

THE PRESS PROCLAIMS SPIRITUALISM.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JAN. 21st, 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. 2,141—VOL. XLII. [Registered as] SATURDAY, JANUARY 21, 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.

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending and the Voices of the Day
Are heard across the Voices of the Dark.

TENNYSON.

Even the most matter-of-fact person who has become familiar with the truth of spirit return must find himself occasionally speculating about the conditions of the unseen world, to which our notions of time and space do not apply. One cannot go very far into such questions without a risk of losing one's bearings. Our contributor, "Lieutenant-colonel," therefore, is to be thanked for his admirable articles, which have done so much to illuminate the question of time-values. Space is closely connected with time, and séance experiments give us some curious insights into the space problem. Not long ago a spirit friend who on earth had been a lawyer gave us his signature as a test of identity. He signed it in a notebook placed on the floor. We did not picture him as having to lie prone on the ground to perform his miracle. To him the floor was non-existent except that it supported the book, and he might well have used it as we should use a desk. The very existence of the floor or of the house itself would possibly only become known to him as a result of his temporary contact with the physical side.

But it is sufficiently clear that these questions of time and space are not to be settled in off-hand fashion. Some spirit communicators show a very imperfect sense of time, for instance. They cannot tell whether some event in their lives occurred five years ago or fifty years ago, and a message from them concerning some coming event shows them wildly mistaken in their time reckoning. We were told of an important change in our life to happen "next year." It did happen, but it was nearly twenty years later. On the other hand some spirits are remarkably precise in their time-sense and will give accurate dates. As regards space-conditions a good deal seems to turn on the question whether a spirit is earth-bound or ad-

vanced beyond earth conditions. A good many years ago in Oxford a haunting spirit in an old house was seen moving as though his legs were partly below the ground. An architect who was consulted about the matter discovered that the floor had been raised in modern days a foot and a-half above its old level, and as the newspaper account put it: "The ghost, like a sensible man, was walking on the floor it was used to."

In "The 9.15," a novel by F. Frankfort Moore (Hutchinson & Co.) we find a story of a lonely island in the neighbourhood of the West Indies on which a scientist, Dr. Hilliard, his wife and daughter have established themselves. The scientist is there to study and experiment in what he regards as an almost lost faculty of humanity known to Psychic Research under the general head of "Telepathy." A young man, Captain Storrington, is "marooned" on the island, and, finding the family, is induced to take part in the experiments. It is an interesting story, but we quote it here to bring out a particular episode. In one of the experiments Storrington sees the face and hears the voice of Rosamund, the doctor's daughter, although she is a long distance away. It seems a great success, but not so to the girl, who is by way of being an expert. She remarks of it that it is only the tyro—the beginner—who sees faces and hears voices. And she shows that in her view the higher telepathy is a matter of silent impression. It is that which marks the proficient in the faculty.

We found something rather suggestive in the idea. It seemed so plain that the less material in their nature the communications made by the agency of spirits, whether in or out of the flesh, the higher their quality. It is a kind of reversal of ordinary reasoning which makes physical tokens the most arresting and "successful." It depends of course in which way the matter is regarded. If it is a question of convincing those in whom the higher faculties have not awakened, the more material the nature of the evidence the better. But as we go on it becomes clear that these are the elementary things and that the finer the token the more closely it is related to its spiritual source. And it is always well to remember that the further the manifestation is, so to speak, projected into the physical world the more likely it is to be corrupted and so to lead to mistakes and misunderstandings. That is why "physical phenomena" are so frequently a source of confusion and so very "mixed" in their results.

TRANSFORMATION.

Scorn not the foul and the ugly things
Life can unfold them and give them wings.
Consider how from the mould and slime
The lilies rise and the roses climb;
How a wonder of beauty and colour shoots
From coiling masses of swarthy roots,
And the hard dull mass of the meteorite
Is turned by the air to an orb of light.

—D. G.

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THE PROGRESSION OF MARMADUKE

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

(Continued from page 19.)

September 10th, 1916.

THE SILENT POWER OF PRAYER AND THE SPIRIT IT BRINGS.

"You may think that prayer, unless answered, has no effect. We know that prayer does often seem unanswered, and we do not really know how much is, and how much is not, but we can all estimate the benefit of prayer to ourselves. Have we never felt tossed and torn with the battle we are fighting, say, against some persistent sin? If we pray against it we feel we are not only fighting ourselves but have asked a Power infinitely above us to fight for us also. I do not gather that God answers prayer Himself in most cases, but that his Vicegerents do. Having once given authority to the ministers of His power, God may probably not interfere directly."

[Why, then, do we pray to God, and not to His ministers?]

"Because all are under Him, and under His authority, and though they may act on their own accord, yet He is aware of their acts, and they are really directed by Him. This may sound rather crude, but if I were to try to explain the infinite and infinitesimal interweaving of thought that goes on in our world, you could not grasp it. The influence, then, that prayer has on ourselves is to make us more hopeful, for we have invoked the Highest Power to aid us, and believe that help will be given us. It also brings us nearer God. We no longer feel alone and left to struggle by ourselves. If I did not realise some Power greater than myself giving me strength and confidence in the ultimate triumph of what is good in me, I should often, even here, have given up the struggle in despair and said: 'Of what use to strive? We are buffeted on the waves of destiny and if we sink we sink, and if we live we live!' The appreciation of the higher powers around us, culminating in the one central, over-ruling, and all-seeing God, lends us a part of His power, and makes us realise that the spiritual element in man is more truly himself than the material body has been; and that though the sins of the earth body may cling to the spirit body for a time, yet they must eventually be shaken off, with all that savours of the mortal, which has no part in the immortality of the spirit. Prayer is more than the asking for some benefit, some help; it is the request that spiritual light may enter ourselves, to remain with us, to soften, to improve, to refine us. What we pray for in our spirit world is never for personal benefit, for quicker progression; but that we may be made ready for the progression when it comes. Men pray for earthly things and get no sign. Let them pray for spiritual gifts and the answer will come through the very outpouring of the prayer itself. Pray, then, not for help in any special difficulty, but for the spirit which will enable you to meet every difficulty in the right way."

[Then one may not pray for health or benefit for friends?]

"Yes, because you ask for them and not for yourself, and in this way you may obtain help for them."

September 17th, 1916.

THE MEANS TAKEN TO INSURE SPIRITUAL PROGRESSION IN ALL, AND TO ALL.

"Many people have the idea that it is not possible for everyone to be what the churches call 'saved,' yet the men and women who come over to our world are not despaired of, or given up as being irreclaimable sinners; but then the methods of the two worlds are different. Here in the hells of unsatisfied desires and impotent wickedness which earthly sins prepare for those who have practised vice on earth, they are not left alone in their misery; ministering spirits descend to them and try to awaken their better nature, and any who desire to throw off the old sins are brought to the First Sphere, where they are looked after by their appointed guides. There is much that is painful in doing this work, and no one but the higher spirits can be entrusted with it, for if anyone with a tendency to the particular sin of the hell he visited were to attempt the redemption of its inhabitants he would be in danger of himself falling into temptation. I once thought I might help in the gamblers' section, but I found that one visit was more than enough, for the old

love of gambling came upon me with such a force that it was as much as I could do to beat a retreat without myself again falling a victim to the vice. I saw thousands of men and women, all haggard and worn, with no trace of enjoyment, no money passing, and yet compelled, it seemed, to pursue the old weary gamblers' round. Why, then, should I have felt the desire to join them? I do not know, but so it was, and as I turned and fled I heard a guide say: 'You have shown prudence, Brother Marmaduke, and you will not ask again for that work to be given you.' The great aim in trying to redeem these sinners is to get them away from the hells to which they have condemned themselves, and then to give them new interests. This is not always easy, but we find that most have some germ of good in them: the drunkard may be compassionate; the gambler a good friend or the thief will help a brother in distress; and when once their good point has been found they are assisted to develop it, and so the healthy plant thrives and kills the weed it has replaced. After the gamblers have left their probationary hells I have been able to help them and given them interests beyond those they formerly had. My organ-playing has been a great assistance in this, and I often bring several of these lost ones to my room and play to them. They cannot bear the higher atmosphere for long, but they get glimpses of a higher and better life and of its beauties. Sometimes memories of a happy childhood are awakened, and a softening influence is exercised. There is no one, whatever his past life may have been, whom we put outside the pale of redemption. I often think I might have been considered irreclaimable, yet here I am, happy and, I trust, useful in a small way, and hoping to be more so in the time to come, when I have attained to a more perfect realisation of the things of the spirit."

September 24th, 1916.

THE GREAT MYSTERY OF LIFE AND DEATH.

"We ask why a man should be removed from earth while still doing good and useful work. Do you think the ending of his life was planned? Not so, it was but the working out of the fixed laws of the universe: there is nothing cruel or arbitrary in it. Were there no war, then all these young lives would not be sacrificed now. And what occasions war? Nothing but man's ambition and desire for territory, place, and power. If love ruled, there could not be war, or this woeful loss of life. True, it may not, in some cases, be a misfortune for a man to cast off his earth-body, but it is a loss when it happens to a young man, for if his earth life had been lived to its full term, it should have been more rounded and perfect before he passed over, and much that must be learnt would be known already. Why will not men realise that they are sowing a crop of dragon's teeth that will turn and rend them? Every misdirected ambition; every ignoble impulse spreads and so war is in men's hearts, and that takes little to bring it to the surface. If one man thinks of war, thought calls to thought, and so the desire for war is spread. 'There always has been war and there always will be war,' is the parrot-cry of the majority of men. Yes, because as long as the world is ruled by low desires, pride and arrogance, so long will war continue. But if there could only be established on earth a system of education to train up a nation whose aim would be not the aggrandisement of its own country, but to people it with a fine, noble-minded, and honourable race, not greedy for power but desirous of true morality, not wishful to gain in acres but to grow in grace and worth of character: then indeed you might look forward to peace with other nations, who should be your brothers and friends. But one nation alone cannot accomplish this: it must be the united work of all countries, and then when peace reigns and mercy is triumphant, true science will spread; aeroplanes will carry peaceful travellers; 'monsters' will no longer be used to crush and devastate, but for quicker ploughing and tilling the ground, so that nations could have bread for all and comforts for all. Then will science no longer use its powers to construct instruments of destruction, but to conserve and preserve life. Is this a dream? If so, to what end the creation of the world at all, if instead of progression there is retrogression? No, the world must progress, and



though it fall, and struggle, and stumble, by the very falls it learns the painful lesson of experience, and sets its feet in the right path. 'Perverse and foolish oft I strayed' may be said of all the nations at present, but the suffering has been great and perhaps the pain may bring a knowledge of the better way. We do not think the war will end yet, but we do think that all the nations will see the horrors of war more than they have ever done, and so will aim at a world-wide peace. Do not despair, for the light is spreading, and the clouds are dispersing, and the sunshine of the glorious knowledge of the continuity of life will soon break through the gloom of sorrow, and brighten the lives of many who now mourn the loss of those whose time had not yet come to leave the earth, but who are welcomed and trained for the higher spheres, where the good is perfected in them, and where temptation and evil cannot enter."

(To be continued.)

SIR A. CONAN DOYLE AT THE PEOPLE'S PALACE.

Under the auspices of the Jewish Spiritualists' Society, Sir Arthur Conan Doyle (who was accompanied by Lady Doyle) lectured on "The New Revelation" to a large audience. He was supported on the platform by the Rev. C. Drayton Thomas and Mrs. Drayton Thomas, Mr. and Mrs. A. Vout Peters, Mr. and Mrs. Horace Leaf, Miss F. R. Scatcherd, Mrs. Ensor, Mrs. Podmore, Mrs. Neville, Mrs. Jamrach, Messrs. H. W. Engholm, Thos. Brookes, R. Boddington, Ernest Hunt, L. Curnow, and A. T. Connor.

ALDERMAN D. J. DAVIS, J.P., ex-Mayor of West Ham, who presided, observed that they were there to deal with a subject that had exercised the greatest minds at all times. It was a very long time since a great man first asked the question, "If a man die, shall he live again?" That question was still being asked, and he thought they would agree with him that they had with them one of the most able men in the kingdom to deal with that question. (Hear, hear.) Sir Arthur had done the only thing that a wise man would do; he had studied and tested the subject for himself.

SIR ARTHUR, in the course of his address, said that either a great discovery had been made or a great delusion had been placed before the human race. He had collected forty-three opinions of men of Science, all professors in known Universities, and all of whom, in varying degrees, supported the spiritual hypothesis. He gave some striking examples of his own personal experiences in Spiritualism, proving to his mind the reality of human survival and spirit communication. Alluding to information and messages from "the other side," which told what awaited them when going through the vale, he remarked that, no matter through whatever medium the information came, whether in England, Japan, or Iceland, the scheme of things was always the same; it explained and supplemented religion, and it was information which was at once encouraging, reasonable, and delightful. It was the greatest revelation the human race had ever received. It did not belong to any sect, either to Jews, Christians, or Buddhists, and could never be ring-bound by any one religion, for it had been made clear that it was love which was the real driving force on the other side. He had been asked how Spiritualism affected the vast number of evil people in the world, but he thought the theologians had enormously exaggerated their number. So far as the messages received were concerned, in effect they declared that the object of Christian life was to get spirituality. If any religion gave them that on this earth it was what they were here for, and, having that, a person would be foolish to change his or her religion.

During the evening a bouquet was presented to Lady Doyle by Miss Lily Tropp.

The Jewish Society wish to acknowledge, with thanks, the services rendered by Mr. J. J. Goodwin, leader of the Brighton Spiritualist Society, in the work of organising the present meeting.

APPRECIATIONS OF "LIGHT."

I cannot find words to express my gratitude for the wonder of it every week. LIGHT gives not only illumination. It is a magnifying glass on all that is good and true.—S. STRANGMAN.

What a splendidly interesting paper you make of it. I find it indispensable.—LILIAN WHITING (Rome).

Let me take this opportunity of congratulating you on the sterling good sense always expressed in your excellent paper.—C. W. FEGEMAN.

A CORRECTION.—Referring to the article in LIGHT of the 3rd ult. (p. 775) on Mrs. Roberts Johnson and her Mediumship, Col. Pulley points out that the term "Gurkhal spirits" is incorrect. Gurkhal is the language spoken by the Gurkha, not the man himself.

SPIRITUALISM AND THE SUNDAY PRESS.

THE JUDGMENT OF MR. JAMES DOUGLAS.

In the last issue of the "Sunday Express," Mr. James Douglas gives judgment on the case for Spiritualism so far as it has been presented to him. But as the first portion only of his conclusions is given, it is difficult to offer any definitive comments on his statements. The latter portion of the judgment may tend to modify some of that which at present appears. At the outset of Mr. Douglas's inquiries we heard much confident assurance that he was "favorable"; later it appeared that his verdict would be the Scotch one of "Not Proven." At the present moment it looks very much as if his verdict would condemn the whole subject as a mass of "Deception and Self Deception"—that, indeed, is the title of his present article.

From his present article we gather that having taken counsel with Mr. George Bernard Shaw, Mr. Douglas has been advised by that cynical philosopher that, "the only safe rule in dealing with marvels is that all your informants are liars." Mr. Douglas adds to this invaluable dictum his own view that "lying is as universal as breathing," and that there is "a natural explanation of all marvels and miracles," which latter has been the precise standpoint of LIGHT through all its forty years' existence. The difference, of course, turns on what is meant by "natural"—a question we need not stop to consider just now.

Mr. Douglas is struck by the casuistry in Spiritualism, and by the fact that "the mind is capable of playing unimaginable tricks with itself." It "can see forms and faces and endow them with objective reality." One pauses to reflect that such is the amazing power of deception possessed by psychic phenomena that they even delude inanimate things like weights and scales, photographic plates and many ingenious scientific instruments.

"Those who desire to be deceived will always find those who are willing to deceive them," says Mr. Douglas. We may pass that remark with the simple comment that it is a two-edged blade—it "cuts both ways."

In short, Spiritualism, from Mr. Douglas's point of view—so far as his judgment on the matter is at present recorded—is entirely a matter of fraud, fake, and self-deception.

Mr. Douglas has yet to discover that—to put the matter on the lowest ground—Spiritualism is a straw on the stream of human thought. It may be possible to divert or arrest the course of the straw, but to change the direction of the stream is quite another business. Between "damning" the flowing tide and "damming" it there is more than the difference of a single letter.

MR. G. R. SIMS'S OPINIONS.

Mr. Sims is proceeding with his inquiries, and if he flounders a little here and there it is not surprising. He meets with many things that he finds puzzling, which is only natural where a man tries to fit ancient and orthodox notions of the future life into a new region of experience, or *vice versa*. He gives us some humorous verses in his own vein on the fact that Dr. Chalmers Mitchell offered to match his cockatoo against the spirit voices for a hundred guineas. And he adds, "But fancy inviting angels to screech against a cockatoo. Heaven is Paradise, not Parrot-dise." Very funny indeed; and possibly a necessary attitude in the present state of public education or miseducation, for the publicist who desires to mix discretion with his valour.

A LONDON CLAIRVOYANTE IN THE "WEEKLY DISPATCH."

The "Weekly Dispatch" continues the series of papers by A. V. E., who narrates some of her experiences. One or two of them we recognise as having been already related to us and well authenticated. The "Weekly Dispatch" series is of vastly greater value than those of its two contemporaries. "A London Clairvoyante" is a young lady, without literary or journalistic training, but she is writing on a subject with the advantages of knowledge and first-hand experience. The difference between the two classes of their instructors—those who know what they are talking about and those who don't—should be apparent even to the least intelligent readers of the Sunday newspapers.

THE "SPIRAL" MOVEMENT.—MR. S. LLOYD YOUNG (Knockholt) writes: "I wonder if Mr. Arthur J. Wood is aware of the parallel information given in 'Occult Chemistry' (No. 2930 L. S. A. Library). A diagram is there shown of the 'ultimate physical atom.' It is represented as of spherical heart-like form within which the 'life-force' flows along spiral lines. There are ten such lines, three are coarser than the other seven. Each is self-contained, and if flattened out would form a circle. There are two and a half turns to the outer spiral formation running up, returning down inside by three and a half turns. It would be quite possible to build up a model in wire from this diagram—a little job I look forward to some day carrying out."

THE POWER OF THE HAND.

III.

BY F. E. LEANING.

In certain phases of mediumship we have displayed to us a division of the subject which is difficult to treat of, but which certainly cannot be ignored. Maxwell, for instance, has borne testimony to the ability of a certain private person, in certain states, to attract small objects, such as a piece of sealing-wax or a chessman, towards him, by simply pointing his fingers towards them. On one occasion he so attracted a small statuette on the mantelpiece, in the broad light of a summer afternoon, and with Maxwell standing by and looking on intently at the phenomenon. This medium described a sensation, which is spoken of by others also, of fine cobwebs investing his hands, and from recent discoveries we have little difficulty in recognising that this is the incipient form of that ectoplasm which in a denser degree produces the figures in materialisation. From the fact that only relatively small results are obtained by any medium acting alone, and that as the number of persons increases (up to a certain point) the phenomena become more powerful, it would appear that even the ordinary individual is endowed with a modicum of force which he can contribute, provided the one thing necessary, the person with a specific psychic make-up, is present. When a group of people sit round a table, placing their hands lightly on its surface, and the table produces movements or raps which give an intelligent response to their questions, the sceptic is fond of telling us that unconscious muscular movements are the cause and the explanation of it. Without denying that this may quite possibly be so, since we cannot command from the unstable equilibrium of our muscles and nerves the rigidity of metal, it is surprising to find how very frequently this unconscious muscular action fails to work. Again, we see the immense irregularity with which psychic force seems distributed; it varies within far wider limits than the familiar power to pull or press, for instance.

However this may be, the next step to producing table movements is to effect the far lighter and quicker movements of the planchette, or the ouija, or tumbler. The power of the hand is still at the service of the mind, and so we are still within our province, and it may here be appropriate to recall a short article bearing on the subject which appeared in the "Annals of Psychological Science" (Vol. IX., p. 25) by Hereward Carrington. He quotes in this some information, if we like to consider it so, which came through the board itself, and since it is not contradicted by any of the facts and is reasonable enough otherwise, it is worth considering. According to this unknown informant, the touch on the board produces *rapport* between it and one (or more) sitters, evidently much as it does in the case of a letter, a glove, or a piece of sewing. Hence the need of a little time for the effluence to penetrate, which is sometimes longer or shorter, but in the case of a frequently used article, not so long. We remember that Crawford noticed a sort of "incubation" period, which was a constant feature of his circle work, though there was no contact with the table in his case. But there is also *rapport* between the sitter's body and his spirit, so that what is in his mind may flow out in intelligible form through his finger-tips, and what is subconsciously known to him may also, and often does, manifest itself in a like manner. But he is also in subconscious *rapport* with other spirits, and the contents of their minds may find a way through the same channel; if they chance to be incarnate. We then find Spirit A, out of the body, using the chain of *rapports* so established to give a message through the planchette under the hands of Spirit B. What applies to the planchette applies even more to the mechanism of "automatic" writing, for here only one hand is concerned, instead of a group, and a pencil is presumably as ready an object to absorb the effluence as the little board or the larger table-top.

It may rightly be objected that at this point we are entering on a field which is quite extraneous to any "power of the hand" at all, since it is not the hand but the mind that is the real actor. But so it has been all along, as emphasis on the will shows. The hand *per se* can do nothing of itself, and is only a servant, a member of the organism by which we affect the outer physical world, but since it

is the hand, and in every case not only a hand but that of some given individual, we may by a slight stretch of logic bring even this outermost activity within reach of the discussion. After all, until we hear of someone producing automatic writing with his foot or his ear, we can leave the hand in undisputed possession of the pencil. The really interesting question is, why some hands obtain these effects and others do not. The whole matter is one that goes deep into the secrets of our human constitution, so deep as to have been out of sight for many ages, during which men contented themselves by saying, "He is a holy man," or "She is a witch," as the case might be. Now we want to know why either of them is so, and though the answer is yet to seek, it may not be so far off as we think. We know at least elementary negative facts. These powers do not indicate the possession of a strong will, nor are they its product, or we should not hear of the pitiable moral falls which occasionally mark the practice of mediumship. Neither have they any connection with a marked degree of intelligence or judgment; the easy deception of sensitives by police spies, and the quality of much automatic script prove that. Putting aside will and mentality, we have only the emotional left; emotion, which as its very name implies, is a moving, variable thing, in flames one day and in ashes the next, shifting like the moon-led tides, and unaccountable as the winds. Is not this the very quality that marks the poet, and the artist, those children of imagination, and no less, but rather more, the sensitive? Yet there is something beside this, some fourth category which has as yet no name; and just as all normal people can be classed roughly as having one of these three great elements, mind, will, or heart, predominating, so these mediumistic ones have a fourth which we name psychic, for want of a better term.

It has of course innumerable sub-divisions. The man whose hand tells him of the presence of underground water or minerals, with or without a divining-rod, is one kind; another, a girl, stretches her empty hands over a number of tiny little packets and sorts them into two groups by the sensations they cause. It is found that, without a single error, she has followed a scientific principle of distinction. Eusapia Paladino holds her hand a few inches from a charged electroscope, and Dr. Imoda, standing by, observes that "after three or four minutes the gold leaves suddenly came together, showing that the electroscope was discharged." This was repeated in the presence of Maxwell also, at another time and place. Imoda concludes that "the radiations of radium, the cathodic radiations of the Crookes bulb, and mediumistic radiations, are fundamentally the same." The conception of a field of radiation surrounding the body, and more especially concentrating about the hands is not new, and is not unfamiliar to scientists; as Podmore himself remarks, we have, if all reports be true, not one but many new forces waiting to be recognised. The recognition takes the form of bestowing a name, but this is a child that has suffered from too many names. We meet it as Odic force, or Od, in Reichenbach; as Exo-neural action in Mayo, as Ectenic force in Thury (approved also by Flournoy), as Exo-somatic force in Maxwell, as Psychic Force in Crookes, and Podmore gives a list of ten other authors of eminence who have all set the seal of their acknowledgment on the theory ("Modern Spiritualism," ii., 161).

Those who have seen Baraduc's "Vibrations de la Vitalité Humaine" will remember his photograph of a sensitive's hand, endowed with what looks like a furry glove of short rays, and it may be recalled also how Kilner observed that when his subject's hand was placed within a short distance of any other part of the body, a fusion of the aura was observed to take place between them. Experimental work is now being carried on at the great French Institut Général Psychologique, of the utmost interest in this department. A preliminary report was read at the Copenhagen Congress, and a summary, communicated by Dr. Gradenwitz, of Berlin, appears in the "Psychic Gazette" of December, 1921, with the note that the complete treatment of the subject will soon be published in book form, and an English version is likely to appear later. The force, re-named once more as bio-physical, was found to issue from the subject, to pass through any gaseous or

solid dielectric substance, rendering it electrically conductive, and to act at a distance of up to one metre (about 40 inches). "Being considerably more penetrating than the most penetrating X-rays, as well as gamma-rays, so far known, and exhibiting a striking difference of behaviour from either, the rays newly-discovered are called Y-rays." The interesting fact is also mentioned that all effects are "in the dark incomparably more intense and more frequent than in full light."

The connection of the powers of the hand with the bi-morphism and polarities of the body will no doubt find consideration also, as this has been a prominent point in several investigations, and is not likely to be overlooked. Baraduc founded his biometric system upon the differing results given by the right and left hands respectively, and some of Alrutz's experiments point in the same direction. Happy are we to live in days when so many hands are picking up the torch of knowledge!

SPIRITUALISTS AND THEIR RESPONSIBILITIES.

BY ELLIS G. ROBERTS, M.A. (Oxon.).

"Speak unto the children of Israel that they go forward."
—Exodus xiv., 15.

It is impossible to exaggerate the gravity of the warnings conveyed in Mr. De Brath's profoundly important article on "Spiritualism and War" (*LIGHT*, p. 840). Myself, an old student of Political Science, I endorse them without hesitation. I well remember a conversation I once enjoyed with that fine lawyer and historian, the late Sir William Anson. We agreed that mankind was living in a Paradise of Fools. Civilisation, to borrow a metaphor from Horace, was marching over a thin crust which concealed the fires of a volcano. Our anticipations were speedily realised for that conversation took place in 1912. "One woe is past," but it may be that "another cometh quickly." But to foresee a danger and to understand it is to go a long way towards ensuring safety. Let us analyse the peril that confronts us and it may be that we shall discover the way of salvation. Mr. De Brath has treated of one special form of the menace: I shall refer to the general situation in which this menace is a factor.

The human race at present is in exactly the situation depicted in the Allegory of the Fall. Like Adam and Eve it is ignorant, greedy, undisciplined and to the last degree gullible. It holds in its hands the fruit of the Tree of Knowledge with all its unrealised but certainly tremendous powers. It is exposed to the temptations, not of one serpent, but of innumerable legions of serpents. What will be the end? The allegory leaves us here, for Adam and Eve were turned out of the garden before they could do any mischief with the powers they had stolen. What will men do now that they are as gods with immeasurable capacity for working good and evil? Will they wreck the very planet on which they dwell, or will they make it one of the beauty spots of Immeasurable Creation?

THE HOPE OF THE RACE.

The answer depends on ourselves, for it is only the speedy triumph of the principles of Spiritualism which can ensure the welfare, perhaps the very continuance of the human race. I attempt no definition of these principles: a very simple outline will serve my purpose. The value of Spiritualism to myself is that it intensifies my conviction of the need for righteousness and temperance and my certainty of the judgment to come—the message hurled at the trembling tyrant by the Apostle in chains.

Judgment to come—call it consequence if you will—it is the fact, not the phrase, with which I am concerned. Judgment in the present if you like, for I will not quarrel about dates. Only the true Spiritualist, with his knowledge of Spiritual consequence, can fathom such words as these:—

THERE is no shuffling, there the action lies
In his true nature; and we ourselves compelled
Even to the teeth and forehead of our faults
To give in evidence.

Well has one of our correspondents said that suicide is impossible to the Spiritualist while his reason remains.

It is the duty of every Spiritualist to spread the light. In this way only can the race be made fit to exercise the immeasurable powers that Science is bringing within its grasp.

The world must be converted to righteousness if the human race is to remain as master of the earth. What does it know of righteousness at the present time? Very little indeed, and the reason is not far to seek. It knows next to nothing of truthfulness, without which righteousness is impossible. To take an instance germane to the matter discussed by Mr. De Brath, how can there be righteous dealing between nations whose knowledge of each other is derived from an utterly unscrupulous Press? To take another which appeals very directly to ourselves, how is the

ordinary man, with his scanty opportunities, to learn the truth about Spiritualism while cleric and journalist alike assail him on every side with clever innuendo, inaccurate and misleading statement and even deliberate fiction? The unhappy victim of modern conditions breathes in an atmosphere of mendacity: the very name of "truth" is so meaningless that it is assumed by a catch-penny Society paper, and not a voice is raised against the desecration. Truly as in the days of Jeremiah "a wonderful and a horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means." Must we go on with the quotation and say that "the people love to have it so"?

AN END TO MENDACITY.

Not altogether, I think, otherwise we should be driven to despair. I believe that a certain love of truthfulness and hatred of falsehood may be found in a very considerable proportion of mankind. And it is to this element that we should make our appeal. I should like to see the battle between Spiritualists and their opponents fought as much as possible on the grounds of *equity* and *morality*. To take a familiar example—mediums such as Mr. Hope and Miss Goligher are persistently accused of fraud, simply because they are mediums. No evidence is produced, but the statement is boldly made, and the public, which has little opportunity of learning the truth, is readily deceived. I have myself, in days gone by, been absolutely staggered by the confident assertions of certain well-known authors, that D. D. Home tricked Lord Dunraven and his friends by stepping from one balcony to another, thus causing them to believe that he had been levitated between two adjoining windows. It seemed impossible to believe that men whose profession it is to enlighten the public should state a wild conjecture as an ascertained fact. But this is constantly, almost invariably, done. Such procedure is not to be condoned on any plea whatever: such a statement is a lie, and it should be called by its proper name. Mediums, under the damnable laws of Great Britain, are legally helpless, and they are seldom skilled in self-defence; all the more reason therefore that those who benefit by their services should insist on their receiving at least ordinary fair-play. At present they are, living or dead, at the mercy of the mendacity-monger.

"Truthfulness is almost everything"—I quote from one of Mr. De Brath's most instructive dialogues. Take truthfulness as an inseparable ally: insist first and foremost on her claims, and the victory of Spiritualism is ensured. And this done, there will be reasonable prospect of reconstructing the world on a moral basis. But unless this course is adopted in the immediate future, and carried vigorously into effect, I see nothing but increase of danger in the increase of powers which is being so rapidly acquired by mankind; indeed, sometimes I feel as Huxley sometimes felt in his later years, that "I could welcome the advent of a friendly comet which would sweep the race to destruction." But this is weakness: duty calls not to despondency but to battle. Falsehood must be fought, and falsehood must be overcome: "peace on earth" may come some day, but meanwhile the watchword for the present is: "Quit you like men, and fight."

"FOOTSTEPS OF ANGELS."

"A Modern Miracle" (Gordon Hallam Elliott, Kirton-in-Lindsey, 2s. 6d. net) is the title given to the little book in which the Rev. G. Maurice Elliott and Mrs. Elliott narrate the story of the angelic intervention by which the lives of the latter and her unborn child were saved from the surgeon's knife. The authors state that their main object in relating this experience is to seek to convince the reader that such happenings "are neither supernatural nor miraculous, but are merely super-normal and are in complete accord with the Ministry of Angels which is based upon the spiritual laws laid down by our Lord Jesus Christ." They regard persons who have no belief in the super-normal as essentially unscientific, and they predict that "the day will soon come when the so-called miracle will be known to be the most natural result of a lively faith and the outcome of the fulfilling of spiritual and truly scientific laws." To their main narrative they add the account, reprinted from "In Converse with Angels," of the wonderful vision seen at the christening ceremony when St. Dorothea, after whom their child was named and who had appeared to the mother before the infant's birth, again made her presence manifest. A beautiful painting of the head of the little Dorothea, by Miss Mary Newton, is reproduced on the cover of the book, which contains an introduction by Princess Karadjia, and a foreword by Thomas Pearson, M.R.C.S. (Eng.), the surgeon to whom the parents were guided for direction in their hour of perplexity.

SIR ARTHUR CONAN DOYLE had a splendid reception as Chairman at the dinner given recently to Mr. Henry Arthur Jones, at the Authors' Club. He was given musical honours—a rare occurrence on such occasions.

THE PRESS AND PSYCHIC RESEARCH.

ADDRESS BY DR. ELLIS T. POWELL.

Dr. Ellis T. Powell gave an important address on "The Press and Psychic Research" before the members and friends of the Marylebone Spiritualist Association at the Eolian Hall on the evening of Sunday, the 8th inst. In introducing his subject he said:—

"The opening of the New Year is always an opportune moment for taking stock of the position of a great movement like that of psychic research. And the progress of a great movement must, in these modern days, depend, to some extent at all events, upon the attitude of the Press. A cynical observer once said that the two main journalistic forces in England are the Press and the sup-Press. He meant to hint that any cause, however noble, might be maimed or extinguished by being systematically ignored in the columns of the newspapers. That, however, I do not believe. I am convinced that a worthy cause would win its way in spite of any Press boycott that could be adopted against it. The disfavour of the Press would only postpone, but can never prevent, the victory of a worthy cause. We psychic researchers are now past the period when the Press ignored us. We are in the era when more and more attention is being devoted to us. Sometimes we get publicity in consequence of enlightened sympathy, occasionally as a mere Press 'stunt,' and now and then as a result of sheer malevolence, ignorance and stupidity."

Dr. Powell proceeded to analyse the evolution of the Press from the days prior to the year 1871, when it occupied the position of an oracle, up to the present time when, owing to the spread of education, vast sections of the public were resolved to form their own judgments upon men and things.

"They ask to be supplied with the facts and they will make the inferences for themselves. They do not want oracles, and they smile at dictatorial leading articles. Consequently you have this paradoxical state of affairs; that the influence of the Press is increasing in one direction and declining in another. As a means of disseminating facts and information the Press was never more influential than it is at the present time. Conversely, as an instrument in the formation of public opinion it wields nothing like such a power as it did sixty years ago. In fact, its main chance of influencing public opinion lies in the direction of colouring the facts which it disseminates. But that is discreditable strategy, which is coming more and more to be repudiated by the best elements of the Press."

Commenting on the changed attitude of the Northcliffe Press since the day when the "Daily Mail" described "Raymond" as Sir Oliver Lodge's "spook book" and asked whether it was balderdash or science, Dr. Powell attributed the change to the direct intervention of Lord Northcliffe himself. He had seen that psychic research was gradually storming all the scientific citadels, capturing enlightened opinion everywhere. He had learnt that it is doing an immensity of work in comforting the bereaved and inspiring mankind to higher spiritual and intellectual ambitions.

THE NORTHCLEFFE PRESS.

"As Lord Northcliffe's policy is invariably dictated nowadays by the public interest rather than by the sordid motives which his enemies attribute to him, he has thrown the columns of the 'Weekly Dispatch' open to the wonderful series of articles written by, or rather through, my excellent friend Vale Owen. On the first of this month a new series was commenced from the pen of a lady clairvoyante. I know the lady well, though I might not be justified in revealing her identity. She is, however, one of the most capable sensitives of the day, as well as a charming personality. I doubt if anything could be a better demonstration of the hold which psychic research has upon the public mind than the appearance of these articles in the 'Weekly Dispatch' as a direct result of the personal intervention of the head of the Harmsworth group. Of course, there are ripples on the ocean even in a friendly Carmelite-street. The young men occasionally break out even now in spite of the attitude of their chief. Still, the world of psychic research can afford to smile at the aberrations of a junior paragraphist when the head of the whole group has so palpably indicated his personal attitude. Further, you will hardly have failed to notice the decided note of sympathy with psychic research which runs through the Saturday articles on sacred topics—so elevating, so catholic, so beautifully phrased—which are a weekly feature of Saturday's 'Times.' There is nothing effusive or enthusiastic, but the sympathy is as obvious as it is encouraging."

"As regards the rest of the Press, I think I may say that some of the good seed was sown in Canada at the Imperial Press Conference in 1920. I was one of the delegates sent by the London Press to the Conference, and as I travelled 14,000 miles with the heads of the Press of the Empire there were many opportunities for quiet conversation."

Dr. Powell associated this fact with the excellent reports which later appeared in the "Lancashire Daily Post" and the "Preston Guardian" of the addresses which he gave at Preston and the equally admirable reports in the Portsmouth papers of the meetings in which Sir Arthur Conan Doyle and himself took part in that town some six months ago; also with the "Westminster Gazette," "Birmingham Gazette," "Sheffield Independent," "Birmingham Sunday Mercury," and many other papers. He went on:—

"Without tracing the sequence of events I may say that I am now myself writing a weekly article in the 'Birmingham Sunday Mercury,' mainly consisting of replies to the many questions which reach me from the myriad students of the subject scattered all over the country. Perhaps I may take the opportunity of extending an invitation to enquirers in this audience, who can have the benefit of my experience via the columns of the 'Sunday Mercury.' The fact that this sympathetic attitude should be assumed by a great group of newspapers is thoroughly symptomatic of the change which has taken place in other directions."

MR. JAMES DOUGLAS AS INVESTIGATOR.

"For instance, I daresay some of you have seen the articles in the 'Sunday Express' written by Mr. James Douglas. Mr. Douglas attended some of the materialisation séances where Miss Bessinet was the medium. The extraordinary thing is that he seems to have been pretty badly scared. Listen to this:—

"The darkness seemed to creep and crawl with horror, and I began to wonder whether I could hold out to the end. There is no doubt that my nerves were badly shaken, and I could feel my heart racing. The palms of my hands were wet with perspiration as they rested on the table. But my neighbours seemed to be calm and unperturbed. They were not novices, I imagine. Suddenly, without warning, a dim face floated out of the blackness, was visible for a second, and vanished. Mr. A. said that if anybody was touched by a spirit he ought to rise and bend forward in order to get a message."

"It is impossible to describe the horror produced by these dim faces. There is nothing like it in human experience. I sat frozen with fright as face after face breathed itself out of the darkness and melted away. They came and went so swiftly and so viewlessly that it was hard to form a clear impression of the features. Sir Arthur had in advance warned me not to look at the bright light which appeared beside the face, but to look beside it."

"This kind of thing passes my comprehension. I think I have sat quite fifteen times with Miss Bessinet, and all the faces I saw were beautiful. There was not a trace of horror either in them or in the proceedings as a whole. I am told, however, that Mr. Douglas was not only, as he says, 'frozen with fright,' but that he was in a state of something like collapse at the end of the sitting. That seems to suggest that he is not fitted for this kind of investigation. I may say that my own younger daughter had sat through a Bessinet séance before she was seventeen years old, and never manifested a single quail from beginning to end. But perhaps her unruffled calmness was a consequence of the fact that she has been brought up in a psychic atmosphere and has been accustomed to hear the subject discussed from her very earliest days."

"Anyhow, although one is sorry that Mr. Douglas was so alarmed, I am very glad to see that he has been discussing our subject at large in the columns of a newspaper like the 'Express.' On the other hand, it is impossible not to regret that Mr. Douglas should have tackled a huge subject like ours without a good deal of preliminary study. At various places he betrays the inadequacy of his own equipment."

"Look at a case in point. In last week's 'Sunday Express' he says that 'automatic scripts are invariably ambiguous and evasive, incoherent and enigmatic. They never betray any sign of superior intelligence or imagination.' One is struck dumb at the assurance of a professed critic of psychic research who can make such a statement as that. It shows that he has scarcely touched the fringe

of investigation. When I read it I picked up the first piece of automatic writing that lay at hand in my library—an extract from the script called the 'Deeper Revelation,' which has come through the Cornish Circle. The author is Gerontius—not the imaginary being of whom Newman wrote in his wonderful 'Dream of Gerontius,' but a Roman Judge, a friend of Pliny the Elder, who lived in the time of Nero, and perished with his friend in the famous Eruption of Vesuvius in the year 79 of our era. Here is his description of the nature and power of the spirit-body:—

"Here mere matter, as known by you, ceases. The etheric body becomes the vehicle in which the spirit begins its journey, back through all these intermediate spheres, to the goal from whence it started its long pilgrimage. In this atmosphere, largely composed of radio-etheric elements, it finds a congenial condition in which to develop its immense potentialities, and it is traceable to this fact that our beings so widely differentiate in power and quality from yours.

"Our bodies, over which we have perfect control and can make visible or invisible at will, are impervious to all those weaknesses that are incidental to yours. They are kept in perfect condition by the constituents in the atmosphere, and by the energising water and fruit of which we partake. They know no wastage, but absorb all the nutritive properties, and utilise every atom without reserve. This may be difficult to understand by your circle, but here every energy is conserved, and like some of your oil-fed machinery that absorbs every available element, so all that ministers to these bodies helps to maintain and also to develop their powers in undiminished splendour.

"Your world is full of refuse that necessitates a huge system of sanitation. Waste products are with you a great problem that still remains to a large extent unsolved. We have no such problem here, simply because we have no waste products, and therefore no elaborate systems to hide or utilise such things. No need of drainage nor dust destructors. Here the body, in its great powers, thoroughly absorbs all the energies and uses every particle over and over again.

"Our mental calibre is vaster infinitely than yours, and is able, quite adequately, to comprehend matters of transcendental interest, and hold the relative items quite easily without mistake or confusion. Also we have, as working elements, intuitions, no longer shadowy pre-dilections, but quite vital and energetic factors in our working machinery.

"Relative to the matter of which the bodies are composed, may I say further that it is of exceeding elasticity, impervious to injury, and interwoven with electrons of a substance that is largely compounded of radium, and metallic substances that are allied to helium, so that it is extremely brilliant and luminous, and at the same time is susceptible to the spirit's will, and quite easily passes through all material barriers when it descends to your planet. You may not understand this, but you know that in your mind there is an element that can penetrate a wall dividing your room from another, until you can with some mental eye see the contents therein. Give this unknown element in your mind a body of equal power of volition, and you can form a faint idea of the greatness of the immaterial matter of which these bodies are composed. Add to this a spirit of much greater power, which has developed in the schools of training here, and in this wonderful duality you have a being of awful possibilities, able at will to precipitate itself to immense distances, and to accomplish well-nigh impossible tasks."

Dr. Powell quoted the eloquent words in which this control took his farewell of the circle, and added:—

"Mr. Douglas tells you that the automatic scripts 'never betray any sign of superior intelligence or imagination.' Well, those two extracts prove the contrary, and hundreds might be added.

A PHENOMENAL POEM.

"In fact it looks as if the spirits themselves had intervened with a swift reply to their critic. Last week Mr. Douglas complained that they 'have not enriched our literature with a new play by Shakespeare, or a new sonnet by Milton, a new lyric by Shelley, or a new ode by Keats.' Within three days the 'Daily Express' received a poem, purporting to have been produced by automatic writing, which it suggests is the work of Shelley's spirit. No doubt you have seen it in to-day's 'Sunday Express.' It is clearly modelled on Shelley's poem the 'Masque of Anarchy,' written in 1819 to denounce the Peterloo massacre. Mr. Bernard Shaw, who certainly has no prepossessions in favour of Spiritualism, declares that if the verses are original they are miraculous, and the human instrument through whose hand they were written absolutely denies their originality as far as he is concerned. Mr. Douglas, commenting on the verses in to-day's 'Sunday Express' points to the fact that they contain a number of imperfect rhymes such as 'grave' with 'cannonade' and 'namo' with 'again.' These, he says, are rhymes

that no poet would tolerate. Quite so; but the imperfect ear, and the consequent imperfect rhymes, constitute one of the leading characteristics of Shelley. It is his most conspicuous weakness, and hundreds of examples might be given from his known work. It is too early to say anything definite, but it certainly is curious that a poem which is suggested to have come from Shelley should exhibit the very flaw which runs through all his printed poems. I wonder if the great tacticians on the other side have taken up Mr. Douglas's challenge, and put Shelley to work to answer it? Finally I think we may congratulate ourselves upon the well-balanced articles which are appearing in the 'Referee' from the pen of that veteran journalist and investigator, G. R. Sims. As I have told him, his candid expressions, the harvest of personal enquiry, are just the kind of thing that Spiritualists welcome. Our objection is to the rant of ignorance and prejudice, not to honest and incisive analysis."

Turning to the newspapers specially associated with the movement, Dr. Powell referred to the excellent service done by LIGHT, "The Two Worlds" and the "International Psychic Gazette." He alluded specially to the great process of development LIGHT had undergone during the last year or two, and said that it gained every week in power and in the esteem of its multitude of readers.

Among the prominent newspapers which had not yet taken anything like a decided line one way or the other, the most important were the "Daily Telegraph" and the "Morning Post." The operative force which determined this attitude was not illiberality or bigotry but an ingrained conservatism which was part of the traditional policy of those journals.

In bringing his address to a conclusion Dr. Powell said:—

"And now you may well ask me, What can Spiritualists and psychic researchers generally do to encourage sympathy and publicity in the Press? Well, they can do a great deal. To begin with, they can place a regular order with their newsagent for journals which manifest a liberal spirit and print regular articles of the right sort. When you read a good article and like it, drop a line to the editor. Tell him that you are a regular reader and thoroughly enjoy what he publishes. Remember that the opposition are always busy. The fanatics who hate Spiritualist enquiry are constantly bombarding the newspapers which show any sympathy with it. They express their disgust and add that they will have to give up taking the paper if any more such articles are published. This kind of thing is apt to bring a nervous publisher to the editor with a protest, 'You see we shall lose circulation if you don't stop these Spiritualist articles.' The trick (a low-down trick it is, too) can be effectively countered if the editor can show a batch of appreciative letters from new subscribers and gratified old ones. Fight the dirty tactics of bigotry with its own weapons, only draw them from a clean armoury.

COMING CHANGES.

"If for a moment, in conclusion, I try to raise the veil of the future, the vision has a rather roseate appearance. Sixty or seventy years ago the ordinary pressman would have smiled at the idea that whole columns of news would travel every day from New York to the London newspaper offices, sometimes under the bed of the Atlantic Ocean, and sometimes through the ether of space. To-day the achievement is a mere commonplace of journalism, as ordinary an episode as the rising of the sun. I will venture to prophesy that in a good deal less than another sixty or seventy years you will find regular despatches from other planes of existence as an ordinary feature of your daily newspaper. We shall, for instance, hear of the latest scientific achievements in those realms so far as they admit of being recorded in language capable of comprehension by incarnate beings. The qualification is important. To take a familiar example, Einstein's theories, as expounded by him, do not adequately express the meaning of the lofty intelligences on another plane who impressed him with the ideas. Perhaps the absence of murder mysteries will by that time have provided the Press with larger space for psychic happenings. Finally, there will be a wonderful change in the obituary notices which make so large a feature of the Press. The note of despair and of stunned hopelessness will probably have ceased altogether. Instead of adding to the record the words, 'In the midst of life we are in death,' we shall print 'In the midst of death we are in life.' Instead of reading the words 'They will be done,' as if they expressed a kind of abject submission to the caprice of an arbitrary tyrant, we shall understand them as the enunciation of an aspiration that God's will shall prevail so as to bring cheerfulness, happiness and the absence of such disease as is produced by man's own recklessness, indulgence and providence. When that is the general attitude towards death, the world will be a much brighter place to live in. And the change is coming fast, as you can see by the ever-growing power of the Spiritualist movement. The bigger it becomes, the greater the respect which the Press will pay it, and the larger the space that will be devoted to its interests. So that in a sense the attitude of the Press rests with yourselves."

LIGHT,

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SORcery AND WITCHcraft.

It has been said that there is no darkness but ignorance, and it might be added that the same darkness of ignorance which led to crimes and other violations of Divine law in the past tends also at times to give them a setting of superstition, such as we find surrounding many a tale of "black magic" and sorcery. Throw a little of the light of reason on these things, and they shrink and scuttle away like bats and owls and other creatures of the dusk before the rising of the sun.

The more fully we apply the laws and principles of Nature to these dusky mysteries the more clearly they stand revealed for what they are—repulsive, perhaps, but quite natural and explainable by that larger science which takes in the human mind as well as the human body. As a spirit teacher once put it, when discoursing on this question:—

The further you recede from the orderly facts of nature, and retire into the chambers of speculation, the more certain it is you will lose law and order, and enter into that domain where fancy, superstition and imagination run riot and hold high court and seem to present a veritable witches' Sabbath.

We of LIGHT have no desire to retire into these chambers in order simply to provide sensational matter to entertain those frivolous minds that love to be "thrilled" with spurious horrors and morbid fancies. If we have reason to suspect that any "goblin" has no more genuine basis than a hollow turnip carved to resemble a face and with a lighted candle inside we shall not scruple to expose the real nature of that goblin, however much it may offend the feelings of those who prefer to think of it as a grisly spectre.

We early learned that many things which are surrounded with sham mystery in the nature of solemn rites, incantations, evocations, oaths and pass-words, and the like, are tricked out in these things to conceal the very small modicum of reality behind them. We found that there are two applications of the word "occult," one covering real mysteries to which Nature had not yet given us the key, and the other denoting more or less spurious stuff around which a great deal of artificial mystery was wrapped. When the flimsy pretensions were boldly stripped off the cheat was exposed.

We need not here go into all the question of sorcery, witchcraft and magic. The history of the beliefs and customs associated with them fills many books. Of the fact that there is a reality of some sort behind these things—a small kernel of truth—we have no doubt. Our spiritual science is here to confirm the point, and to show just what part the magic words and incantations really played in the matter as affecting the minds of the people concerned.

To-day we know that these things rested upon a single idea—the influence of one mind over another, as shown, for example, in hypnotism. And we know, too, that all the witchcraft and the magic were connected with psychological influences, the real nature of which we are gradually coming to learn. Even then we have to strip away from the question a great

amount of falsity in the way of legends and traditions and "old wives' tales" with which it had become identified in the popular mind.

Take away those mesmeric or psychological powers with which some people are endowed—in the past as well as to-day—and all the stories of witchcraft and black magic crumble to pieces and leave not a shred behind. It is here that the materialist has gone astray. Knowing nothing of the psychic or spiritual nature of man—and indeed denying its existence—he denounces all the stories as pure myth and un-mixed fable. If he reflected a little more on the question it might occur to him that there is always some little basis or core to every story. The mind does not create things out of nothing. Hodge, the peasant, was visited by forty black cats of monstrous size, with dragon wings and flaming eyes. The story had travelled and passed through many versions, growing like a snowball as it went. On investigation it appeared that two strange black cats had certainly been seen in his garden at dusk and given him a fright. That was the foundation of the grisly story, and generally speaking that puts into epitome the whole history of witchcraft and sorcery. The reality at the back of it all is the human spirit, with its powers still little understood and only to-day being brought into the region of natural law by Psychic Science.

There are real "mystic portals" and real "sacred veils." They are guarded by Divine laws against all profane hands. But for the sham variety we need have no respect. We know them by their pretence that they are solemn mysteries for the elect few. Their guardians are shy of revealing their mysteries and very anxious that the outsider shall be impressed and awe-stricken with the sacredness of the great secrets revealed to the "elect." We have no respect for mystery mongering or mystery-mongers. Magic and witchcraft we recognise only as far as they are the outcome of the principles of Nature and can be explained accordingly. Certain experiments require darkness for their best results. But the truth about them need never shun the light.

MR. JAMES DOUGLAS AS EXPLORER.

When Mr. Douglas commenced his investigation into the phenomena of Spiritualism he represented himself as being in the position of an explorer in an unknown country. It was perhaps the irony of Fate that led him to write in the last issue of the "Sunday Express," in which he condemns the subject in sweeping terms:—

Explorers who return from an unknown region cannot be trusted to tell the truth.

Those are his words, not ours.

We could say a good deal concerning the wildness of statement which characterises Mr. Douglas's later pronouncements. For the present we content ourselves with an allusion to Mr. Douglas's attitude at the beginning. It was that of one who adventures into a strange land inhabited by a weird people—"the anthropophagi and men whose heads do grow beneath their shoulders." There was a good deal of (shall we say?) poetic imagination about this. There are eccentric people in the ranks of Spiritualism as elsewhere. But there are a great many quite normal and sensible people. Some of them are members of Mr. Douglas's own profession, journalists, authors and literary folk well known to him—by name at least. Really the population of this unknown country is not so outlandish after all.

INDEX TO LIGHT, 1921.—This is in course of preparation, and will be ready very shortly. It can be supplied at the price of 6d., post free.

"For he should persevere until he has attained one of two things; either he should discover or learn the truth about them, or, if this is impossible, I would have him take the best and most irrefragable of human notions, and let this be the raft upon which he sails through life—not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him."—Plato's "Phaedo"; translated by Jowett.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

"Sayings of the week" from the "Sunday Times": Men carry their own heaven or hell about with them in the life beyond as they do here, only they will find it out there and become acutely conscious of it.—CANON GUY ROGERS.

Mr. G. R. Sims, in last Sunday's "Referee," writes: "If the thing be true, if 'the bourne from which no traveller returns' be really a bourne from which any traveller can return, and the joys of Heaven and the conditions of life hereafter can be revealed by them to all who are willing to hear, then, in Heaven's name, let the great truth be told, not in darkened rooms and hired halls, but from every pulpit in the land, for if it be true it is the greatest truth that has been preached since Christ bade His disciples go forth into all the world and preach His Gospel to every creature."

"Dagonet," in the same paper, referring to an inspirational speaker he mentioned in a previous issue of the "Referee," writes: "The speaker to whom I referred was renowned in the 'seventies for her fervour and her eloquence. She was Mrs. Cora Tappan, and she would, under alleged spirit influence, deliver an address upon any subject chosen by a committee of the audience. Some of her orations were given in St. George's Hall on Sunday evenings, but a little later on she set up what she called 'A Spiritual Church' at Weston's Music Hall in Holborn, and later in Cleveland-street, Fitzroy-square."

"But there was a fine 'inspirational speaker' in the late 'sixties. The lady's name was Emma Hardinge. Her addresses attracted large audiences to the Beethoven Rooms. But Emma, before the spirits made her a great orator, was a young actress at the Adelphi Theatre, where she used to play in the farces with Wright and Mrs. Frank Matthews. The moment either of the players began to gag Emma Hardinge was put to confusion. But under spirit influence she became the most eloquent of speakers."

A writer in the "Weekly Sketch" has observed the Spiritualist straw floating on the stream of human affairs, and thought it worth while to record the fact as follows: I am not a Spiritualist, but there can be no doubt that more people are discussing the subject with seriousness than ever before. They tell me that there are at least half-a-million Spiritualists who possess votes. At any rate, they understand the use of attractive titles in propaganda. One of the pamphlets they have issued is called "On the Side of the Angels."

All the British Church papers deal this week at considerable length with the Bishop of Oxford's decision not to take action in the case of the Rev. H. D. A. Major, principal of Ripon Hall (theological college), who was cited by the Rev. C. E. Douglas as having published a letter in the "Church Times" that justified an investigation by the Ecclesiastical Courts on the grounds of heresy. There seems to be a general feeling of relief and some satisfaction that the matter has ended for the time being. Mr. Douglas, however, intimates that he is appealing to the Archbishop of Canterbury. In the course of a lecture delivered by Mr. Douglas last week at St. Paul's Church, Covent Garden, London, he said: "It was a matter of urgency that the Church should decide again whether the judgment of the sub-apostolic age should stand or be subject to revision. The question touched the life of people throughout the world. It was for that reason that we made quite quietly an accusation against a priest connected with the University of Oxford that he had taught a doctrine associated with Eastern religion rather than Western."

The statement that Mr. Major made in the "Church Times" was, "At the resurrection the soul sheds its physical integument for ever." We wonder what will happen if Mr. Douglas is able to establish his charge against the Principal of Ripon Hall, Oxford, for there seems to be an ever increasing number of clergy who hold the same views as Mr. Major. Dr. Ellis T. Powell's famous work, "Psychical Research in the New Testament," will throw much light on this controversy, which is a very significant sign of the times and a true indication that progress is being made at last in Anglican circles.

A glance through the December issue of our contemporary, the "South African Spiritualist," shows that Spiritualism is making great strides in South Africa. Societies and churches are rising up everywhere. In

Durban, Kimberley, Pietermaritzburg, Krugersdorp and Pretoria there are signs of great activity and ever increasing interest on the part of the public.

A lecture on materialism was recently delivered before the Durban Spiritual Alliance by George Lindsay Johnson, M.D., B.S., F.R.C.S., whose investigations into psychic photography are well known to readers of LIGHT. Dr. Johnson gave a brilliant answer to the question whether materialism or the doctrine of the purely physical forces of Nature can account for everything, and in the course of his remarks stated: "We know no more what life is than we know what matter or electricity are. Nor can materialism explain it any more than it can explain mind or free-will. To state as Taine and Dr. Carpenter once assured us that the brain secretes thought in the same way that the liver secretes bile is the height of absurdity. All observations go to prove that the brain is no more the cause of thought than the eye is the cause of vision, or the ear the cause of hearing. The brain is merely a part of the necessary mechanism to enable the 'soul' or 'ego' to think and acquaint itself with, or 'know' in the fullest sense of the word, what each of the five senses register by means of their special organs."

A letter from "Enquirer," of Littlehampton, is published in the London "Evening News" of Monday last raising the old question of why mediums do not at once concentrate all their powers on getting in touch with the spirit of the victim of the Bournemouth affair and by so doing clear up the mystery. This of course is a natural question to come from anyone who has no knowledge of spiritual values. The work of Scotland Yard, however, is not likely to be interfered with or assisted by information from the other side. The brain value of the detective department would very soon decrease if all the thinking were done for it. We have no doubt that there are some on the other side who can tell us all about the Bournemouth mystery, but they realise that we would not be advanced a single step spiritually if the name and address of the murderer were given us. We may, however, advance a step on the road of progress by utilising our inborn powers on our own initiative and apply our sense of justice in accordance with Divine, and not man-made, laws.

A large gathering is expected on Thursday next, January 26th, at the Hall of the London Spiritualist Alliance, 6, Queen Square, London, when Sir Arthur Conan Doyle has promised to take the chair for Mr. Horace Leaf, who will deliver a farewell lecture on the eve of his departure to Australia. The meeting commences at 7.30 p.m.

Sir Arthur Conan Doyle, in the course of his lecture at the People's Palace, Mile End-road, London, on Tuesday, January 10th, before an audience largely composed of Jews, said: "So far as the messages received were concerned, in effect they declared that the object of Christian life was to get spirituality. If any religion gave them that on this earth it was what they were here for, and, having that, a person would be a fool to change his or her religion."

Mr. Hope, the famous Crewe medium for psychic photography, addressing a large audience at the Temperance Institute, Southport, on January 12th, stated, according to the report in the "Southport Visitor," that "in one case the manager of the Kodak Company had personally carried through the whole process, using ordinary plates which he had himself provided, and which he developed, and spirit phenomena appeared in the photograph just the same."

The "Express and Echo," of Exeter, reports that during his address at the Exeter Barnfield Hall last week in connection with a gathering under the auspices of the Exeter Spiritualist Society, Mr. Evan J. Powell, Paignton, referring to the Torquay heresy charge, said the heresy hunt was begun in Torquay, in Christian England, but owing to the limitations of orthodoxy they tried to deprive the clergyman concerned of his living, because he was honest to his own soul, regarding his outlook on the Resurrection of the physical body. He (Mr. Powell), or anyone, was liable to be hauled before the City magistrates and tried as a rogue and vagabond simply because he expressed what he believed.

In the "Westminster Gazette" of January 13th two columns are devoted to an interesting article (the first of a series) by the Hon. Mrs. Alfred Lyttelton on her experiences in telepathy. She relates more than one case that came under her personal observation, and of the proof of telepathy says, "Experiments have been made, facts have been patiently tested and accumulated, till gradually the existence of telepathy has been recognised."

SCIENCE AND HUMAN SURVIVAL.

[A Paris correspondent sends us the following extract from a letter on psychic investigation addressed to a friend of the writer who resides in Seychelles. It puts the case so forcibly that we think it worth printing here.]

It is very striking and very curious to note the anxiety (as it appears) of many—nearly all—"men of science" lest it should be proved that the human soul should by chance survive bodily death—you remark on this, too. I am entirely with you when you say the spirit hypothesis is the simplest and most rational *a priori* to account for all supernormal mental phenomena. As for the orthodox scientific mind, explaining everything by telepathy—if the whole subject had not such sacred and vast significance for human beings—the refuge of the doubters in telepathy would be quite ridiculous; for they pooh-poohed telepathy till they thought it would come in handy as a weapon against a still more alarming possibility—*viz.*, the possibility that the despised Spiritualists might be right all the time, notwithstanding that such "charlatans" had committed the unpardonable crime of being, most of them, lowly, ignorant, untrained and without the cachet of academic learning and distinction. The scientific man denied and pooh-poohed telepathy as he pooh-poohed mesmerism, and later its less surprising successor, hypnotism, as he did also suggestion, mind healing, dowsing, and many other phenomena that did not appear to fit into the frame of the little cheap picture which he painted of the universe. One must remember as an excuse for those "leaders of thought" that after all the majority of them have as little time for thinking as the "man in the street" has of taste for it. They are engaged usually in some

NARROW TECHNICAL RESEARCH

and occupied in repeating, year in, year out, a series of lectures to people who will have to answer a set of stereotyped questions to "pass" various examinations. And then their "research," when they have the time for it, gets into ruts and becomes Chinese in its minuteness, and they have a real dread of going outside the part of a part of the science in which they are cited as "authorities," lest the authority of the neighbouring part of the part should be able to convict them of having made some tiny slip and so risk the reputation acquired in their own special part of a part.

One really cannot expect people of this habit of mind to welcome facts that seem subversive of all the little edifice so laboriously put together by generations of the short-sighted bricklayers of scientific research. The tendency from now on, I venture to predict, will be a reluctant

admission of all the phenomena of "metapsychics" even as the reality of telepathy has been admitted. Those phenomena will be taken under the "high patronage" of science, but—(we shall be very carefully informed) they prove "nothing"—that, of course, the spiritualistic explanation is as ridiculous as ever it was—perhaps even more so! The "subconscious," which was derided but yesterday, is to-day "adopted" as though it were a discovery of orthodox psychology and medicine, instead of having been thrust upon them by men like Frederic Myers, whom the "academicians" would look down upon as an intrusive amateur to be patronisingly smiled upon.

But the consequences of the establishment of almost any one of those numerous classes of phenomena of which the recognition has so long been evaded, is a complete revolution of orthodox psychology and a complete annihilation of the materialistic conclusions to which it was rapidly tending—indeed, at which it had practically arrived. Facts even of hypnotism, mesmerism, telepathy, alone, to leave on one side the higher phenomena such as telekinesis, materialisations, etc., establish for ever that

MIND IS NOT A FUNCTION OF BRAIN,

and that *mind* and *not* body is the "essential individual"; that body is surely the effect and outcome of "mind," and that "mind" can and does function independently of any material substratum; and, therefore, can and (as we now know) does continue to exist after the body to which it had "allied" itself—or of which it had been the real creator—has passed again into the primitive elements of which it had been built up.

This is what I call the *a priori* victory of modern psychical science, to distinguish it from proofs of survival resting upon statements concerning direct communication with the departed, which we might call the *a posteriori* proof.

Even if all the latter were merely elaborate structures of the subconscious, aided by telepathy and so on, that would not affect the inevitable consequence of the discovery of the *existence* of the subconsciousness and telepathy as facts now known; these very powers themselves, as I think, demonstrate beyond any further possible doubt that the departed still are living conscious beings, even though the supposed communications with them be considered to be all based on mistake—not that such is the case by any manner of means.

You will find on pages 331-332 of No. 6 of the "Revue Metapsychique" some remarks of Dr. Geley's upon this very point; he goes to the very root of the matter in his criticism of Morselli, and the concluding paragraph is a masterly summing up in which is exhibited the bed rock upon which the hope of man can now for ever more rest secure.

W. S.

VENTRILOQUISM AND THE DIRECT VOICE.

A great deal of nonsense has been talked concerning the use of ventriloquism at direct voice séances—a farcical impossibility to those who have any intimate knowledge of the matter. More than one correspondent, however, has raised a question concerning a recent statement in LIGHT to the effect that ventriloquism is a matter of suggestion addressed to the eye rather than to the ear. One says he would like an expert opinion on that. Well, we can doubtless obtain an expert opinion, but at the moment it seems unnecessary. A little reflection ought to settle the matter.

What does the average ventriloquist do when giving a performance? He has some dummy figures which he manipulates with a string so that they shall open and shut their mouths when speaking and so convey the idea that the voice came from them and not from the ventriloquist. Also he has mastered the art of speaking without to all appearance opening his lips—it is not that he really does this, but the movements of his mouth are so slight as to be practically imperceptible to the audience. Why does he do these particular things? Obviously to delude the eye as to the origin of the sound. Sight is the most easily deluded sense we possess.

Darkness would of course ruin the whole performance, and as most direct voice séances are held in darkness the ventriloquist theory is easily disposed of on that one consideration alone. Just as a passing observation, it may be remarked that light is unfavourable to direct voice phenomena just as it is to wireless telegraphy.

But, it is said, there are stories of famous ventriloquists who have made their voices proceed apparently from the floor or the ceiling. There are, certainly, such stories, but here again light is necessary, to enable the ventriloquist to convey the illusion that it is not he who is speaking, by the fact of his mouth being apparently closed all the time. Each person present at the performance would look at the other to see who was speaking, and the apparent direction of the voice would be artfully suggested by the ventriloquist looking at the floor or ceiling and graduating his voice to create the idea of distance.

We need say nothing here of the variety and range of

the voices at direct voice séances—the many languages spoken and the evidences of personal identity. It is sufficient that ventriloquism cannot begin to explain them.

In a letter on this subject, to which these observations are in part a reply, Mrs. Berens (Hove) writes:—

At one of Mrs. Johnson's séances I found myself seated next a man who was a total stranger. Before the lights were extinguished we started a little desultory conversation. He told me his daughter had been a fine singer but had passed over a year or two before.

The séance started, and shortly after we were thrilled by the sound of a beautiful soprano. The circle listened spellbound. In the pitchy darkness I turned to my neighbour and said, "Is that like your daughter's voice?"

He answered quite simply, "It is my daughter's voice." To add to the wonder a glorious male singer joined in, and soon all were absorbed by this extraordinary duet. Personally, I am not musical enough to know a tenor from a baritone, but certainly can distinguish the male from the female voice.

To those present the idea of ventriloquism must seem absurd; yet frequently one hears this solution advanced by the glibly ignorant. Like most people I have been amused by every ventriloquist of note who has appeared during the last thirty years. Recalling the raucous squeaks of the dolly soldier or sailor, one realises the absurdity of the suggestion.

It has also been asserted that it is physically impossible for a woman to ventriloquise. Certainly I cannot recall one in a long experience. But is it a fact?

That is a question to which we cannot reply. We, too, have never heard of a female ventriloquist. But that may be easily accounted for by the reflection that ventriloquism is a great strain on the organism, and the best ventriloquists have to be men of vigorous physique.

THE small nature is the one that continually strives for effect. The larger nature never does. The one goes here and there in order to gain recognition, in order to attach himself to the world. The other stays at home and draws the world to him.—R. W. TRINE.

AN ITALIAN HEALER AND SEER.

PADRE PIO, AT BAIÆ, ITALY.

There is much heard in Rome of an extraordinary personality, Padre Pio, a monk in the monastery of Baiæ, near Naples, who is said to possess remarkable powers of healing and equally remarkable powers for aiding humanity in many other ways. I am told that those who seek his presence and who begin to relate to him the circumstances or the special need for which they seek his aid, are told by him that no narration is needed; he reads it all in the atmosphere and can immediately tell them occurrences, conditions, and even their most secret thoughts. To one lady who was in much perplexity regarding a possible movement and change of location, and who intended going to him for counsel, but had not yet done so, he sent a special message to her, with full directions and revealing entire knowledge of her problem. Many pilgrimages are being made from Rome to consult and advise with him. Padre Pio is said to be the absolute incarnation of ardent and glowing love; of a marvellously divining sympathy, and of knowledge and vision far beyond the normal. I understand that the Pope has forbidden Padre Pio to heal on the ground that healing is a miracle, and that it is contrary to the faith that miracles should now be manifested; a curious paradox for a Church whose entire history is that of miracles! But it is said that those who come into the Padre's presence are healed, simply by his look, his glance upon them. The healing goes forth and that he cannot prevent it.

I find that many of our Roman friends regard the late beloved Abdul Baha, Abbas Effendi, as the reincarnation of St. John. The Theosophists express their positive faith in this conviction!

It is a great regret to me that during my ten days' sojourn in Naples I had not known of Padre Pio, when it would have been comparatively easy to have made my pilgrimage to him; but only since arriving in Rome have I learned of this remarkable personality. I am also told that a wide interest in him has been manifested in Florence, to which city I go on, in a few days, then being settled for the winter in the Florence-Washington Hotel, on the Lung' Arno, at that point of vision where we see the sun set behind Bellosguardo—the Bellosguardo of Mrs. Brown-ing's "Aurora Leigh," and personally associated with her as the residence (during her life in Florence) of her dearest friend, Isa Blagden.

LILLIAN WHITING.

Hotel Boston, Rome, Jan. 6th, 1922.

MINERAL DIVINING EXTRAORDINARY.

By MAJOR R. A. MARRIOTT.

I think it may now be said that divining for water is as truly a natural gift as is clairvoyance, though many rational minds still scoff at the reality of the possession of either power. An instance came under my notice of a man in Lincolnshire, whose powers of divining were truly marvellous, in that he could locate by the use of a brass rod, rocks which, though of the same geological formation and containing the same ingredients, differed in structure only so much as to have distinct marketable qualities. He had also the power of distinguishing when blindfolded, the difference between two similar rocks, which differed only in colour, not in constitution. This was well illustrated in one instance on a visit to the Ancaster quarries to select a stone suitable for repairing a portion of a stone armorial design fixed in the wall of a house. On being shown various qualities in the office, he selected one and asked the manager if he would like to see him find out which portion of the quarry it came from. He then produced a brass rod and decided he would walk in a certain direction. He was accompanied a long way to where the quarries apparently came to an end. He then asked if there were no other quarries further on in this direction, and was told there was an old quarry, which for some years had been disused. Thither he persisted in going, and actually found the seam from which the office specimen had been taken years before; and there it was retained, being presumably good enough to serve its purpose. His powers were then tested in several other ways, but found invariably correct.

He also told me that he could diagnose cattle and horse diseases, and had proved himself right at animal post mortems, though the veterinary had held a contrary opinion to his. All he did was in exercise of his profession as land-agent, though he might become, I think, a world celebrity. I wrote to ask his permission to recount this, but my letter was returned.

As regards water divining, I was told by a man who was not a professional, that he found out his powers when a young man, on the occasion of a dowser coming to his neighbourhood, whom he tried to hold up to derision by walking behind him and mimicking his antics, when he suddenly found his twig making movements which he could not control. This power extended to metals, and on one occasion he found by these means a silver coin which had been lost in the long grass of an orchard.

RAYS AND REFLECTIONS.

The habitat of spirits is said to be the ether, and I have sometimes been amused by the inquiry as to how anything human could live in the "cold of space," a moment's exposure to which would freeze the living human body to the state of a marble statue. Told that the region of ethereal life in which spirits dwell is really another condition of space untouched by these frigid realms, the inquirer seemed a little dubious. He could not imagine such a place, and rather resembled a dear old friend of mine who having proved the reality of spirits, informed me that they doubtless lived in other planets, because—where else could they live? They had legs like ours, and it was clear therefore that they must have something substantial to stand upon!

I am never quite out of sympathy with "materialism" of this kind. It is an excellent set-off to the vaporous etherealism which disdains the solid earth and riots in lotus dreams, leaving the more robust souls the drudgery of making this world more habitable. It seems a mean kind of work to the inflated idealist, but in worlds to come I foresee high honour and high place for those who faced "the burden and the lesson."

Many a great soul is doing this work to-day. They remind me of the simile of the mountain in Goldsmith's "Deserted Village"—

"Though round its breast the rolling clouds are spread
Eternal sunshine settles on its head."

And as regards the humbler workers (who may not be so lowly after all) I think of the lines of an old Scottish poet:

"The rude task ended, reckoned nothing worth,
And closed the bargain of the lowliest vendor—
Lowly and rude put off their garbs of earth
And on their robes of splendour."

A short time ago LIGHT noticed a grotesque book entitled "Reincarnation." The "Occult Review," giving it more attention than our reviewer thought necessary, points out some "howlers" in the chronology of the writer who seems to have got strangely mixed up in his dates as well as other matters. He finds a Kingdom of Greece centuries before Greece was a Kingdom. He says he was incarnated at Rome when Julius Cesar was Emperor, and as the "Occult Review" points out Julius Cesar was simply first magistrate of the Roman Republic. Other amusing blunders in the author's story are exposed by our contemporary. To us the book was simply a fantastic story of impossible adventures, all the more strange as they were put forward as proofs of reincarnation, by a "man of science."

The lore of dreams and dreamers fills many books, and will doubtless fill many more before we get any clear ideas on the question of dream and reality. There seems to be little doubt that most dreams are the mere idle rovings of the mind—just vagrant reveries full of life and colour, it may be, but signifying nothing in particular. But there are others—sometimes of the nature of a dream within a dream, or it may be flashes of interior reality.

One writer has divided these true visions into "passive and predictive" dreams, and dreams that are active and creative. He quotes the case of Condorcet, who was able to solve in dreams abstruse calculations which he could not work out while awake. And then we have Lord Thurlow who, as a student, completed in his sleep Latin verses which he had laid aside in the day as being too difficult to master. Benjamin Franklin, too, that very prosy philosopher, declared that most of his political projects were conceived during sleep.

"The best wine is the oldest, the best water the newest," said Blake. So, I suppose, it is that all the finest and rarest things of existence grow richer and more beautiful with age, while the inferior things are only enjoyable while they are new and fresh.

D. G.

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PROBLEMS OF PSYCHIC PHOTOGRAPHY.

The case which we present this week, and which has been submitted to us by the Rev. J. W. Potter, of South Norwood Park, London, S.E., differs in many respects from some of the problems that we have from time to time given to our readers. Mr. Potter has laid before us very full notes of the proceedings and of the incidents that occurred leading up to, and continued during, this his first essay into photography when acting under instructions obtained at a séance in his own home circle. As portions of the notes contain some matter that does not relate to this case we have selected the statements that deal directly with his experiment in connection with this photograph and the problem it presents. We understand that for some time past it has been Mr. Potter's custom to have a sitting on certain evenings of the week at which his wife and children are present; they sit round a table and by the use of the alphabet, called over, messages are spelt out by the well-known method of table tilting. It appears that at one of these sittings it was intimated through the table that Mr. Potter was to make an experiment in psychic photography, and he was instructed to have all

Mr. Potter was told that his son Claude was to sit on a chair for the experiment the next evening, with his back to the wall, but four feet away from it, and that the camera was to be placed seven feet away from the sitter; further, that Mr. Potter was to load the carriers in the room on the spot, and he was not to have a red light burning; he was to do it all in the darkness.

We now come to the Saturday evening on which the actual experiment took place, and we feel that we cannot do better than to give Mr. Potter's own story in full as to what actually occurred, and which he sets out as follows:—

"On Saturday evening we sat as arranged, except that we began at 6 instead of 6.30, for the reason that my five carriers had plates already in, and I desired to use them before starting on the packet of twelve specially bought for Claude. There were present Mrs. Potter, Clifford (to operate magnesium), Vera, Rene, Claude and myself. We started gramophone with Marsellaise, using the same piece all through—seventeen times. I explained to Quinlabaf why we started earlier, and said I would deal with these five preliminary plates according to directions for the succeed-



A direct reproduction from one of the eleven negatives, each of which showed a normal shadow on the wall behind Master Claude Potter.



A direct reproduction from the tenth negative, disclosing an entire absence of the shadow on the wall behind the sitter. Mr. Potter cannot account for the absence of the shadow.

light in the room blocked out and the windows of the room covered with thick green baize. We now come to the sitting of Tuesday, November the 8th of last year, when there were present Mr. Potter's two daughters, Vera and Rene, and his two sons, Claude and Bernie. The windows had been covered with a thickness of green baize and then Mr. Potter and his four children commenced the séance, in the course of which the table tilted and spelt out the following instructions, namely, that Claude, Mr. Potter's eldest son, aged thirteen, was the one selected to be photographed. The following Saturday was given as the day on which the photograph was to be taken. The experiment was to be conducted in the dark and the boy was to hold some flowers in his hand, these flowers were to be chrysanthemums, and they were to be white ones. It was then indicated that the camera to be used was the "black Kodak." Magnesium wire was to be used for illumination during the exposures, twelve inches of magnesium wire for each exposure was to be burned, but each plate was to be exposed in the dark for thirty seconds before igniting the magnesium wire. Instructions were then given that Mr. Potter was to manipulate the camera and slides, that the room was to be heated by a fire but the fire was to be put out before the experiment commenced. The circle were then told that they were to expose twelve plates in succession.

On Friday evening, November the 11th, Mr. Potter and his circle sat again and further instructions were given.

ing twelve, so as to gain experience and see if there are any contrasts. We had therefore arranged for seventeen exposures in all.

"We had prepared seventeen pieces of magnesium twelve inches long each. These were held by one end in a pair of pliers in front of reflector, and I myself lighted each of these with a match. Clifford held all except the first experimental one, when he was the sitter, and I held the magnesium and lighted it. The dark exposure for each plate was thirty seconds; the magnesium was then lighted, and when burned out the shutter was closed and plate removed. The three sitters, previously arranged, sat at the table during the twelve exposures of Claude's photographs (two each for the first batch of five). In the first four of the preliminary five Claude stood on the left of sitter, he holding flowers. Claude sat for the fifth (which came to nothing), and the subsequent twelve.

"The reflector stood on a plate on the top of a flower stand at a height of three to four inches above the camera, about a foot back from the camera, and eighteen inches away from the right of camera, as seen from the sitter's point of view. The reflector was adjusted to throw the light directly on to the face of the sitter. At the end of the second exposure the reflector was found to have been moved round so as to direct the light from the sitter (see

* An intelligence who communicates through the table.

sketch). I asked Clifford to be careful not to touch it again, and turned it again toward the sitter. He declared that he had not in any way touched it. When the magnesium was lighted for the next exposure it was found to be again turned away from the sitter, and Clifford at once said it was the spirits themselves and not he (he had seen a black figure pass by—he being clairvoyant), so we concluded it was moved by the spirits to suit themselves, and left it thus for the remainder of the sittings. It was not again altered. Note that this all took place before we started with the twelve plates. Clifford and Claude saw (clairvoyantly) both grey and black spirit forms. Claude also said he felt very cold; and "hairs" were again being drawn across his knees.

"Claude sat in the chair without moving therefrom during the whole of the twelve arranged exposures, holding the white flowers in his right hand, and a bunch of violets in his jacket. The exposures were all absolutely identical both as to length of dark exposure, and light, and the three sitters at the table remained there throughout. The only person who moved about was myself manipulating the camera, which was upon a tripod stand, and Clifford who held the magnesium. After eight of the twelve exposures had been made I directed the three sitters to place their hands on the table. I then asked Quinlafab if all was progressing well. He replied 'Yes,' and shook the table joyously, and thenceforward beat time to the music till the exposures were complete. At the end we all sat at the table and thanked him, and asked if it was successful. He replied, 'Yes.' 'Claude help the developing.' He then said Good-night. We asked when we were to sit again and called Monday to Saturday, but got no reply. I said, Well, do you want us to sit to-morrow, Sunday? 'Yes.' Table danced. Vera remarked, I suppose you want to know the result of the photos? 'Yes.' Danced again. I said, Surely you do not want me to develop these photos to-morrow, Sunday? 'Yes.' I replied, Well, I suppose I will have to do it, then. We then said Good-night.

"I duly proceeded with the development of the batch of five plates; the fourth one appeared to be a failure, the others call for no comment except that they show no abnormality. They were Wellington plates, speed 350.

"The packet of twelve bought specially for Claude on Friday last, at Boots', were Wellington anti-screen plates, 300 speed. (All had been exposed in Kodak with F8 stop.) The packet was not opened until during the sitting itself. After seven or eight had been developed and no abnormality appeared, I remarked to Claude that half a dozen exposures might have been saved.

"When we arrived at the tenth plate I noticed the absence of shadow usual to the others. It then dawned on me that this was the kind of extra arranged. All the other plates show the shadow. I refused to be puzzled, as I knew the conditions were identical from our side, and at once concluded that this was the psychic abnormality. 'Extra' it could scarcely be called since nothing was imposed. The thought flashed through my mind that our opponents were claiming to be able to superimpose extras, and our friends on the other side were now offering them a problem of the opposite kind; and I thought I could now see the reason why Claude had to sit four feet from the wall; why no screen at back had been ordered; and why green baize was ordered for the windows—though I do not understand the scientific reason for the latter.

"On Sunday evening, November 13th, we all sat at the table, and asked for Quinlafab. He came. We asked him if the absence of shadow plate was the 'extra.' He tilted twelve times. Assuming a mistake I said, 'Twelve, yes, and which one, reckoning from twelve.' He replied with three tilts. This indicated the shadowless plate. I asked if the absence of shadow was intended as an extra. He replied, 'Yes.' Had they intended to do that? 'Yes.'

"I said I would take same to London in the morning if they approved. They replied with exuberant tiltings. I said, Is it to be published? They replied, 'Yes.'

"(This is all I have recorded that relates to the photos.)"

We give on this page a direct reproduction, untouched, of the negative number ten, and have selected one of the other eleven plates, a reproduction of which we also show, which indicates clearly the strong shadow behind the boy on the wall. All the eleven negatives showed this shadow with the exception of one, namely, the tenth.

It should be noted that in the photograph showing the shadow, the back of the chair is clearly illuminated, but in the one without the shadow the back of the chair has reflected no light. We have asked Mr. Potter many questions regarding the whole of the operations, and the one point on which he is most emphatic is that his son, who stood by him and held the magnesium wire at each of the twelve exposures, never budged from the place where he was standing, and during the whole experiment held the burning wire at the same elevation. This is shown quite clearly in the position of the shadow in the eleven plates, each photograph being practically identical both as to position of shadow and exposure.

On our own part we have at the moment no explanations to offer and are very glad of this opportunity of submitting what appears to be another problem in psychic photography to our readers. We will welcome their comments and shall be glad to know if they have heard of or seen any similar photographic result.

"QUARRELSOME DOGS."

AN IMPOSSIBLE STORY.

It was my friend Brownie who told me the story. Brownie is a solemn Scot, but he has more than a dash of the Celtic imagination. If the adventure he describes in the following story happened anywhere, I should imagine it would have been either in Erewhon or "Cloud-Cuckoo Land." However, here is the tale, as he told it.

He said:—

In the town in which I formerly lived we had a very delightful little society which met in a hall of its own to discuss psychic and spiritual evidences. It was a subject in which all the members were intensely interested, and although some of them had other interests such as Prohibition, Reincarnation, Anti-vivisection, Vegetarianism, and so forth, we got along very well together, and there was very little unpleasantness. But one day by some singular freak—I do not know what put it into their heads.—it may have been the Dog Days or the influence of the Dog Star—it occurred to some of the members who kept pet dogs to take their animals along with them to the meeting. It was, of course, an absurd thing to do. The first I knew of it was when, arriving at the hall rather late, I found the whole place in an uproar. The Vegetarian's dog was barking furiously at a respected member of the Society who happened to be in the meat trade, and I found that another member—a medical practitioner—had just been bitten by the dog of the Anti-vivisectionist. The Prohibitionist's dog had fastened on the throat of the dog who had come with the Brewer's wife. Still another dog belonging to one of our Church people had "gone for" a Rationalist's dog, and the two were having a battle royal on the platform. Meanwhile a Reincarnationist's dog, having frightened several timid ladies into hysterics, was running amok through the place upsetting things right and left. At first I thought a free fight would follow, for everybody who had a dog was trying to defend it against the onslaught of the other animals, and as for our President, he stood helplessly on the platform uncertain what to do.

Directly I got in I laid about me vigorously with my stick, calling on the President to help me, and between us we drove those quarrelsome curs out of the hall, not being at all sparing of our blows for the thing was altogether beyond endurance.

Our President was very philosophical, however, and took the matter quite calmly. He said there had been an error of judgment, and his only admonition to the audience was, "You see, dear friends, how impossible it is to conduct our proceedings in quiet when we introduce these—ah—let us say, controversial elements into our midst. After what has passed, I am sure you will agree with me that in future it will be wiser to leave your dogs at home."

LUCIUS.

"THE MAGIC POWER" (Hurst and Blackett, 8s. 6d. net), is a study of the power of love in its form of self-sacrifice. The author, Tillie McLean, is a lady of whom we are told that she is well known in Higher Thought Circles. The story strikes me as rather mixed—sex interest, hypnotism, the Irish question, all come in. But all ends well under the power of "the alchemist that transmutes the basest metal into the purest gold—the greatest thing in the world, for God is love." It is not a powerful book, but it is very readable.—E. K. G.

CONDITIONED STATURE

By JOHN ROEBUCK. With a Foreword by Rev. RICHARD LEE, M.A.

LIGHT in a half-page review speaks of this book as wonderfully eloquent and a book containing some deep sayings. The author continues the reviewer in "LIGHT" sees a world in which men are not being true to their natures or their essential selves. That is one aspect of the Truth, and one that may well be emphasised. Emerson has dealt with that idea, but Mr. J. Roebuck gives it fresh emphasis and strong thinking.

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MEDICAL MATERIALISM.

Mr. Frederick Stephens (Paris) writes:—

Lately, as your readers know, a distinguished physician announced in his best pontifical manner "that a medical man who finds his patients oppressed by the tenets of Spiritualism may point out to them that not a single thing has yet been proved in respect of mediumistic teleplastics, nor are the phenomena in accordance with any scientific laws." Don't you think it is time we dropped our respectful attitude to these high priests of physiology, etc., who have consistently in the past sheltered themselves behind this jargon of "scientific laws"?

After all, what are these "laws"? Are they—even in the much more exact sciences of physics and mechanics—anything better than *approximations*, continually requiring re-statement and modification as new facts force themselves into recognition, and become incorporated into our picture of the Universe? And if this be so in the comparatively exact physical sciences—*à fortiori* it is even truer in the biological sciences of which medicine in all its departments is merely a practical application. If physiologists were not so transcendently bigoted, they would perhaps learn a lesson from the past. They sneered at Mesmerism and ultimately had to "adopt" it as "Hypnotism."

Professor William James (a disciple of Agassiz) very acutely criticises this ingrained tendency on the part of medical materialism to label and ticket all states of mind of which it disapproves—the label being regarded as a complete refutation of its *validity*. To quote James: "Medical materialism finishes up St. Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being an epileptic. It snuffs out Saint Teresa as a hysteric, Saint Francis of Assisi as a hereditary degenerate. George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treats as a symptom of a disordered colon, etc."

It is apparently assumed that if some pathological condition of the nervous system can be shown to exist in a certain person, this *alone* will be a complete refutation of any spiritual or religious idea or doctrine believed or taught by that person.

This bombastic claim on the part of the medical fraternity to occupy a specially qualified position to pronounce a verdict (without appeal) upon questions of super-normal psychology ought not to be admitted by anyone claiming the right to think for himself—especially when one reflects that the Profession is an intensely conservative one, and by no means remarkable for its receptivity to ideas which threaten its professional interests—witness its attitude (as a whole) towards Mind Healing. Of course the man in the street must have *some* pontiff to tell him what he must think, being too lazy to think for himself. Having therefore dethroned his (former) theological pontiffs, he has now enthroned the scientific variety of the species who will continue to tell him with lofty patronage that mediumistic phenomena, etc., are quite impossible *à priori*, because they are contradicted by "scientific law," by which he will doubtless continue to be greatly impressed.

EMOTIONAL STATES AND PHYSICAL REACTIONS.

Mrs. F. E. Leaning writes:—

Mr. De Brath may be interested to know that the experiments about which he enquires in the last issue of *LIGHT* were carried out by Professor Elmer Gates, Director of the Psychological Laboratory, Washington, who reported on them in 1879. Probably medical journals of the time would have notices—I believe the "Medical News" in particular did so. He also gives particulars in an interview reported in the "Metaphysical Magazine" for July, August, and September, 1897, which is largely, if not entirely, reproduced in "Borderland," Vol. IV., p. 413 (Stead, 1897). About forty different "emotion-products" were obtained.

Dr. Stenson Hooker writes:—

Mr. De Brath will find a reference to this in Macfadden's "Encyclopedia of Physical Culture," Vol. 5. I should be pleased to show it him. It was Professor Elmer Gates, of Washington, who made the experiments in question.

THE magistratè who listens with devout attention to the precept, "Thou shalt not suffer a witch to live," on Sunday, on Monday dismisses as intrinsically absurd a charge of bewitching a cow brought against some old woman. The superintendent of the lunatic asylum who substitutes exorcism for mental modes of treatment would have a short tenure of office; even parish clerks doubt the utility of prayers for rain so long as the wind is in the east; and the outbreak of pestilence sends men not to the churches, but to the drains. . . . We act on the aphorism, *Laborare est orare*. We admit that intelligent work is the only acceptable worship, and that whether there be a Supernature or not our business is with Nature.—HUXLEY.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

ROBERT DALE OWEN AND HIS FAMILY.

STUDENT.—Yes, the study of the lives and characters of the old pioneers is full of interest and inspiration for to-day. Of their mistakes we need say little, for they were dealing with a subject that is still full of problems and in their day was unknown and uncharted. As to Robert Dale Owen, he was the son of the famous Robert Owen, the Scottish reformer, who had married Caroline Dale, daughter of David Dale, in his day one of Glasgow's foremost citizens—hence the combined names. Like his father, Robert Dale Owen was an enthusiastic reformer and made an attempt to found a model city (New Harmony) in America—it was a failure, one of the many failures that sow the seeds of future harvests. An American citizen, Robert Dale Owen was in 1854 appointed United States Minister at Naples, and, on his way there, visited London, where he learned with dismay that his father, Robert Owen, had embraced the then new "superstition," Spiritualism. You do not need to be told that Dale Owen himself became an ardent Spiritualist, and how, after his death, his daughter Rosamund Dale Owen took up the work as a lecturer on Spiritualism. She married Laurence Oliphant, the brilliant author and journalist, and they went to reside at Mount Carmel in the Holy Land. Laurence Oliphant died in 1888, and his widow then married James Murray Templeton. This is only a brief outline, but it will sufficiently supplement the allusion in "Rays and Reflections" to which you refer.

PEOPLE WHO CANNOT GAIN PROOF.

LAWRENCE.—We should imagine that the number of people who cannot get phenomenal proof is very few, and, as we have often said before, this does not always imply an aggressive unbelief. It sometimes turns on something in the personality which is unfavourable to the production of phenomena, mental or physical. The very presence of these people seems to "shut up" the average medium or psychic. Bradlaugh once said that he had given attention to the subject of Spiritualism for twenty years without receiving a single evidence of its truth. We have known a few other such cases amongst public men who are doing the world's work, and we have formed the idea that it is not advisable that these men should be "converted." It may be that the directing intelligences in the Unseen World contrive that such people shall not be drawn into matters that might affect their usefulness by distracting their attention from their appointed work. There are "times and seasons," and no man gains any truth until he is ripe for it.

SYMBOLICAL DREAMS.

D. TUBMAN.—Why some prophetic dreams foreshadow the future in a very literal manner while others take a symbolical form is more than we can say. Hazarding a guess, we suggest that the minds of some people tend to parable and figure of speech, and that as the mind of the recipient of a prophecy or prevision has sometimes a good deal to do with the form it takes this may be the general explanation. Of course this cannot be always the case, or we should not have so many letters telling of symbolical dreams and asking for an explanation. We fear as a rule these questioners are not so successful in their inquiries as was Pharaoh when he inquired of Joseph the meaning of his famous dreams about the lean kine and the fat kine! But some of these visions carry their own interpretation. We know a lady who dreamt that her brother came into her room and shot her through the heart—a tragic dream which had its sequel when he visited her later bearing a cablegram to say that their father, whom they idolised, had died abroad—a blow to the heart indeed. Even before he gave the news she recalled her dream and instantly saw its meaning. But just why the dream came in this figurative rather than literal way is more than we can tell.

"A HISTORICAL PROPHECY."

Referring to our reply under this heading in LIGHT of 7th inst. (p. 15), Mr. Stanley De Brath writes of the "prophecy": "This brilliant satire was found among the papers of this author after his death. He was editor of the 'Mercure' (Paris) in 1770, and was a dramatist of some repute, and a supporter of the school of Rousseau, and of the Jacobins during the Terror, 1792 and 1793. He edited the 'Mercure de France'—a violently revolutionary paper in the Jacobin interest. Nevertheless, falling under the suspicion of the Terrorists, he was arrested as a 'suspect' and thrown into prison. He describes in vivid language the spiritual crisis he then went through, and afterwards became an ardent Catholic and reactionary. The distinguished French critic, Sainte-Beuve, considers the 'Prophetie de Cazotte' to be his best work. It was published after his death. There is no evidence at all that it is anything more than a brilliant satire on the anticipations of a New Era held out by Rousseau and the Extremists; and students of psychic phenomena will agree that it is too detailed in its predictions to be anything else." In short, it would seem that the famous Prophecy of Cazotte must be put in the same doubtful category as the "Prophecy of Johannes," which made so much stir at the beginning of the war.

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BRIEF BOOK NOTICES.

"Joan of Arc." By R. B. INCE. Riders. (2s. net.) This is a clear dispassionate account of the history of this world famed personage. The author shows that "La Pucelle," although undoubtedly a psychic nature, owed her military success to an intense patriotism, and the belief of her followers, rather than any personal occult powers.

"Jacob Boehme." By W. P. SWAINSON. Riders. (2s. net.). A very good example of the unlettered mystic, who by intuition and inspiration attained to a true knowledge of ethical principles, far above the dogma-bound code of the period. His philosophy was, however, like most of his contemporaries, highly coloured by the religious beliefs of his day.

"The Symbolism of Colour." By ELLEN CONROY, M.A. Riders. (3s. 6d. net.). An interesting dissertation on the popular and occult interpretations of colours. Curiously, Black and White are included, although it would be supposed that these would have negative and collective results, respectively.

"The Hidden Self." By H. ERNEST HUNT. Riders. (4s. 6d.). Books from this author are always welcome for their lucidity and care in detail. He draws attention to the great influence of the Unconscious Mind in everyday affairs, the danger of repression, and the advantage of utilising this part of the mind in our system of education. Stress is laid on the danger of dissociation of personality, and consequent deception, as a result of a too intense psychical preoccupation, and the importance of retaining personal control. The book is a very comprehensive study of Psycho-analysis within small compass, and is well within the scope of the ordinary reader.

W. W. H.

ANSWERS TO CORRESPONDENTS.

W. P.—Mrs. Chandos Leigh Hunt Wallace is, we understand, a niece of Leigh Hunt, the essayist and friend of Charles Lamb.

M. D. (and others).—Miss Lilian Whiting now resides at Florence. We can forward any letters, if the foreign postage is prepaid.

P. L. C. (Manitoba).—The lines have true feeling but as verse they are impossible. We instance the phrases: (1) "worn concept's den"; (2) "they heedeth not"; (3) "In strive to know thee that we err. If not intent thou wilt not demur." (1) is clumsy; (2) ungrammatical; and (3) quite meaningless.

NEW PUBLICATIONS RECEIVED.

"The Radio-Orbicular (Spider Web) Process of Thought." By A. A. BRAUN. (Grafton and Co., Coptic Street, W.C., 10s. 6d. net.)

"Reincarnation: True Chronicles of the Re-birth of Two Affinities." Recorded by one of them (Cecil Palmer, 10, 6 net.)

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Rev. Robert King. February 4th, social at 7.30; tickets, 1/3.

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

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

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. Jamrach; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. H. J. Everett.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Mr. W. W. Drinkwater; 3, Lyceum; 7, Mrs. Annie Boddington. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Maunder, address and clairvoyance. Thursday, 8, special lantern lecture by Mr. H. J. Osborn in aid of building fund. Friday, 8, free healing.

Peckham.—Lausanne-road.—7, Mr. Ernest Hunt. Thursday, 8.15, Mr. and Mrs. Brownjohn.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Podmore. Thursday (not Wednesday), at 8, Mrs. E. Neville.

Worthing.—Tarring Crossing.—6.30, service.

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MEETINGS FOR THE WEEK.

MONDAY, JAN. 23RD, AT 7 P.M., First of a Series of ten lectures by **MR. G. E. WRIGHT**, on "Psychic Phenomena and their Relation to Science and Religion."

TUESDAY, JAN. 24TH, AT 3.15 P.M., Clairvoyance by **MRS. E. A. CANNOCK**.

TUESDAY, 24TH, AT 7.30 P.M., First of a Series of ten lectures by **MR. H. ERNEST HUNT**, on "The Mind in Relation to Psychic Research."

WEDNESDAY, JAN. 25TH, AT 8 P.M., Clairvoyance by **MR. A. VOUT PETERS**.

THURSDAY, JAN. 26TH, AT 7.30 P.M., Farewell to **MR. HORACE LEAF**, previous to his departure for Australia. **SIR ARTHUR CONAN DOYLE** will preside.

FRIDAY, JAN. 27TH, AT 3 P.M., Conversational Gathering. AT 4 P.M., Trance Address by Morambo (MRS. M. H. WALLIS'S Spirit Control) on "Home Conditions in Spirit Life."

FRIDAY, JAN. 27TH, AT 7 P.M., First of a Series of ten Lectures by **MRS. F. E. LEANING**, on "Further Elements of Psychological Research."

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