intercourse. On questions of fact we can always, so far as our knowledge goes, reply definitely. But there are myriads of other questions, arising out of the facts, regarding which we cannot proceed on any ground of ascertained knowledge or experience but only on the basis of reasoning.

In that direction we like to proceed along consecutive lines and argue from the world we know to the world of which we know but little—that world which for all of us here is "the world to come." We have found it an excellent plan and one which provides us with a great amount of illumination on the many supposed mysteries of the world of spirits.

We start with the assumption, which we regard as quite legitimate and reasonable, that the spirit world is just as natural a world as this, and its people just as human; that spirit life is a definite and perfectly connected link in the chain of evolution and that all or most of the things in that life have their beginnings in this one. Seeing then in this life the promise and potency of many things that are regarded as peculiar to the spirit world we find answers to problems that appear insoluble to those who regard spirits and spirit life as being in the nature of miracles and wholly separate from the world in which we live.

Finding discarnate spirits to be quite human, we dispose at one stroke of an infinite number of objections (founded always on a small experience) regarding the spirits and their lack of abilities in certain directions. If spirits can see all we do—if spirits can read the future—if spirits can communicate with mortals—if spirits desire to help us—then why cannot . . . ? We could fill a column or two with typical questions. In the end it often comes down to the very mundane question why some people in this world can do certain things while others cannot. One man can answer an arithmetical problem in a few moments which another could not solve in as many hours. One man, if locked in a room, would be a hopeless prisoner. Another, with inventive mechanical genius, would liberate himself in a short time. One man, a keen reader of character, is never imposed upon by others; another, trustful, confiding and mentally dull, is tricked by every cunning rogue. If one man can do certain things, why cannot another? One sees the fallacy when the argument is applied to spirits—it is the fallacy of generalising from special instances.

It is all so simple, and yet we have depressing examples of eminent psychical researchers who are at times apparently floored by these quite simple prob-

lems. The explanation is either that they are people with a vast amount of theoretical knowledge coupled with the most meagre practical experience, or that, concentrating upon one phase of psychic investigation, and noting its limitations, they omit to widen their outlook and so solve their difficulties by reference to another phase.

Lately we received from a correspondent associated with psychical research in America a letter pointing to many apparently suspicious circumstances in connection with spirit messages received by means of psychic photography—"psychographs," in short. Spelling and grammar are sometimes defective, and where Latin or French phrases were used they had (being stock phrases) all the appearance of being taken from lexicons or handbooks. How should this be if the spirits, being highly educated people on earth, were the actual originators of the messages?

On the large and general question of the reality of spirit communicators, we have only to think of the copious, fluent and accurate conversations in many languages carried on in direct voice manifestations in some of which we have personally taken part.

On the smaller question of the limitations of written messages we fall back on the use of logical reasoning, fortified by the explanations of the communicators themselves. It is that, being human, spirits may well find it easier to talk than to write—both processes being always difficult and to some spirits quite impossible. Further, we learn that, the capacities of spirits varying just as amongst ourselves, only the few are able to give precisely that class of information which the strict investigator demands as clear evidence of identity. The great mass of those who communicate are so limited in their resources that they are largely dependent on purely mundane sources of information which they pick up on earth and transmit as well as they can. It may "come through" at times as queer gibberish or so suggestive of the mental limitations of the medium as to seem highly suspicious. But there it is. Reasoning on the matter, in the light of the presumed difficulties of framing the message and transmitting it (rather after the fashion of a code cablegram), the explanation strikes us as quite natural and credible. But when we reflect in the light of practical experience of the ways in which communications are made along lines less trammelled with difficulties, the problem disappears altogether. Our departed French friend, wishing to write to us through a medium, "gets through" a few phrases of very bad French, and stock phrases at that. This is, of course, highly suspicious and very perplexing if our experience in psychic communication happens to be small. But when in the direct voice the same spirit communicates fluently in French, with faultless grammar and accent, and explains his peculiar difficulties in writing, what more is there to say? The puzzle is solved in a natural human fashion, and we find nothing over which to strain our intellects.

[Since writing the foregoing, in which we have dealt only with the general aspects of the question, we have had time to refer to a special instance mentioned by our American correspondent, viz., the polyglot psychographs, dealt with in "The Proofs of the Truths of Spiritualism," by the Rev. Professor Henslow. To our surprise we find that the various scraps of Latin, Greek and French were "worked into" various short spirit messages as an experiment in the way of seeing how far it would be possible to introduce foreign languages into messages given through an uneducated medium. It is plain that our correspondent could not have read the book very carefully or he would not raise a difficulty where there is none.]

New times demand new measures and new men;
 The world advances, and in time outgrows
 The laws that in our father's days were best;
 And doubtless after us, some purer scheme
 Will be shaped out by wiser men than we,
 Made wiser by the steady growth of truth.

J. R. LOWELL.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Our notice of Sir Arthur Conan Doyle's lecture at the People's Palace on Tuesday evening last is unavoidably held over until next issue.

In connection with the Annual Conference of the Spiritualists' National Union, which this year will be held on the first three days in July, an interesting feature will be the presence of International delegates. France, Belgium, Denmark and the United States are expected to send representatives, and to seat the large attendances of members and friends the Queen's Hall and Caxton Hall have been secured. An interesting series of papers is being arranged, among which will probably be one contributed by Dr. Gustave Geley on Ectoplasm.

The Scottish revival on the North-East coast has been investigated by commissions of inquiry appointed by three of the Church bodies in Scotland, and their reports have been favourable. One report says, "The spirit of God is manifestly moving in the deep places of life."

The presence of a "ghost" at a house at Uxbridge, and the accompanying manifestations, are being noticed at length in the London Press. Now that it is becoming fashionable to chronicle such happenings, the newspapers are promised a busy time.

The "Daily Mail" correspondent in Budapest telegraphs: "Spiritualism, which counted only a few followers a few years ago, has developed into an extensive cult in Budapest. The number of believers is growing, and hardly an evening passes without a séance being held." The truth is probably that the subject has only now come under the notice of the correspondent.

The recurrence of articles dealing with psychic science in three important Sunday newspapers gives a timely interest to Dr. Ellis Powell's address on "The Press and Psychic Research," delivered on Sunday evening last before the Marylebone Society. A report will appear in our next issue.

The Reading Spiritual Mission, under the able control of Mr. Percy Street, has always shown itself to be a progressive body. The spirit of initiative which distinguishes it evidently animates its members, for we find that at a Fancy Dress Dance, held on Boxing night under the auspices of the Mission, the first prize for the most original lady's costume was won by Mrs. Stratford, whose dress was made entirely from title pages of LIGHT. There were many striking and beautiful costumes, and the task of the judges, Mr. and Mrs. Stockwell, Mr. and Mrs. Street, Mr. Wagnell, and Mrs. Bedford, was a difficult one.

Mr. Harry Price and Mr. E. J. Dingwall, members of the Society for Psychical Research, have edited a new edition of a book published some thirty years ago entitled "Revelations of a Spirit Medium." It sets out to expose the tricks of mediums.

Recent reference in the London "Evening News" to the fact that Cornwall is the sole remaining home of Fairies, reminds a correspondent of that journal that in a recently-published "Cornish Handbook" the author, Mr. John Kinsman, tells of five distinct varieties of the "small people" to be traced in the Delectable Duchy, viz.: 1. The "Small People," who were supposed to be the pre-Christian inhabitants; gradually fading away. 2. The "Spriggans," attached to cairns, cromlechs and other ancient monuments, with which it was unlucky to meddle. 3. The "Piskies," full of mischief, and finding great joy in leading mortals astray. 4. The "Buccas," spirits of the mines, associated in local legend with men from the east, doomed to work underground until the Resurrection; and 5. The "Brownies," kindly and good, the spirits of the household, ever ready to do what they could to assist mankind.

An unexpectedly tolerant view is taken in a recent leading article in the "Daily Telegraph," in which the writer, speaking under the heading "The Necessity of Superstition," says: "Superstition is not only found in the mass of men, but in the sages. Everyone knows how the robust scepticism of Johnson was mingled with faith in ghosts and second sight—these, perhaps, are not superstitions now—and in touching the posts at street corners."

The Dean of Exeter (Dr. H. R. Gamble) in a recent sermon in the local cathedral, preaching from the text, "He went out, not knowing whither he went" (Hebrews

xi., 8), made a reference to Spiritualism. There is so much similarity in the remarks of many Church leaders that one might almost fancy them coming from a common source.

Dr. Gamble said (as reported in the Exeter "Western Times"): "We knew nothing of the future life. We did not even know that there was one. We could not prove it by any demonstration. It was true that there were those who made claims that travellers did return—that they themselves had spoken with them, and that they had brought information of that unseen country. That was the claim of the Spiritualists. He (the Dean) did not care to contest it. It was quite possible, so far as he could see, that men might be able to hold communion with departed spirits, but we wanted a great deal more proof than we had yet received. It was quite certain that Spiritualism had brought us very little information that was worth having. He believed that God had hidden these things from our eyes just as He had hidden a great deal of the future from our eyes. It was quite possible that we had no faculties which could possibly understand even the conditions of a future life. We must walk by faith." As we have said of others before, has the Dean carefully studied the evidence?

Mr. E. L. Gardner, of the Theosophical Society, who has been lecturing in various provincial centres for the past few months on the Yorkshire fairies, informed a representative of LIGHT that he found people far more receptive regarding the existence of fairies than he had anticipated. Mr. Gardner has collaborated with Sir Arthur Conan Doyle in a book to be entitled "The Coming of the Fairies," which is likely to appear early in the New Year. It will be a notable work, the first of its kind, and will contain illustrations of the famous Cottingley fairies.

Particulars of a German laboratory for psychic research are given in a review of a German book in the November issue of the Journal of the American Society for Psychical Research. The author, von Franz Grunewald, describes his experimental rooms and the apparatus he has devised for use with mediums. "The medium's chair, of wicker-work construction, is placed within the cabinet mounted upon a weighing board, which is used for registering any variation in the weight of the medium. This platform rests upon four spiral springs, which are compressed when any load rests upon the board. The movements of the platform make electrical connections, the results of which are registered by a mirror galvanometer in another part of the room. The deflections of the needle are further registered by means of a beam of light which falls upon a strip of sensitised paper wound upon a revolving drum, forming part of the apparatus placed on a table at the other end of the room opposite the cabinet. For the purpose of weighing any materialised form extruded from the medium a second weighing platform is provided, and this is placed in front of the first. The registrations of this second platform are also obtained by a mirror galvanometer, the curve being traced directly beneath that furnished by the medium's platform for the purposes of comparison." Other testing devices are also described.

In an editorial in the "Two Worlds" entitled "Thoughts on Psychic Evolution," the writer, after mentioning the fact that since the early days the phenomena of Spiritualism had changed from the physical to the mental, goes on to speak of the rarity nowadays of deep trance mediums. "There can be no doubt, we think, that in many of the present-day productions of what is called normal mediumship, the proportion which is drawn from the medium's mind (conscious and subconscious) is very large, whilst in the old trance method it was proportionately much smaller. Doubtless, however, there is an intention to make psychic faculty a normal part of human activity, and we believe this to be in the orderly course of evolution. The time will come when psychic development will be part of the curriculum of our educational system, and the probability is that in the present stage, when the abnormality of trance mediumship is giving place to the first elementary stages of normal activity of the psychic powers, the reliability of psychically-obtained information is at a lower stage than it has been for some time, and lower, too, than it will be in the future. Meanwhile the comparison is useful in marking the progress made and pointing out the probable direction of future developments."

Replying to a review in the "Yorkshire Weekly Post" of his book, "Wanderings of a Spiritualist," Sir A. Conan Doyle gives the particulars, asked for by the reviewer, of the place where the original negatives of the Yorkshire fairies can be seen. Sir Arthur points out that several of the first authorities in England had inspected them, and found no flaws in them, and adds: "When one considers that these are the first photographs which these children ever took in their lives it is impossible to conceive that they were capable of technical manipulation which would deceive experts."

THE VALUE OF PSYCHIC FACTS AS CHRISTIAN EVIDENCE.

BY A DOCTOR OF DIVINITY.

At the present time a great deal is being written against Spiritualism, both from the point of view of Christianity, and from the opposite extreme of Materialistic philosophy. The attack from the side of Christianity tends to be ruthless and uncompromising, so much so that nothing good whatever is accredited to the "New Revelation."

But it should be recognised that we have to do with at least two distinct questions, of which the first is the study and explanation of all ultra-normal psychic phenomena, and the second the pseudo-religious cult of Spiritualism. It is the second that is liable to the severest criticism, in which the present writer would concur.

On the other hand it is claimed in this paper that the scientific study of psychic facts may well result in a great strengthening of the Christian position, though not upon the lines of much modern Biblical theorising. The Report of the Lambeth Conference of 1920 has the great merit of recognising the twofold problem, and one of its final conclusions is "that we may be on the threshold of a new Science, which will by another method of approach confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it." Perhaps the present writer may be allowed to start from an endorsement of the principles of the Report in its attitude not only to Spiritualism but to the cults of Christian Science and Theosophy. What follows is meant to be at least an indication of one such "method of approach." The thesis is that it is worth while to consider whether we have not in the results of recent psychical research an argument of the greatest value as testifying to the truth of the Christian revelation.

"MIRACLES DO NOT HAPPEN."

The Bible is full, from end to end, of the accounts of psychic happenings of an abnormal character. These culminate in the history of the birth and ministry of our Lord; but they do not cease at His ascension: they are continued into the apostolic age. A recital of them is not here necessary. Such is the record: what are we to make of it? It is quite easy to say what *has* been made of it during recent times. In the nineteenth century the scientific doctrine of Uniformity, as applied in Geology by Lyell and in Biology by Darwin, appeared to rule out the supernatural entirely. Everything that did not fit into this framework was treated as non-existent, and so we get, as a typical example, Matthew Arnold applying to the New Testament record his acid test, "miracles do not happen." Now, speaking generally, Arnold's dictum was accepted by Biblical scholars, with unfortunate results. If miracles do not happen, they never did happen, for man and nature to-day, in all essential powers and possibilities, are just what they were in our Lord's time. It follows that none of the New Testament miracles really occurred as they were recorded. What then really *did* happen? Now literary criticism comes in and makes a clean sweep of a large number of records, on the ground of insufficient documentary evidence. We can get rid of several angels in this way, for example the angel at the pool of Bethesda, and the angel at Gethsemane. Again, where only one source of the tradition is known, an inferior rank is given to it, and it is regarded as questionable. So we get rid of the Birth-stories *en masse* and the tradition of the Virgin-birth. Another criterion is, that where any conflict of authorities occurs, the events in question may be discarded. With this instrument von Soden gets rid of everything miraculous in our Lord's life. All that part is illusion and myth. Or again, "pragmatism" comes in, and, e.g., the Story of the Transfiguration, the authentic account of a genuine psychic experience, if there ever was one, becomes a dramatised version of the Confession of Peter at Caesarea Philippi. There is also another solvent, for by putting down demon-possession as hysteria, we get all our Lord's cures into the denomination "cures by suggestion," and then, apart from the purely destructive method of von Soden, very little is left but the Resurrection that is supernatural. From this we can at once eliminate such crudities as that Jesus ever ate and drank with the Apostles, and then we have quite a choice of theories which all amount to saying that "somehow" the Apostles became convinced that Jesus was still alive. Exactly how they were convinced is not clear, but at any rate the bodily manifestations are ruled out.

A great many Christians have not gone all this way, but they have taken up some such position as this: granted to-day "miracles do not happen," at least in our Lord's day they happened. And even if a good many of the stories of the New Testament are of events which seemed miraculous to the disciples, but to us would bear another aspect; at least they hold to the historic verity of the open grave, and the fully personal, "objective" manifestations of the Risen Lord. Now, I think, this has been my own way of thinking for a long time. It is a sort of "credo quia impossibile" position. It is tolerant of the possibility that a good deal of the New Testament is fiction and not fact. It brings with it difficulties in reference to the history of the Apostolic age. It puts our Lord in a position of extreme isolation from His brethren. It may well be that in His earthly life our Lord had a command over the forces of nature, both animate and inanimate, more perfect than anyone else ever had or could have. It may be that it was easy for Him to walk on the sea or to raise the dead—perhaps not easy, but always possible. But we are to remember that *whatever* He did here on earth He did under the conditions of a genuine humanity, as man and for man, and whatever powers He manifested here were by the operation of the Holy Spirit. It seems to follow that such works as He did His disciples might expect to do also, not in the same degree probably, but "every man in his own order," by the power of the same Spirit. In fact He seems to have expected that His disciples *would* do "greater works" of every kind when He had ascended on high.

Now if the "greater works" do not include the so-called miracles, we have a very difficult problem to face in the records of the Apostolic Age, for these mighty works are reported in considerable numbers. If they really happened then, why are they not still wrought in the Christian society? One reply might be that they were continued by the will of Christ for a generation or so, in order to strengthen the evidence of His own works. Or it might be suggested, which amounts to pretty much the same thing, that the spiritual ferment introduced into human life by the advent of Jesus had a certain persistence after His bodily presence was removed. But both these reasons imply that the occurrence of such events is fundamentally unsuitable to human experience, and if so we can understand why the evidence for their temporary occurrence is so persistently evaded or denied, and the position reached that the New Testament miracles, instead of being evidences of its truth, are themselves the greatest obstacles to faith. This comes out extremely well in the chapter on miracles in Dr. Sanday's "Life of Christ in Recent Research." Sanday agrees with Arnold that "miracles do not happen *now*." I think it is fair to say that Sanday did not believe they happened then; but they were expected to happen, and in the providence of God that expectation was used to generate faith. If so, our faith must be built on quite other foundations, and I, at least, feel that there is here too much of a gulf between the Apostolic Church and ourselves, and the derivation of the mightiest spiritual impulse in the world's history from almost pure error. Sanday's argument is wonderfully subtle; it is like a shimmering haze, which at once glorifies and confuses everything.

INDISPUTABLE EVIDENCE.

The researches of the last generation, beginning with the work of F. W. H. Myers, have resulted in establishing the actual occurrence in contemporary human experience of several classes of abnormal phenomena up till then denied or ignored by educated people, and never scientifically studied and tested. By this time a multitude of facts of this kind has been vouched for by evidence which is quite indisputable, except by those who refuse to study it, or who when they do study it appear to falsify it. What is more, the material basis of large classes of these phenomena has been discovered, in the shape of a plastic form of matter emanating from living beings the laws and possibilities of which are as yet almost wholly unknown. In short, it may be said that apart from the raising of dead people to life, every class of psychic event recorded in the Bible is matched by occurrences certified for our own generation in some form or other. And if this be so, we have an answer to the dogmatic statement that "miracles do not happen."

It would be well to clear our minds of the confusion latent in the common use of the terms "miracle" and "supernatural," namely, that they imply a breach of the order of Nature; for we know that such a thing is not possible. It would be a help to banish from these discussions the word "supernatural," altogether, and to substitute the word "supernormal." We can then say, without fear of contradiction, that the supernormal does happen. It always has happened, but its occurrence has hitherto been beclouded by superstition and fear on the one side, and denied and ignored by scientific prejudice and materialism on the other. We are therefore justified in bringing the Bible miracles back into the real experience of humanity, and to say that such things have been manifested continuously in that experience, sporadically and exceptionally, but none the less truly. At such an epoch as the Coming of our Lord we should expect them to be brilliantly in evidence. Since then they have not ceased to occur, but have been more or less driven underground by sacerdotalism and superstition, working from opposite sides; but they have a value for experience which the Church ought to re-discover and utilise. It would not be right to claim that present-day recurrent phenomena have the same tremendous importance as our Lord's resurrection; but they do belong to the same supernormal order of things, and to recognise their actuality is to remove a great barrier to faith in the Resurrection, and to save it from complete isolation from actual human experience.

In its attitude towards psychic research Science has been just as stupid as theology. Many scientists are materialists cut and out, not only in method but in metaphysics, and they must at any price discredit the entire set of facts. It is not merely that they cannot explain them: as yet no one can; but they deny the facts as facts. Therefore they are reduced to the one charge of fraud against those who report the facts, or pretend to produce the phenomena. The wilful blindness of men like Mr. Joseph McCabe brings the very name of science into contempt.

EXPERT TESTIMONY.

The procedure of a good many educated people has been something like this: they say, "Here are a great many very obscure and disputable facts, and error is very near. Let some of our most capable and cautious men of science investigate the matter and give us their verdict." Such men take the matter up, and we have the most severely critical analysis of the evidence from acute thinkers like Henry Sidgwick, and scientists such as Sir Wm. Crookes, Alfred Russel Wallace, Dr. Crawford, and Sir Oliver Lodge. We have men of affairs like Admiral Osborne Moore, philosophers like William James, F. C. S. Schiller and Henri Bergson, and literary men like Sir A. Conan Doyle and Maeterlinck. These men and a host more like them all agree that they have encountered a mass of facts of the greatest importance, and most of them believe that these facts do point to the activity of personal intelligences beyond the veil, who can and do, under certain conditions, get into contact with us here. These men have the courage to tell us exactly what they think, and then the people who asked for their verdict turn round and say, "Oh yes! These men are all very well on their own ground; but directly they touch this study they are just as gullible as the rest of us, and perhaps a little more." The result is, not that the subject is treated seriously, but that we begin almost to suspect the sanity of the investigators. However, truth is great, and men still seek for it, as witness the recent formation of the Scottish Society for Psychical Research, under the presidency of Mr. A. J. Balfour. Some would rule out the whole inquiry as dangerous, and even wicked. We may admit the danger, but it resides not in the knowledge, but in the powers of life itself. All advance in knowledge is bought at a price. The X-rays are dangerous, the practice of aeronautics is dangerous; but we still press on to new realms. No phenomena of experience can be barred to reverent inquiry and experiment. Even the danger of wrong practical applications of knowledge has to be faced. For a long time blood-letting was regarded as the sovereign way to health, and we have survived, and even the medical profession has survived the error.

Church of England writers are evidently feeling their way by means of the new facts to the recovery of a new sense of fellowship with the Blessed Dead. From the point of view of the "Communion of Saints" there is a place in their scheme of thought into which these facts will fit. We also see from time to time in religious journals the record of mystic experiences of communion with the world beyond apart from any medium and with the minimum of physical accompaniments, at least externally, as, for instance, the ecstatic experience of Bishop Moorhouse, which is the subject of a favourable leading article in the "British Weekly," whose editor nevertheless strongly disapproves of "Spiritualism," or that of the Sadhu, recently given to us by Canon Streeter.

I think we shall probably come to know that there are two classes of such experiences, which tend to shade into one another, in one of which the communion with a greater spirit-world is direct, and is more in the nature of ecstasy, and another in which there are physical accompaniments, the conditions of which we shall in time come to understand, which are made possible by some manipulation of the psychoplasm set free from the body of a specially con-

stituted person. Such psychics are not numerous, and the investigation of the facts through them is an expert matter, not to be taken up by anybody. But when the facts are studied and verified, they should be of the highest evidential value. At any rate there is the hope and possibility of this.

THE CHRISTIAN STANDPOINT.

Christian people ought not to be violently prejudiced against this inquiry, for they believe in the Life Eternal. They believe because on the third day Jesus rose from the dead. That is a fact of history or it is nothing. It afforded the Apostles definite proof, infallible proof, of the reality of the life beyond. No one could beat down their hold on the fact. People talk to-day as if definite proof of the reality of the unseen world were undesirable, and would derange the whole scheme of Christian evidence, and be deleterious to faith. The Apostles did not take up such a position. It was because they could say, "This is a fact" that they were immovable. There was more than this, no doubt, but at least there was this, and if there had not been this, there never would have been anything more. "If Christ be not (as a fact) raised, then is our preaching vain; your faith also is vain." I should like to claim that enough has been certified by modern investigations into supernormal human experience to give a new value to the New Testament records, just where they have been most resolutely criticised and discounted.

If it is too much to expect very general agreement as to the cogency of my argument, is it too much to ask that at least trust and tolerance should be extended to those who do believe in it? There are those who, from a genuinely Christian point of view, are trying to estimate the value of psychic phenomena. They are not ultra-credulous, nor simply believing what they want to believe. They are out for truth, and nothing else. As Christian people, they have not dethroned Christ nor His teaching. They believe that, through such psychic facts as can now be accepted, "the central claim of Christianity is confirmed as never before."

"The angels keep their ancient places:
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing."

THE "OCCULT REVIEW" AND "LIGHT."

We have to thank the editor of the "Occult Review" for the following appreciative reference to LIGHT which appears in the January issue:—

It is interesting to watch the development of LIGHT in these more recent days, and now that its change of form has become a familiar and well-established fact. It has at all times represented "Spiritual progress and psychical research" in the best possible spirit and efficiently, having in many respects and frequently been a little in advance of its subjects at the given time, rather than behind. Not a few may consider that it has passed through a process of being "brought up-to-date," but this is scarcely the case, two or three external features perhaps excepted. Rather it has always seemed to grow from within, and now, when the matters of its concern have themselves advanced in ways and measures which are beyond all precedent, it stands abreast of these and remains their worthy exponent: Not to speak of its important articles, the editorial columns are always good reading, whether leaders or notes by the way.

A QUERY.

I have recently been informed that certain chemical experiments have shown that the normal secretions of the body are specifically altered under the influence of the emotions—Fear, Anger, Joy, etc.—producing chemical reactions due to specific products; as the poppy secretes morphine, codeine, etc. My informant could not say where these experiments are recorded. I shall be very grateful to any reader of LIGHT who may be able to give the reference.

S. De B.

To set the face in the right direction, and then simply to travel on, unmindful and never discouraged by even frequent relapses by the way is the secret of all human achievement.—R. W. TRINE.

£5 PER CENT. INTEREST—FREE FROM INCOME-TAX DEDUCTION—can be obtained on your Savings. Dividends paid Half-yearly in full. Easy Withdrawals without expense or deduction. SECURITY ASSURED. Total Assets over £1,000,000. Reserve Funds exceed £40,000. Full particulars from WESTBOURNE PARK Permanent BUILDING SOCIETY, 136, Westbourne Terrace, Paddington, London, W. 2.

MAN IN THE MAKING.

A NOTE ON PSYCHIC SCIENCE AND ANTHROPOLOGY.

By C. V. W. TARR.

The investigation into the psychological evolution of man from the primitive to the modern assumes a new character when the student enters into it under the dominance of those principles and facts revealed by Psychic Science, as a consequence of utilising the enormously successful methods of modern research. How different would appear the story of evolution were the facts and principles demonstrated by psychical research linked on to the physical and natural sciences! Thus anthropology, which is the most comprehensive of the sciences, since it deals both with the physical and cultural development of man, would be in a position to make definite statements about the framework of primitive beliefs and customs related to the so-called supernatural, instead of being dependent to a large extent upon speculation. It could take up the definite position necessarily involved in the recognition of the demonstrable existence of

A PSYCHIC PERSONALITY IN MAN,

and a psychic environment of the world. The fruitfulness of this attitude would stand in striking contrast to the barrenness of the materialistic interpretation of human cultural evolution on mechanical lines. It is, indeed, highly instructive to compare a characteristic "Rationalist" psychological analysis of primitive man's reactions to his environment, and that of the thorough-going Spiritualist who recognises the existence of a psychic principle which has dominated the evolution of the world. The anthropologist who adopts the former attitude has to explain the origin and nature of primitive "supernaturalism" along the approved mechanical lines of materialistic science.

Just as there is no question about the reality of psychic phenomena amongst well-informed critics of Spiritualism, so there is no question amongst anthropologists about the fact that a belief in the "supernatural," or a "belief in spiritual beings," as E. B. Tylor expressed it, is the essence of primitive and indeed of all religion. The facts in either case are undeniable; it is their interpretation that reveals the fundamental methods of materialist and Spiritualist.

It is well known that no people has been found, however primitive, which has not already developed

A BELIEF IN SPIRITS,

although it has to be admitted that no existing savage people is at the same cultural level as primitive man, and, therefore, does not give us true material for analyses. But, says the Rationalist, the origin of this "animism" of primitive man which "sees spirits and spooks on every hand; imagines life in things that move, elusive spirits in things that startle, ghosts in the dark on windy nights, fairies in the wood, eerie presences in caves, rocks, rivers, etc.,"^{*} is to be sought in the profounder strata of primitive psychology, which were not recognised by some of the pioneer anthropologists, such as E. B. Tylor, who was the pioneer in the field of Comparative Religion. In other words, if we hold a mechanistic conception of evolution generally, we must necessarily include in it the explanation of the belief in the reality of the psychic, the facts of which anthropology and history unmistakably reveal. Thus it comes trippingly from the tongue to say that "Deeper than gods or demons lies the power of the uncanny itself. Just as the ideas of spirits, gods, and demons clarify themselves with developing civilisation from mythology to theology, so the farther back we go the less clear they are, until at the savage end of the process, they sink into a confused mass in which the sense of individuality tends to disappear. At our civilised end of the process the intellect embodies its religious faith in the conception of God; in the world of the primitive, the senses register the thrills from things uncanny merely in terms of their uncanniness."[†] After this, it is easy to talk of the "religious protoplasm" of the primitive "producing" its "spirits," and so we get right down to the ultimate elements in the Rationalist psychological analyses—

"MYSTERY AND EMOTION."

The belief in God, in the soul and the future life, in spiritual beings, the whole fabric of religions and theologies are but the products of this primeval interplay between the uncomprehended universe on the one hand and the human mind and emotions on the other.

It is an analysis which is extremely plausible because the

^{*} E. B. Tylor.

[†] James T. Shotwell, Ph.D. (Professor of History at Columbia University, U.S.A.) in "The Religious Revolution of To-day."

facts answer so well to its method. For it does appear, in fact, that there has been an evolution of "religious protoplasm" from its simple undifferentiated state to the complex systems of the ancient and modern worlds. It does seem that there has been a universally-spread and primal stuff which formed the base of all religious development.

What is the Spiritualistic method of explaining the facts of primitive "animism"? It is a method which allows for all those products of ideas and customs which necessarily found crude expression in the conditions of the primitive, yet preserves the true psychic element in primitive life. Once we recognise that mediumship is co-terminous with human life, we are in a position to see clearly that the duality of man's personality has necessarily shown itself in psychic experiences, supernormal phenomena of all kinds, and revelations all through the ages. We are no longer under any obligation to attempt the explanation of "supernatural" beliefs and the customs attendant thereon in a manner consistent with materialistic psychology. We are in possession of

A CREATIVE, FRUITFUL PRINCIPLE

and method, which throws the evolution and history of mankind into relief against a stupendous background of psychic and spiritual reality. If a materialistic psychology asserts that the whole fabric of Spiritualism through the ages has no existence apart from human mentality, and that the modern "revival" of belief and inquiry into the psychic is itself a new manifestation of fetishism and the like, we say that underlying the whole framework of the so-called "supernatural" beliefs of the primitive world is man's power of response to a real psychic world of nature—in a word, man's psychic nature. Further, is it not highly probable that primitive man was essentially psychic since his intellectual powers were in their infancy? And is it not equally probable that for the same reason his psychic responses, lacking the control of the developed intellectual powers, ran riot very often, and produced those distortions which are truly styled "superstitions"? Nor have we any need to go to primitive man alone; we have evidence of the most astounding distortions of psychic experiences and beliefs in the history of more recent times.

The Spiritualist looks down the perspectives of history and anthropology in the light of

A NEW SCIENCE

which, by modern methods, demonstrates the reality of the psychic and spiritual nature of mankind. It reveals the essential facts of a living psychic experience underlying the religious beliefs and customs of primitive man. It shows that far from being the supreme creator by imaginative act of gods, spirits, demons, and all the primal elements of the mythologies and theologies, primitive man was interpreting his psychic experiences through clairvoyance and general psychic sensibility as best he could. More alive to the great world of the unseen, he was very likely, because of his undeveloped brain power, more afraid of the powers and personalities about him in that world, which was as real to him as the physical and the phenomena of which also appeared, as it were, in a mysterious psychic atmosphere. Psychic Science offers a

FLAMING TORCH OF KNOWLEDGE

to Anthropology, but it goes unheeded. The evolution of man is solemn with the indestructible belief in the reality of God and gods, of the soul and the future life, and of intercommunion between the natural and spiritual worlds. Primitive man sensed the spiritual world and was afraid; modern man senses the unseen world; understands it; and rejoices in the knowledge of immortality.

GRIEF.

See, how she stands, the woman Grief, with eyes
So cold,
And brows implacable and glance austere.
In fear
With trembling limbs and hearts that agonize
We shrink that hard caress!
Yet, when her arms at last
Do us enfold,
All pain forgotten and gone past
Lo! touch of love and breasts of tenderness!

ELSIE PATERSON CRANMER.

HOW A "GHOST" WAS LAID.

By R. H. SAUNDERS.

There is a simple and commonsense method of dealing with "Haunted Houses," a method satisfactory alike to the so-called "ghost" and the inhabitants of the house. In the great majority of cases the spirit attaching itself to the house is quite inoffensive, and has no idea it is causing trouble. It is true we have instances of undeveloped earth-bound spirits who rattle the furniture and smash crockery and cause distress to the occupants of the house, but even such can be pacified, and "laid," as the expression goes, and with the advantage to the spirit of releasing it from its earth-bound or earth-interested condition, and giving it the opportunity of developing for the spheres. The method is for a strong Direct Voice medium to sit in the "haunted house," together with members of the family resident there, or with persons acquainted with psychic phenomena, and speak with the spirit. This plan was adopted in the instances I will relate, and with perfect satisfaction.

Several times we have been told at Direct Voice sittings that some spirits have allowed material interests to so grip them that even when they pass over they cannot sever the link that binds them to these interests, and to that extent are earth-bound, and precluded from advancement. In one such case the spirit, who in life had been a collector of curios, to the exclusion of everything else, including domestic happiness, begged his wife, who was sitting with us, to dispose of the things, as until they were dispersed he felt bound to them. She carried out his wishes and so freed the spirit. We have also been told that the mere fact of providing an opportunity of intercourse between the two worlds is of great help to the spirits, who are as keenly desirous of manifesting as we on earth are to hear them. Yet there are critics who blame Spiritualists for "calling up the dead." How childish this criticism is Spiritualists know, since any amount of "calling up" is futile unless the spirits wish to come. Time after time we have proved how highly the spirits value the opportunity of coming to speak to us.

"Thank God for this precious privilege" and "God bless this day—I have been able to speak to you," or "Why didn't I know of this on earth?" is often said by them.

In LIGHT of December 24th, 1921, appeared an article recording some wonderful manifestations at a house lately purchased by Colonel Berry, at Newcastle, Co. Down, where an ancestor of the colonel's came back after 270 years in the spheres and spoke to him.

The sittings with the Colonel were remarkable in many ways. During the war he sold his old home, built in 1610, and since then various connections have come back, some to reproach, others to relate details of incidents previously unknown or only partly known. We even had a sceptical wife explaining the voices to her deaf clergyman husband, and to his satisfaction too! And during the sitting, the former owner and occupant of the house—who had passed over some years ago—came and the Colonel had an interesting chat with him.

This spirit, when alive, had a great fad for going round the premises at night, and seeing that every bolt and lock was securely fastened. It seemed to be an obsession with him, and he carried into the next world this hobby of his, for several of the occupiers had seen a spirit form wandering about the corridors.

He had on more than one occasion visited the room occupied by two young children who had seen him, and the younger one complained that an old man came and looked at him. At first the spirit was, apparently, hostile and, in messages, by a Ouija board, expressed his dislike of one of the female inhabitants, but graciously said he did not mind the others. His visits were so frequent as to become troublesome, so the new owner took him to task, as shown in the conversation that ensued. The ghost's perambulations were not confined to the house, as local report had it he haunted the garden and walked the avenue, a belief which was to be encouraged, as it had protective properties. Not only that, but he had been seen at each of these places, and rumour said he threatened people who were intruding. In earth-life he was amiable enough, but drew a distinct line between *meum* and *tuum*. He had built the house after his own pattern and laid out the grounds, and very well he had done it, too, and must have devoted much time and thought to the matter, so that it is literally true to say he knew every stick and stone and corner.

How the matter was dealt with is shown in the extracts from the notes I made at the sitting, as the spirit spoke:—

A VOICE TO COL. B.: "I owned these premises, and the days we spent in this room were happy days."

COL. B.: "Oh! you were Mr. B., who formerly lived here. Do you know you have been seen about the premises and by the children in their rooms? I, personally, have no objection to your coming and going as much as you like, but I do object to your frightening children and servants, who do not understand. If the servants see you they will

leave in alarm, and goodness knows there are enough difficulties without your inspiring them with terror."

THE VOICE: "Oh, I am sorry! I did not know anyone could see me. I will be careful."

COL. B.: "Very well. What do you think of the changes?"

THE VOICE: "I loved every stick and stone of the place, and know every hole and corner. Do you object to my going about?"

COL. B.: "No, so long as you do not frighten people inside. For myself I cannot see you. I never knew you, although I knew your daughter."

VOICE: "A dear, good girl."

A SITTER: "Would May entertain this?"

VOICE: "Oh! May—Oh! oh! oh! (laughs heartily). I hope you won't say anything. She'd be shocked if she knew I came. But God has given us the power, and we exercise it as He thinks fit. (Turning to Col. B.) I give you a hearty welcome in the home, as you are an Ulster man—you've got to be good people to live in the North of Ireland."

MISS B.: "The children saw you, and the carpenter got quite a shock."

VOICE: "Oh! I'm so sorry. I don't want to frighten anybody."

MISS B.: "I saw you in the corridor, and the carpenter saw you in the basement."

SPIRIT: "I'm so accustomed to going about the place—I know every inch and hole and corner. You saw me coming in to see if the doors were locked, but don't be alarmed. Please think well of the great universe—there are no bad spirits here. When I come, I come for your good, and by the help of God I will do you good."

Here the clear and vigorous voice of Dr. Sharp, the medium's control, came to Colonel B. "That old gentleman was here the other day—no one acknowledged him, and I said, 'Be away with you—no one knows you,' yet here he is to-day taking part in the circle in this good séance-room. Never mind, the old gentleman is happy now. He knows every stick and stone about the place and Hall."

The spirit has given no further trouble to the household. At a sitting a few days previous, a voice came, but it was not very clear and no sitter took it up, and we distinctly heard Dr. Sharp address the spirit as stated above, and we also heard the spirit apparently protesting.

It must always be borne in mind, when at a Direct Voice sitting, that directly a voice comes to a sitter, the sitter should reply and ply the spirit with questions, as it is upon the vibrations of the human voice the spirit largely relies for manifesting.

LISTENING TO THE TALK OF BIRDS.

The interest excited by the discussion in our columns on the question of animal survival lends point to the following, which we cull from one of the automatic messages recorded in "The Next Beyond." The medium had been watching robins nest-building, and wondering how they told each other what was necessary:—

"Of course they talk. We hear them. It is immensely interesting to see their minds. It is all part of the larger life we are of. With inner sight and hearing developed, we are free of every form of life beneath—I mean less advanced than us.

"Animals are limited in intelligence and their world is bounded by the family or at broadest the species. Specially they know nothing beyond their forest or meadow or stream—or that far-distant home to which migratory birds hear the call. Whatever is beyond their need is non-existent in their consciousness. They are as blind to a sunset or a rose as you to us. But to fulfil any primary instinct they are equipped—to satisfy hunger and thirst and shelter themselves and their young—to protect mate and offspring—to continue the species. Within these boundaries their intelligence is, like any manifestation of divine wisdom, entirely adequate. And when new needs or conditions arise, they develop racially to meet them unless the change is too enormous or sudden for evolutionary progress to cope with and they sink under it to extermination.

"To be close to the native speech of these little creatures is strangely interesting. I wonder if old Æsop was not gifted with this inner sense. One need not pass through death to attain higher consciousness of any sort. What is earned comes."

NEW PUBLICATIONS RECEIVED.

"1922-1950, A.D. Concerning and Containing a Prophecy and a Picture Puzzle." By F. M. Lawson. (From the Author, 34, Norfolk-road, Littlehampton, 1s. net.)

"A Modern Miracle," by Rev. G. Maurice Elliott and Irene Hallam Elliott, with Introduction by Princess Karadia and Foreword by Thos. Pearson, M.R.C.S. (Eng.), etc. (Gordon Hallam Elliott, Kirton-in-Lindsey, Lincs., 2/6 net.)

WE understand that Miss Naomi Bacon is leaving for the United States next week for six months.

A BISHOP AT THE CONFSSIONAL.

Mr. W. E. Benton writes:—

"Belief in God," Dr. Gore's last book, has some new points of interest though the subject is as old as humanity. Belief in the Sun might also furnish a title for a new book or a disbeliever in God might even furnish a new figure, if a genuine white specimen still lives, for Madame Tussaud's collection—with a "chamber of horrors" all to itself.

The subject of Bible "miracles" has a large place in the book. The "miracles" of one century are in the text books of science in the next century. A flying machine, an aerial telephone and a few other matters, if only they had disappeared in patriarchal times, would surely have fallen under Voltaire's scepticism; alas! they are too late, but they are in the 1921 Christmas nurseries. Chambers says a miracle is "anything away from the common action of the laws of nature." Many things have not yet passed into human observation, which may yet be much more in common action than solar eclipses. If all the Bible "miracles" had been scheduled by the grandfathers of the "higher critics" how many miracles would have been deleted by their grandsons? The most common-sense evidence in support of the occurrence of the New Testament miracles is not mentioned by Dr. Gore. The chief objection to common sense is, that it is not common enough.

The last evidence Dr. Gore suggests in support of the Bible miracles is in a paragraph begun at the foot of page 249 in the words:—

"There is one not unimportant element of present-day thought which must be noted—that is, the wide-spread tendency among not unintelligent people to believe that miracles are even to-day of fairly frequent occurrence . . . such as are recorded by Spiritists—that is, the movements of furniture or other material objects, which, apparently, if they are truly reported, must be ascribed to the action of beings—discarnate spirits—from another world."

The Doctor continues in the same paragraph:—

"I imagine that if intelligent people in general come to believe such events really to occur, they will not be likely to disbelieve the miracles of the Gospel to have really occurred. I express no opinion, and indeed I am not qualified to express an opinion on the reality of such occurrences. I confess an intense mental repugnance to the admission of their reality."

The same "intense mental repugnance," it may be imagined, as the "High Priests" felt nineteen centuries ago.

In 1922 a bishop confesses repugnance to "the common action of the laws of Nature." Repeal of the laws or even bye-laws of Nature requires unlimited time. No case of repeal is within human knowledge. "Repugnance" to Spiritualism and "baying at the Moon" seem merely different modes of expressing disapproval of Nature; one expressor stands on two legs, the other on four. Nature outlives repugnance. The "High Priests" of the days of the Great Incarnation and Shakespeare's dog have gone. Nature and "the brook" are still running. The stone which the builder rejected might have been the chief corner stone in the learned Doctor's life. He might have gone down as the first Anglican Bishop to declare to the world that he had seen the same laws of Nature at work that the first Thomas of any fame prayed for and saw. (See p. 4.) We all know Dr. Gore's public life, and some day "The Times" will say of him what we feel: a brave man who dared to formulate his own articles of belief and to declare them, and brave enough to declare his cowardice in Spiritualism.

Some future bishop will, however, dare to be "qualified to express an opinion on the reality of such occurrences," and be strong enough to quench, for the sake of truth and Christ, "an intense mental repugnance to the admission of their reality" and so clinch belief in Christ as "belief in God" has long since been clinched.

MATTER AND SPIRIT.

What we desire to convey is that this material realm is the offspring of spiritual powers and controlled by spiritual laws. Matter is not so solid and real to us as it is to you, because we can see and pass right through it. It is solid and real to you because you have a body that is suitable to your world. It is only when you pass from the body of flesh that you begin to see the grandeur of Creation, because your vision is extended and you become conscious of your survival over physical death. Your conceptions of life and its ever changing degrees open out a great flood of light, and you see that everything is beautiful and boundless in its majesty. You are able to see how natural are the great spiritual forces and to view their power over the material worlds. . . . Those forces are the secret of life and matter, and will eventually evolve your world to beauty, because this is the will of our Divine Father, who governs through the law of love.

—"Inspirational Spiritual Teachings," by WILLIAM HAND.

How I improved my memory in one evening!

being the amazing experiences of Victor Jones,
one of the 150,000 who during the past year took

The ROTH Memory Course

The Popular Course at a Popular Price.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

The Roth Course is priceless! I can absolutely count on my memory now. I can recall the name of almost any man I have met before—and I am getting better all the time. I can remember any figures and telephone numbers come to my mind instantly, once I have filed them by Mr. Roth's easy method.

SEND NO MONEY.

So confident are the publishers of the Roth Memory Course that once you have an opportunity to see in your own home how easy it is to double, yes, treble, your memory-power in a few short hours, that they are willing to send the Course for free examination.

Send a postcard or letter NOW! Examine the Course for 3 days; then, if you're satisfied, send us 35s. in full payment.

The Secretary,
ROTH MEMORY COURSE,
228, Paternoster House, E.C.4.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

THE JOYS OF THE FUTURE LIFE.

A. H.—You ask, "How is it that all the pictures we get of the other world are so singularly uninviting?" But if we were to ask you, how it is that all apples are sour and all roses without scent you would at once point out that many apples are sweet and only some roses without fragrance. In short, you put a question based on a statement that is only partially true. "All the pictures we get" are not uninviting, some are quite the reverse. To put it shortly, life in the next world is as human and various as it is here, where every variety of taste—high or low—has opportunity for gratification. The chief difference is that where the craving is unhealthy or noxious the hollowness of the enjoyment soon becomes apparent to the spirit concerned—much more quickly than here, where the real nature of things is apt to be clouded by physical conditions. But it is not at all easy to deal specifically with all the details given by spirit communicators regarding the nature of their life, especially as it is outside the physical order and the differences of view and of experience are practically infinite. All we can say on the general question is that for the most of mankind the life is an improvement on this one, and that while an evil life there finds its bitterest penalties, the states of happiness reached by advanced souls are well described as beyond our highest dreams.

THE SPIRITUAL BODY.

H. W. H.—It is impossible to treat this matter along the lines of official science just yet. Even if we reject the teachings of the sacred records and the Spiritualism of the past ages on the subject of a spiritual, psychical or "subtle" body, we are compelled to recognise its existence as a necessity of the situation after accepting the evidences for a life beyond the grave. If there is a human spirit—an imperishable ego—it must have some vehicle of expression. As Spiritualists we hold that this spiritual form is the interior side and to an extent the animating principle of the physical body, and is concerned in all that relates to psychical or spiritual experience. It is the agency at work in clairvoyance, clairaudience, and indeed in all those things which show the existence in man of something which transcends all the powers of the physical form. The evidence for these things is overwhelming, and in its turn it affords all the proof necessary to demonstrate the reality of the spirit body.

LEVITATIONS OF PEOPLE.

F. F. (Ipswich).—Levitations such as you refer to, where the subject is carried a long distance, naturally need a great deal of evidence, and even then the average

person is not likely to be convinced, although there are some cases recorded in ancient times. That of Mrs. Guppy is the best-known of modern examples, and there is a great deal of strong testimony for it, as Dr. Abraham Wallace has shown. Other cases are recorded in the "Spiritual Magazine" of 1871, 1872, 1874 and 1875, being those of Herne, Lottie Fowler, Henderson and Dr. Monck respectively. The case of Mrs. Guppy is dealt with in several books and also, we believe, in the old "Medium and Day-break" at the time of its occurrence. The theory of temporary dematerialisation is the usual explanation, but it is quite clear that at present the matter is beyond the pale of official science, which regards such events as utterly impossible.

EVOLUTION OF THE SPIRITUAL BODY.

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6. When correcting proofs do not make long interpolations, to include which might mean the reprinting of a large part of the article. If some important point has been left out it can often be introduced as a footnote or addendum at the end of the article.

ANSWERS TO CORRESPONDENTS.

Mrs C. P. (Shanklin).—Regarding the picture in the "Daily Mail" (December 28th) the indications of a figure to which you call attention appear to us to be caused by the movement of someone quite close to the camera. This would give the blurred effect which is reproduced.

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.

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