

WHAT SPIRITUALISM MEANS.

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LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,142—VOL. XLII. [Registered as] SATURDAY, JANUARY 28, 1922. [A Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

Law cannot Love create or Sin destroy,
But Love controlleth Law by power divine,
It lights men's path and makes all labours bright,
All knowledge sweet and life a pleasant way.
—H. H. MARTYN ("Visions.")

Mr. Hudson Maxim, in an article in the "Scientific American Monthly," suggests the passage of every atom in existence through the human heart and brain in the course of its evolution. As he puts it:—

If the cards be shuffled times enough, we may all draw a "royal flush," so it is but necessary for the Infinite to shuffle the stars times enough to give every atom in existence the royal chance of mounting through the human frame to the dignity of brain and throne of thought, mind, soul.

Mr. Maxim does not write with the formal dignity of the European scientist who would hesitate to draw an illustration from that popular American card game known as "poker," but he comes, we think, very near the truth. Some of our spiritual philosophers have written of the promotion that comes to the atom when, from forming part of a mineral or vegetable, it is advanced to the dignity of joining the highly-refined concourse of the brain atoms. His argument recalls to us the observation of an old and philosophical Spiritualist who many years ago said, "Man is a mathematical point through which the universe is constantly flowing."

A correspondent, writing on the subject of suicide, raises the question whether death by suicide does any injury to the etheric or spiritual body. We have no reason to suppose so, except, perhaps, to the extent of marring its beauty; but that is not the real question, which touches much deeper considerations, such as the premature and forced entrance of a life into another state of being for which the individual is not ripe. It puts the suicide, in many cases, in the position of a man who deserts his post, behaving like a coward in the face of the enemy. We are quite aware that it is only possible to deal with the question on very general lines, for circumstances alter

cases and there are instances in which one can imagine suicide to have some kind of justification. A man may, for example, commit suicide (in effect) by heading a forlorn hope where he goes—and knows that he is going—to certain death. But as a general proposition suicide is a terrible mistake, bringing penalties which are far heavier than those entailed by facing the troubles of earth. The spirit-body may not be injured in any ordinary sense, but surely as it expresses the state of the spirit it would be affected in appearance as we have suggested above. Knowing this, as the Spiritualist knows it, as a matter of serious fact, should be the best deterrent against what is a breach of natural as well as Divine law.

* * * *

Dr. Schrenck-Notzing, we learn, has published a new book on the experiments in materialisation conducted by Dr. Gustave Geley, of Paris, with the medium, M. Franek-Kluski. "New Researches into Occultism" is written in German and published in Leipzig. The author devotes half the book to a careful translation from the French of Dr. Geley's account of his experiments, with a general commentary. The book also contains a well-reasoned reply to the attacks made upon the author by other German professors and medical men, for it seems that official science in Germany is fully as bigoted as elsewhere—probably even more so. We gather that the usual charges of wholesale fraud and delusion are levelled against the experiments and the experimenters, and that this attitude is coupled with the refusal of the critics to study or investigate the subject before pronouncing upon it—a painfully familiar experience.

CREED, RITE AND SYMBOL.

There is an instinct in the human heart
Which makes that all the fables it hath coined,
To justify the reign of its belief
And strengthen it by beauty's right divine,
Veil in their inner cells a mystic gift,
Which, like the hazel twig in faithful hands,
Points surely to the hidden springs of truth.
For, as in Nature nought is made in vain,
But all things have within their hull of use
A wisdom and a meaning which may speak
Of spiritual secrets to the ear
Of spirit; so in whatso'er the heart
Hath fashioned for a solace to itself,
To make its inspirations suit its creed,
And from the niggard hands of falsehood wring
Its needful food of truth, there ever is
A sympathy with Nature which reveals,
Not less than her own works, pure gleams of light
And earnest parables of inward lore.

—JAMES RUSSELL LOWELL.

THE supernatural does not exist, but the supernormal does, and a careful study of the occult enables us to penetrate the arcana both of nature and its manifestations in the material world, and of nature in her higher ethereal departments. And we find that the law of man's being has decreed that death, the so-called king of terrors, is but a transition to another and more incorruptible state of being, where nature's laws still enfold him.—"The Mediumship of St. Paul," by C. W. STEWART.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/6 per annum.

THE PROGRESSION OF MARMADUKE

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

(Continued from page 35.)

October 8th, 1916.

THE DIVINE INSPIRATION IN MAN AND HOW IT CAN BE RECOGNISED.

"That is a large and comprehensive title, but I will do my best to deal with it. First of all to define the divine in man. Is it not the feeling that one is more than oneself; of having within some element which is attached to and akin to the higher and more eternal order of the universe? Some can entirely stifle the thought of this divine unity and live a completely material existence, but, when cultivated, this recognition of the higher soul within us can grow and develop until we can faintly catch glimpses of God's purposes permeating all nature and even all the ills and sorrows that 'flesh is heir to.' The cultivation of this divine element within us is the difficulty, for we have possibly crushed out the spark as soon as it commenced to burn, and we have no light in ourselves by which to kindle it again. But if we pray for that light to be given us, and if we set ourselves to repress all worldliness, ambition, greed, and every other sin that works against the divine in us, then man has the power to regain what he has so carelessly lost. What is the difference between a man who recognises his implanted spark of divinity and one who does not? Do we not see that the first submits his course of conduct to a higher tribunal than that of the world: that he weighs and measures the result of each action, its effect upon others, and upon his own character? But the worldly-minded man only looks to his material prosperity and what will increase it. We do not mean that a man should consciously make it apparent that he consults this higher monitor: that would be pharisaical; but in all cases where there is doubt as to the right course to pursue, he must take time to consider, and not act on the impulse of the moment. Impressions are very often given from our side, but the man who is used to the introspective process will soon learn to distinguish between what is his own impulse and what is an impression given him from an outside source. There have been men who have cultivated this side of their nature till there has never been a doubt or hesitation as to the right or wrong in any given case. They have so trained the divine within them to take the upper hand that it steps forward and regulates the conduct mechanically. As a doctor who loves his profession never hesitates to respond to any call upon him, so our inward monitor, the divine within us, will at once admonish us as to the right and higher course to take if there is doubt. There is too much stress laid on creeds and not enough on belief in the Divine. If every man realised that he was a small branch on the Parent Tree, he must necessarily set a higher value on himself and weigh more carefully his conduct and actions. We cannot all attain at once to the same height of perfection, but we all can strive for the same goal."

October 15th, 1916.

THE HIGHER FORCE WITHIN US, WHICH MAKES ITSELF FELT IN THE SPIRIT WORLD.

"The idea of a future life which many people think they hold, is that of everlasting bliss or torment, adjudged on a day of resurrection. They never ask themselves: to what use the intermediate years can be put during the waiting for that final day of judgment. They do not perceive the absolute waste of time and experience involved in such a belief; but they do not really believe it, they only acquiesce in it as the easiest solution of an, to them, insoluble problem. Now when we pass over, if our past life enables us to progress at once, or when our progression does commence, we find that in the spiritual or real man who has survived there is an unrecognised force, urging him on to better things, even as the growth of a plant is not by its own will but forced on by a power which is in itself and yet not of itself. You may liken it to the conscience, and yet it is even more powerful than that: it is a never-ceasing, burning desire to be up and doing, first for one's own improvement, and then for one's fellow-beings both on earth and in our spirit world. You could hardly credit the 'push' of this hidden force-power. It seems to be there ready and waiting to take one on when the nature is prepared for it, even as a steam-engine will

go on working though doing so to no end, when the work has been for a time withdrawn. If one seems to temporarily lose sight of this driving force, say by an access of selfishness or distaste for work, then we think we have evaded it and can go on our own way. Not so, the force meets us again till we are permeated with it, and the only effect of our self-indulgence is to make us work harder than ever in order to atone for the lost time that might have been usefully spent. As we grow used to our lives here, and are therefore more able to regulate them adequately, we are told to work less persistently, and to take on the recreations which were possibly our hobbies in earth-life. I have my organ, and when you pass over, you may have your piano, or its equivalent. Your brother has his painting and designing. Then for those who love the actual exploration of unknown places, it is always possible to go to the most distant countries and study them for themselves. I have been a good deal lately to Japan and China—places I never visited in my earth life; but this is a personal digression which I did not intend to make. To return to this driving-force: it appears to diminish as our characters develop and require it less: one's personal desires seem absorbed into the force, if I may so describe it, and the one no longer wars against the other, but both are in harmony. One has no longer to fight such a strenuous battle against one's old earth-nature, but has become at one with the influences and aspirations of the higher life. Something of the material has been lost, and more of the spiritual gained: the nature has been refined and purified, and the tasks which were once distasteful have become welcome. We can now stand alone without fear of falling, and if earth and its old pleasures were offered us we should shrink from its associations with the lower ideals which we held when in the mortal body. I fear I may write too much concerning the duties of this life, and too little of its joys; but when duty has become a pleasure, and each duty fulfilled brings with it perfect satisfaction, then indeed is the perfection of bliss attained."

October 22nd, 1916.

RELATIONSHIPS AND LOVE-CHAINS IN THE SPIRIT WORLD.

"When we arrive at years of discretion on earth we are free to choose our associates, and our own wives or husbands, and if we are wise we select those who can also be our companions in the next world, and the perfect friendship or relationship can survive through all eternity. Take the tie between parent and child: the separation has only made the love more idealistic, and to the mind of the one left on earth, the one gone before, is invested with all the attributes of the angels. Do not believe that when those two again greet each other it will be as friends merely: the love between them has but strengthened and deepened in the time of parting, and when they meet it will be as parent and child again, and never will there be any other relationship between them. I told you I had met my mother, and though there was little affection between us in earth life, yet she had so changed during her life here that I can now love her as a son should, and she, having seen her faults, could make allowances for mine, and be to me a loving mother. All the relationships here are based on love only, and those who pulled different ways on earth are not compelled to meet here. But oh! for those who have truly loved, what a reunion it is! How all barriers are swept away! Love shines forth as the sun, and the very love-thoughts can be read in the mind and need no utterance in words. In this perfect love-light the character can develop as it never could before, and the man or woman becomes what he or she was meant to be: still a little lower than the angels, but passing onward in orderly progression towards their more perfect condition. My dear friend, if you lose your belief in the love-tie here you lose all. Never doubt it: your loved ones will wait for you, and all that was beautiful on earth will be a thousand times more beautiful here. I hope I have shown you there is no fear that the love given to you on earth will fail in Heaven: rather it will gain in depth and intensity, until that of earth becomes to you like the dim shadow of a dream."

(To be continued.)

WHAT SPIRITUALISM MEANS.

PROPAGANDA LECTURE BY MR. H. E. HUNT.

A large gathering composed almost entirely of persons unassociated with the London Spiritualist Alliance and who presumably had little acquaintance with the subject for which the Alliance stands, assembled in the hall at 6, Queen-square, on the evening of Tuesday, the 17th inst., to hear an address by Mr. H. Ernest Hunt on "Spiritualism: what it means and how to study it." Mr. Leslie Curnow occupied the chair.

MR. HUNT, in opening, referred to the supreme importance of the subject and the immense interest which it was exciting at the present time as evidenced by the space devoted to it in the public Press. He advised his hearers, however, not to go to the public Press for information, for that would be a case of the blind leading the blind! What was the central fact and crux of the whole matter? This—that man is a spirit here and now. This took us back to the dictum of St. Paul, "There is a natural body, and there is a spiritual body." We were at the present moment existing in two bodies—a material body by which we were associated with the exterior and physical world, and a spiritual body by which we came into touch with an interior and spiritual world.

HINTS OF A DEEPER LIFE.

Mr. Hunt went on to quote a great number of cases illustrating the occasional partial disconnection between the two bodies which sometimes took place in dreams, hypnosis and under the influence of anaesthetics. He instanced among others the case of a friend of his who, many miles from home, had a dream vision of his mother ill in her room, which he afterwards found was correct in every detail. It certainly was not his friend's physical body which travelled from one place to the other, saw the kind of dressing-gown his mother was wearing and the particular flowers by her bedside. Another case was that of Dr. George Wyld who, under the influence of chloroform, found himself outside his physical body and looking down on it as it lay on the couch. The materialist declared that it was impossible to think without a physical brain, but such an experience was clear evidence to the contrary. It showed that while he was still an inhabitant of the material world, a man's spiritual body was able to function apart from its physical investiture, and suggested that it would still be able to do so when the "silver cord" spoken of in Ecclesiastes, which linked the two bodies together, was finally severed. Such cases could be multiplied. The records of the Society for Psychical Research also contained many instances of persons projecting the spiritual body by an effort of will and making it visible to others at a distance. Here we had an explanation of the phenomenon sometimes met with in the lives of the Saints and known as "bi-location." All this we arrived at without touching on anything that was regarded as psychic phenomena. But persons going on a journey naturally sent word back, if they could, of their safe arrival at their destination, and if our friends survived physical death it would be only natural that they should take any possible means that offered of letting us know the fact. He believed they were anxious to do so, and that in many cases they had got the message of their survival successfully through. The seeming triviality of the methods they employed to do this mattered not one jot. Many of the mightiest things in the world arose from trivialities. What mattered was the intelligence behind.

EXPERIMENTAL PROOFS.

Mr. Hunt went on to deal with the different methods by which discarnate intelligences manifested their continued existence—raps, automatic writings, clairvoyance, trance speaking, the direct voice, psychic photography, and lastly the comparatively rare phenomenon of materialisation—and asked his hearers whether they could suggest any other ways in which our friends could demonstrate their presence. Adding these facts to the normal experiences to which he had alluded, they must agree that the case for human survival was a strong one.

Lastly, let them suppose that the fact of man's spiritual nature became generally realised: what would come of it? Nothing short of a mental revolution. Men would look at life as spiritual progress, and would cease to work for merely material ends. Incidentally it would destroy the fear of death; for men would regard death as only the turning of the next page in life's book. Socially this realisation would make a great difference. The present industrial disorder was in no small degree due to spiritual starvation, and nothing would save us but spiritual food. The confusion and warfare of the last seven years were directly due to material aims. Not until we could get education of a spiritual type permeating the whole nation should we get true peace among men. Again, the knowledge of Spiritualism, its phenomena and their implications,

(Continued at foot of next column.)

THE PRESS AND THE PROOFS.

"QUEX," MR. G. R. SIMS, MR. JAMES DOUGLAS AND OTHERS.

As one of the journals of largest circulation, the "Evening News" is probably seen by most of the readers of LIGHT, especially during the last few days when Spiritualism has been prominent in its pages. Thus, it has published Sir Arthur Conan Doyle's reply to the charges of Mr. Filson Young, an interview with Mrs. Roberts Johnson, an account by "Quex," one of its leading writers, of a séance with Mrs. Roberts Johnson, which, in company with Mr. G. R. Sims, he attended, and other articles, letters and allusions.

"Quex" gives a very fair account of the matter, showing none of the unreasoning prejudices of some previous Press investigators. He was well impressed with Mrs. Johnson, and records one significant experience. The medium described the presence of a spirit who wished to speak to "Quex," someone who had died from a blow or a shot in the head. Here we may quote:—

"It's someone who has never tried to communicate before, and it is hard for him at first to get the force," said Mrs. Johnson, softly. "Let us sing again."

I had no speech with this voice, but when we asked his name something was said which came as near anything to the name of a man I knew in France, who was killed by being shot through the head. I will say no more.

"Quex" is sufficiently moved by the experience to put the second paragraph into italics. To a novice the episode seems remarkable: to the initiated it is nothing wonderful in view of many much more complete and striking proofs.

"Quex," however, records that the whole experience satisfied him neither one way nor the other... "if it was trickery it was quite clever trickery."

In the "Referee" of Sunday last Mr. G. R. Sims discourses on "Tearing Aside the Veil." He is doubtful whether the effects produced by his presence at the direct voice séances were due to Black or White Magic. And so forth. He appears to leave the subject in the air generally. He refers to the Witchcraft Act; suggests that an attempt should be made to prove the matter in a Court of Justice, and calls for proof by evidence that will be convincing not only to the individuals interested but to the whole community.

In the "Sunday Express" Mr. James Douglas argues around and about the matter, with little or nothing good to say about it, and considers that the case for spirit communication has not been proved. If the "Sunday Express" prints any correspondence arising out of Mr. Douglas's series, no doubt answers will appear replying to some of his arguments, but few of these are worth any serious attention. They have been dealt with so many times before. He gives, for instance, a short list of disasters arising out of dealings with psychical subjects. Thus, we are told, a man of science committed suicide after some years of experiment. That such an argument would apply in a vastly greater measure to every other movement, institution or discovery is apparently of no consequence. The logic is simply childish. So might the Rationalist quote cases of religious mania against Religion, or the Theologian the fatalities in scientific discovery against Science. We have no time for such absurdities.

In the "Weekly Dispatch" A. V. E. continues her series, on this occasion discoursing of "Spirit Guides, Good and Bad," contriving to introduce some statements that to the uninitiated will doubtless prove to be hard sayings. But although apparently speculative and unverifiable, they may be none the less true. It is a matter of individual experience.

(Continued from previous column.)

would re-establish religion in the life of the nation. The Bible would come into its own again. Spiritualism would shed a light on every page, and establish the underlying doctrines of the Church. It was folly for the Church to oppose Spiritualism, and equally folly for Spiritualists to deny the work of the Church.

How were his hearers to find out the truth about Spiritualism? He had always maintained that the proper avenue of approach was by study. He would not recommend them to experiment personally till they knew something of the subject. Let them get hold of the books that told of other people's experiences and read, mark, learn and inwardly digest them. To that end he suggested that they should join the London Spiritualist Alliance, make good use of its library, attend its lecture classes and take in LIGHT. Then later they could decide for themselves how they stood in the matter.

Mr. Hunt's address was listened to throughout with close attention and some evident sympathy, and the vote of thanks at the close, proposed by the Chairman, and seconded by Mr. H. W. Engholm, was carried with very hearty acclamation.

SPIRITUAL LIGHT AND COLOUR

AS REVEALED IN THE VALE OWEN MESSAGES.

By A. J. WOOD.

No one who has read the Vale Owen Script can fail to have been struck by the important rôle which light and colour play in its voluminous chronicles of the after life.

The efforts we make to visualise some of the scenes of dazzling splendour therein depicted must be feeble pictures indeed, compared to the living realities. To whatever exalted a degree the faculty of imagination may soar in the endeavour, it must fail utterly to realise that sense of vivid actuality so strikingly portrayed in the Script. One thing that stands out clearly in these messages with regard to various presentations of light and colour in the other life is that although these things are present in all the spheres in a degree unequalled on earth, the higher the sphere the more glorious and transcendent their appearance; so much so, that even those communicators whose messages reveal a high degree of spiritual progress, confess themselves unable to bear with equanimity the greater splendours they had been permitted on occasions to witness.

What, then, is the source of all this surpassing loveliness of light, and radiancy of colour in the realms of spirit? This is a problem in spiritual philosophy, and it provides us with the answer.

In this lower world of Nature the source of all light and colour is, of course, the sun. In the world of spirit they owe their existence to its counterpart—the sun of heaven—the glorious sphere of Divine Love proceeding from, and ambient about, Him Who is the Light and Life, not only of that world, but of this and all that is. This ambient glory is the very garment of God Himself; and is, according to Swedenborg, always visible as a sun before the highest angels, who alone of all the hosts of heaven are able to support its ardour; hence their name, "Angels of Light."

"Zabdiel," in one of his messages, hints at this great source of light in the higher realms. He says:—

"You will now be able to understand that there is quite a literal truth in the words, 'Who dwells in light which no man can approach'—and, I may add, none whom I know whose sphere is higher than that to which nearly all men on earth would be able to approach. For few in the earth life are able to rise many spheres beyond; and the light which streams from above is blinding even to those who are much progressed."

With regard to this sun, Swedenborg says:—

"The nature and intensity of the Divine Love may be understood from comparison with the sun of the world, for the Divine Love is far more ardent than that sun; but its aridity is gradually tempered by mediums which appear like radiant belts around it."

It is not visible to spirits in the world of spirits; although their light is from the same source, and brighter than the noonday light of this world. The seer also informs us that the sun of heaven is not in the heavens themselves in which the angels dwell, but high above them, and is seen at a constant angle of about forty-five degrees. Hence the perfect and perpetual summer time in which the inhabitants of heaven rejoice. He tells us further that "when the Lord appears in the heavens, as is frequently the case, He does not appear encompassed by the sun, but in an angelic form distinguished from the angels by the divinity which shines from His face; but still He is not personally in heaven—because, in person, He is always encompassed by the sun—but He appears present there: this presence is called the presence of the internal sight," and is undoubtedly the same as that spoken of in the Script as the "Presence Form," and which is so varied in its manifestations. These variations arise, of course, not out of changes in Him, but out of changes of state of the angels and spirits who behold Him. It is the possession of this wonderful faculty of internal sight by angels and spirits, which enables the Lord to manifest Himself simultaneously in so many different spheres, and under so many different aspects. The Script says on this point:—

"Each manifestation is appropriate both in character and setting to the business in hand. He does not always assume the same form, nor yet the same character . . .

and is, in many spheres, manifest at one time. The number matters not."

It is of interest to note that Swedenborg says this power of appearing in places otherwise than where they are is also possessed in a lesser degree by the angels. His words are:—

"Even the inhabitants of heaven themselves frequently appear as present in places where their view is fixed or terminated, although it is very far from the place where they actually are."

THE PHILOSOPHY OF LIGHT.

Turning once more to the Script, let us see if we can understand in some measure the philosophy of light as experienced in the other life.

"Light and darkness," says "Zabdiel," "are states of the spirit." And it is out of these internal states of the spirit that the external conditions arise and become evident to spirit senses. This is the sum and substance of the whole matter—the whole philosophy of spiritual light and darkness. The darker the soul, i.e., the more evil and false it is, the greater the exterior darkness in which it dwells; whilst the brighter the soul, i.e., the more of goodness and truth it possesses, the greater the light in which it moves and has its being.

Not only do the angels dwell in greater light in proportion to their increase in wisdom and goodness, but they also become *bodily* forms of light and radiant beauty; and the reason is, because they are forms receptive of the heat and light of the sun of heaven; its heat being the Divine Love, and its light the Divine Wisdom, which are continually flowing into and about them, constituting their very life. "Sun of my soul" is not a mere metaphor, but a living spiritual reality. This glowing radiancy of the angelic forms is mentioned in several places in the Script. Take the following as examples. "Zabdiel," in one of his messages, gives a description of his guide in these words:—

"He stood there quite still . . . he appeared no longer as he had been hereto, but, as it were, transparent and all aflame with glory. Try to picture him made of alabaster, but living and glowing, and irradiated through with a beauty of glorious light, itself alive and rejoicing."

The same communicator describes his guide as he saw him upon another occasion:—

"Presently he came forth (from a sanctuary) and he was greatly changed for his robe was not upon him, but he stood naked before me, but for a circlet of flashing gems upon his brow. How beautiful he was as he stood there bathed in that soft penetrating light which intensified about him, and moved and lived until his body was like liquid glass and gold, and shone forth increasingly, till I looked downwards, and shaded my eyes from his increasing brightness!"

With regard to his appearance of nakedness, Swedenborg says that this is, in the other life, always a sign and symbol of innocence, not the innocence of ignorance, but the innocence of wisdom and goodness; so that "Zabdiel's" description tells of the high estate of the being he portrays for us.

"Leader" also, in one of his descriptions of a Divine Manifestation, tells us of the appearance of seven high angels who accompanied the Presence.

"They wore gossamer robes of vari-coloured hues. They were not really coloured—they did but suggest colour without displaying it . . . but, for all their gossamer robes their bodies were naked in their surpassing loveliness. They were so very high in their holiness that their garments were of such a lustre as not to clothe so much as to adorn."

The very presence of angels without them being bodily visible is sometimes of itself sufficient to occasion a sense of light to others, as witness a description by "Zabdiel" of a visit he once paid to a mountain settlement in one of the spheres.

"Gradually the tree country was left behind, and about the white, gold and red of the summits played lights which

told of the presences from the higher realm descended on some business, to linger among the heights awhile."

Turning from persons to things, even the very mansions and temples of heaven, bright as they are, take on at times a certain added "liveliness" from the impact of forces within and about them; which fact is instructive as showing the extreme sensibility and responsiveness of spiritual substance to the vibrations and impulses of its light and life.

IN LIVING LIGHT.

"Zabdiel," in describing a palace in "Sphere Five," tells us that its "great gate is of liquid stone. That is quite literally to be read. This stone was not solid, but in flux; and the colours of the gate changed from moment to moment, affected by what went forward within the house, and also by what was agait upon the plain."

Speaking again of the hall in the centre of this same palace, he says:—

"It was also square, built of high pillars of liquid stone like the gate, and these were also changing continuously in hue."

"Arnel" also describes a certain large building in Sphere Ten in which there are five towers; the largest of which, he says, "is very lovely to see. It is of no colour of earth; but call it golden alabaster set about with pearls, and you get an idea of it. It is almost like one vast and splendid fountain of liquid gems in perpetual play."

Speaking of this same tower as it appeared during a Divine Manifestation, he says:—

"It became more transparent, and seemed to be flowing up and down, and from within outward, and back inward upon itself, like liquid glass of many colours."

The Vale Owen Script is supported in its records of this particular and beautiful phenomenon by the great seer, who relates his own experiences in the following words:—

"Besides cities and palaces, it has also, at times, been given me to see the decorations of particular parts, as those of the steps and gates thereof; and they seemed to move as if they were alive, and to vary themselves continually with new beauty and symmetry. I was also informed that the variations may succeed perpetually, with continually new harmony."

With regard to the colours seen in the other life he informs us that "these are representative of what is celestial and spiritual, i.e., of the things of love and the affections of goodness, and the affections of faith and truth," colours being derived mostly from the former (love and goodness) and white light or brigtness from the latter (truth) the splendours varying according to the combinations of these heavenly virtues.

THE INMOST LIGHT.

This dependency of varying light and colour upon the inward qualities of the soul is illustrated in the Script, where we read in one place:—

"There are mansions here which sparkle with light in every stone, and send forth radiance over the country to a great distance by reason of the high purity in love of those who dwell in them."

"Zabdiel," in describing his own house and home, says:—

"The country in which we builded our home touches many spheres, and amongst them those whose nature radiates many colours, according to their virtues. According to the occupations in which we are mutually engaged at any time the blend of colours varies, and the atmosphere takes on that tint. . . . Then the house also vibrates and responds to the thoughts and aspirations."

In fact, "all colours," says Swedenborg, "in the other life are from these origins (goodness and truth), and therefore they are of such a refulgent brightness that no colours in this world can be compared to them. There are also colours which were never seen on earth." This latter fact is also mentioned in the Script.

Another remarkable feature of the other life in which colour plays a prominent part is that of the atmosphere. We have just seen a hint of it in the above extract from the Script. The atmosphere varies in different regions. Mr. Vale Owen's mother, in one of her messages, says:—

"The atmosphere is not always white. In the neighbourhood of the city of Prince Castrel there is a sense of golden sunshine all around. . . . Every region has its own peculiar tint or sense of colour, according to the nature of the people, and their employment and bent of mind."

Swedenborg refers to the beauty of the heavenly atmospheres in the following words:—

"They are innumerable, and of such beauty and pleasantness as to surpass all power of description. There are adamantine atmospheres which sparkle from every

minutest point like diamonds. There are other atmospheres resembling the glittering of all precious stones. Others that are like the glittering of pearls that are transparent from their centres, and radiated with the most brilliant colours; others that flame as from gold and from silver"; in short, "the varieties are innumerable and inexpressible."

Well might "Zabdiel" exclaim on one occasion, when recounting to Mr. Vale Owen some of the marvels he had seen:—

"Oh, the wonder, and beauty, and wisdom of our God! If what I know be but a little of His scheme of love, then what must the whole be like, and how tremendous!"

WATER DIVINING—A RARE GIFT.

We hear a good deal about water-divining, but rarely meet one who combines in himself the faculty and the ability to speak to an audience regarding the results and the laws governing the use of the power.

Mr. J. Timms, of Oxford, who lectured at the British College of Psychic Science on Wednesday, the 18th inst., is such a man. It is over ten years since Mr. Timms, who was a carpenter by trade, discovered his ability as a diviner. He tested it quietly for several years, going over and over the same ground at different periods of the year, noting his findings. Within the last two years he has been in touch with a group of University people in Oxford, and with them is making a detailed examination of underground streams in Oxford and district by means of divining. All results are verified by repeated tests, the findings are carefully marked on a large map, and remarkable results had been obtained over an area of one hundred square miles. Mr. Timms has testimonies from many counties as to the success of his well-water finding. He claims that fifty per cent. of his results are absolutely correct, forty per cent. are within a few feet of the prediction, and ten per cent. inaccurate. The latter may sometimes be accounted for by counter attractions in the shape of metals or other streams which distract the power in other directions. During the late drought Mr. Timms was able to indicate wells in the Oxford neighbourhood, now yielding 700, 600, 400, and 250 gallons of water per hour, which have proved of immense value to farmers.

Mr. Timms states that the "hazel twig," beloved of the old diviners, is still the surest guide, but he occasionally uses other wood, sometimes a metal indicator. He gave the audience at the College an interesting demonstration of the action of the twig on a watch and coins placed on the floor, and then with coins of different metal. The large muscles of the lower arm are immensely enlarged during the operation, as Mr. Timms' bare arms testified—whereas in turning the twig consciously the wrist muscles only are called into use. He used to consider that gold gave the strongest "pull," followed by silver and copper, but on one occasion a group of professors in Oxford testing him with metals—the kinds quite hidden from Mr. Timms—placed a piece of nickel under the cloth. The twig pulled more strongly than with a gold piece, and a further test was made with the same result. The newest coinage, as compared with the old, has responded to a similar test, so nickel stands as number one on the list of metals, as far as Mr. Timms' divining is concerned.

It is to be hoped that the work being undertaken by Professor A. H. Church, M.A., F.R.S., in Oxford may result in many of the hitherto unknown laws relating to divining being discovered, and a group of those who possess the gift may be drawn together for further elucidation.

During the lecture Mr. Timms stated that the twig could not affect any metal or water held above it, and illustrated this by testing on the arm of a lady in the audience wearing a bracelet and ring. The movement was quick when the arm was below, but immovable when the arm was raised above the twig. The same thing had been experienced when Mr. Timms travelled under the Severn Tunnel, while, on crossing streams by train or car, the rod immediately responded. A light, straight metal rod used by Mr. Timms, was bent into the shape of a twig under the power in one of the experiments during the lecture.

Mr. Hewat McKenzie suggested that instead of the twig being attracted by the metals or water underground, probably Mr. Timms and others were only delicately responsive to influences in nature which found no resistance in the diviner and were directed through the medium of the nervous forces of his body towards waters or metal. The twig was a point of concentration for such forces. If this was so, then the water diviner was truly a medium also. This seemed an entirely new point of view to Mr. Timms, and he promised to bring it before his collaborators. The Gaumont Film Company have filmed Mr. Timms at work, and intend making another by means of the slower process, so that the whole action may be seen. A hearty vote of thanks was accorded Mr. Timms for the highly educative and interesting lecture.

BARBARA MCKENZIE.

THE ILLUSION OF "TIME."

A DECEPTION OF APPEARANCE.

By "LIEUTENANT-COLONEL."

It is a curious fact that popular conception of Time has taken the form of an orderly progression, or regular presentation, of a definite actuality, something omnifluent, irresistible, before which even the gods must bend, and which is enforced on man, endorsed with the seal of fate.

This idea has been embodied in our own literature, in the verse of that grand old hymn, "Time, like an ever rolling stream, Bears all its sons away"; and the proverb, "Time and tide wait for no man," among innumerable other instances that might be mentioned.

This fundamental error, for such it is, has even been accepted by dialecticians, in many cases, with misleading conclusions, while in psychology, and more especially the Spiritualist branch of the subject, it is not only a cause of error, but it distorts the outlook and cramps both intuition and imagination.

The "drift of time," or "passage of time," are terms in common use, which imply that all events are irremediably fixed in some frame or setting, and must progress with the setting in a certain fixed direction and with a regulated degree of progression, similar to a cinematograph film, but without the control of the operator, unless it is assumed that the Deity retains control without ever exercising this power. It will be seen that this view asserts definite and indisputable fate, without loophole for volition or free will.

It is interesting to study the how and whence of this almost universal idea, and why it has obtained such a grip of human imagination.

THE ORIGIN OF "TIME."

In pre-historic days, when the human mind first began to notice events that were not a necessity for physical existence, the first and foremost would be the sun, with its regular journey across the sky, and its influence on the habits and comfort of the individual. His presence was a means of reasonable security and activity, while his absence curtailed activity and introduced a possibility, if not a probability, of danger. Naturally he was recognised as a beneficent being, superior to any known power, consequently collective pleasure in his rising, and fear at his setting, resulted in an automatic idea of periodicity by which minor events were measured and tabulated.

Presently, man recognised the regular rotation of the seasons, as apart from the variable weather of each day, and he considered that this mighty being was not all powerful, but had to contend with some adverse power, over whom he invariably periodically triumphed. Thus the recurring period of triumph became a festival of rejoicing, and a means of tabulating the occasional and more important events.

"PROGRESSION" OF TIME.

After a while, this awakening mind realised that these events were regular, dependable, and that future arrangements could be made on the strength of their regularity: also that many other events had a regularity of their own: he could remember this, but although the future events were also dependable, he could not remember them, they were in some way different, or looked at in a different way. It reminded him of travelling, he remembered what he had passed, but he could not remember what he had to pass, although by personal warning, primeval instinct, and other means, he might have an idea of what he had to pass.

The one was behind, the other in front, evidently the days and years he remembered were behind, and as he knew the others were there, they must be in front. All men were then travelling from the Past to the Future, and the events travelled in the opposite direction.

This idea has persisted through history, more definitely

as it has been accepted as a dogma by the Churches and literature, while even Science has only occasionally raised a stray voice in doubt or question.

The ordinary man still conceives Time as an inherent part or quality of everything, a perpetual directional movement, as distinct from intermittent physical movement: he would express himself as moving towards the Future and away from the Past.

But having realised the origin of this "moving time" theory, it is necessary to see if it is based on anything more than the fallacy of the imagination, whether any points can be adduced in its favour.

Past and Future are certainly somehow in different categories, though the events in each may be similar, or show no change in transference from one to the other; they are on different sides of a dividing line, which we call *now*, or the Present, and they pass from one side of this line to the other perforce and without our option, and there is apparently no return, no movement in the opposite direction. The Past is a sealed book, which cannot be altered. Also the movement of the earth, the comparison by which we measure Time, gives the impression of a regular progression in a definite direction.

THE MOVEMENT OF THE EARTH IS VARIABLE.

It only gives an impression of regularity because the irregularities are so small that they escape general notice. Astronomers tell us that the rotation of the earth is decreasing as a result of the lag of the tides, if for no other reason, and consequently the day will lengthen, until one side of the earth is in continual daylight, while the other will remain in perpetual darkness: the seasons will have vanished, and the only basis of time measurement will be by sidereal observation, a meaningless value for the period of human life.

It is therefore obvious that earth movement is not a permanently dependable method of measurement, and is variable from time which is based on other statistics: in other words, it is not an orderly progression, only approximately so. The same conclusion will be reached if any alternative method of computing Time is considered, for each must depend on some natural force, which is liable to alteration from external sources, if not by its own exhaustion.

But if all possible methods of measuring Time are both different and variable, it is obvious that no single one can be considered a standard measure, nor can the idea of a standard measure be maintained, apart from a standard means of measurement.

Time, therefore, is not a general standardised measurement, but belongs individually to each separate event, and may vary during the progress, or history, of each event.

Similarly, the assumed "direction" of Time is also a terrestrial idea, due to the rotating and revolving movements of the earth, which have been used as a basis of measurement, and by which night and day follow consecutively, and the seasons follow in regular order.

Imagine a dead world, thrown out of its orbit, and wandering through space, only subject to the temporary influence of such other bodies as it may approach from time to time; such a world would contain no sequence of events, no sense of direction. Duration is a necessity of its existence, but it would be a stagnant Duration with irregular events interspersed, but nothing consecutive.

In every case the sequence belongs to the events, or the internal economy of any event, it is not a quality of the duration. What is commonly called "Time" is but a sequence of events compared with the sequence of terrestrial movements, and properly belongs distinctly and individually to each event, and not to those which may be used for purposes of comparison.

"FROM HEAVEN TO EARTH" (County Printers, Adelphi, W.C., 2s. 6d.) is the title of a book of messages received by automatic writing, the profits, if any, from the sale of which will, it is stated, be given to charity. The automatist, Mrs. McLaren Post Macfie, says in her preface that she is informed that her gift "is one of the 'signs and wonders' predicted in the Bible, bestowed so far only on a few people in various countries." There is always a danger in accepting the assurance that one is gifted or honoured beyond the majority of one's fellows, and in taking it consequently for granted that the communications one receives are from such a high source that they must on no account be challenged. We find very much in these pages

with which we are in full sympathy, but here and there we come on pronouncements equally positive which we regard as open to very grave question, and in some of which we see more signs of very human and earthly prejudices than of a heavenly origin. We wonder how this visitor from the higher realms knows that one of the heads of a great nation (whose motives are probably mixed like most men's) is "an incarnation of many devils," and that a whole people, apparently with no exception, "represent the standards of evils and horrors unmentionable." One is not absolved from exercising the right of private judgment on any statements merely because they purport to emanate from some lofty intelligence on the other side.

LONDON SPIRITUALIST ALLIANCE.**OPENING SOCIAL MEETING.**

The new session of the London Spiritualist Alliance was inaugurated with a well-attended and very enjoyable social gathering of members and friends in the hall at 6, Queen-square, on the evening of Thursday, the 19th inst. An important feature of the occasion was the introduction to the members of the newly appointed Organising Secretary, Mr. George E. Wright. Before performing this pleasant task, the Chairman, Mr. Henry Withall, expressed his pleasure at seeing among those present the faces of some who were associated with him in years long past as well as other friends who had joined since, and expressed the hope that during the coming season they would all know the joy of service and the satisfaction of doing their very best for the promotion of that Society and the furtherance of the objects for which it stood. He explained the circumstances which had led to the change in the proprietorship of *LIGHT*. Happily that journal, though no longer belonging to the Alliance, would continue under the same able editorship and be inspired by the same high aims as hitherto. Mr. H. W. Engholm had retired from the position of Organising Secretary of the L. S. A., and it became absolutely necessary to secure someone to take on the work. Fortunately, owing to the generosity of a friend, the Council had been able to secure the services of Mr. Wright, a gentleman who was already known to many of them by his contributions to *LIGHT*, the striking address he had given in that hall some months ago, and the excellent lecture class he had been conducting during the past season.

MR. WRIGHT, who was received with applause, proceeded, after briefly referring to the continuation of the lecture classes conducted by Mrs. Leaning, Mr. Hunt, and himself, to submit some proposals as to the Society's activities during the coming year. By the labours of their late executive member of the Council, a great impetus had been given to their movement. The attack had been carried deep into the lines of materialism. It was for them to consolidate the position which had been won. They were, as their name implied, an Alliance of Spiritualists banded together for mutual interchange of experience and instruction, as also to provide facilities for teaching and information to reach them from their unseen helpers and fellow-workers. But there was another side of their work, which, for want of a better term, he would call their missionary work. There was a real and ready field for this. The interest in their great subject was far more widespread than some of them realised. Certainly it was often a sceptical, critical, and even hostile interest. But it was there, and that was the great thing! The L. S. A. could meet the

public interest in a way which no other society could do. They wanted to make it clear that the genuine inquirer, however sceptical he might be, could get the best information in England on all psychical subjects at 5, Queen-square, and that by joining the L. S. A. a person did not commit himself to any platform or credo. "In this matter," said Mr. Wright, "every member can be a missionary. Everyone has friends or acquaintances who, though sceptical, are not indifferent to the subject. Bring them along to see us and talk to us. Let them see with their own eyes that we are not a lot of long-haired, wild-eyed fanatics or, as Mr. Douglas would say, 'pathetic examples of human credulity,' but plain, practical men and women who are in this movement because we know it is a great movement and a true movement, and a vital movement for human happiness."

Another way in which he would ask their assistance was this: many of them were no doubt in touch with various religious and social organisations in the district in which they resided. If they saw any prospect that an address on Spiritualism at a meeting of any such institution might serve a useful purpose, would they please let him know? Next he would ask them to send him cuttings of any references to Spiritualism or Psychical Research in their local Press. As Secretary of the Association he hoped to take up such references by means of correspondence addressed to the paper in which they appeared. He hoped also that members would forward to him any records of sittings which they considered contained evidential matter.

Lastly there was the question of research work. He had every hope that they would be able to get some lines of research well started before long. Owing to a generous offer by the same friend to whom the Chairman had referred, the project of erecting a building for this purpose in the garden of 5, Queen-square had come within sight. But if the difficulty in regard to building regulations were overcome there would be still all sorts of incidental expenses to be met. Members must not therefore expect any great output at first.

In view of the heavy programme of lectures and the smallness of the staff, Mr. Wright appealed for the assistance of voluntary helpers to act as stewards at the meetings. The librarian and himself would also, he said, be glad of the names of members who would be prepared to give general clerical assistance at times of special pressure. In conclusion, he trusted his hearers would favour him with any advice and suggestions in any matters where the good of the movement in general, or of the L. S. A. in particular, could be forwarded.

During the evening the audience listened with keen enjoyment to three beautiful piano solos by Mrs. Hervey Webb, and four charming songs by Mrs. Rose. At the close Mr. Wright received many proffers of help from both ladies and gentlemen.

PSYCHICAL SCIENCE AND THE DETECTION OF CRIME.

By ABRAHAM WALLACE, M.D.

When the majority of people realise that every action, good or evil, is somewhere recorded, whether in the subliminal region of the Ego that is below the threshold of the individual's ordinary consciousness, or be it in the "God-Consciousness"—"the world-memory," which Theosophists call "the Akashic Records"—and when criminally disposed persons learn that these records can be read by sensitives, and every evil deed be brought to light, then communities will not receive such shocks and disappointments as have occurred during the past few weeks in connection with the Bournemouth murder case or similar crimes.

If such knowledge could be utilised, as it might be, at present, it would act much more powerfully as a deterrent to serious crimes than the carrying out of our system of capital punishment.

When we have evolved to that state of ethical advancement in which judicial destruction of a life shall have ceased, and the present basis of punitive measures of "an eye for an eye," and a life for a life, has given place to the principle of a seventy times seven forgiveness, then the methods of psychic science will be duly appreciated.

When the Christian principle, moreover, is established (and not only tacitly and piously admitted, as it is by the churches to-day) and acted upon, homicide being considered as evidence of disease with moral and ethical irresponsibility, murderers will be treated by up-to-date psychological methods instead of by the putting into action the ancient Jewish law of extermination and thus sending these unevolved individuals to the next stage of existence totally unprepared for functioning there, and they, remaining close to the earth plane, may, and indeed, do often influence, consciously or unconsciously, unstable minds, by evil suggestion, to commit crimes similar to those for which they have been convicted.

Even to-day it has been possible by occult means to discover the principal details of murder cases, and some of us have already been able to do so by psychic investigation in several instances.

If, for example, some article in Miss Wilkins's attaché

case, found at Bournemouth, had been submitted to a well-developed sensitive possessing the gift of so-called psychometry, sitting in congenial surroundings with several sympathetic persons, male and female, with the necessary knowledge for psychic investigation, I am certain most of the details might be obtained and clues followed up, and, if capital punishment were not the necessary sequel, the criminal or criminals would be discovered.

Some years ago, as a psychical researcher, I devoted attention to this subject, and in co-operation with several good well-developed sensitives, singly or in combination, we were able to obtain some details of several murder cases which still remain unsolved by the ordinary police detective methods. As capital punishment, however, would most likely have been the result of capture, we were not permitted to disclose the facts, which we believe would have inevitably led to the finding of the criminals.

The day is soon dawning, let us hope, when an advancing civilisation, appreciative of psychic investigation and occult knowledge, will adopt such methods for the detection and suppression of crime.

MR. DE BRATH thanks very sincerely the correspondents who have so kindly sent replies to his recent query, and begs they will excuse a general reply.

At the Holborn Hall on January 17th, the London District Council of the Spiritualists' National Union held their annual *Conversazione and Dance*. There was a large attendance, and the evening was thoroughly enjoyed by all. Mr. Richard Boddington, the President of the L. D. C., Mrs. Jamrach (Vice-President), Mrs. G. M. Ensor (Hon. Secretary), and Mr. Horace Nuthall (Hon. Treasurer), contributed to the success of the gathering, at which many prominent Spiritualists were present.

FAREWELL TO MR. HORACE LEAF.—Tickets are selling rapidly for the Farewell Social and Dance to be given to Mr. Horace Leaf at Mortimer Hall on Monday next, and a large gathering is expected. Mr. Leaf departs on February 1st for his lecturing tour in Australia. It is hoped, if the proceeds permit, to make him a presentation, and thus those who cannot be present can share in the recognition of the esteem in which Mr. Leaf is held. Details of the function will be found in our advertising columns.

LIGHT,

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THE SCOFFERS.

The "Evening News" of Friday, the 20th inst., printed a letter from M. L. S. A. (Haverstock Hill), giving a quotation from a communication "from the other side" which is very much to the point. Here it is:—

"The stir in your sphere is causing much excitement in our direction, and great revelations may be daily expected when the superficial and irrelevant speculators learn to respect our condition as one of interested and helpful correspondence. To the pure all things are pure. The secret is revealed to the gaze of the earnest and devout, and to no others."

The italics are those of M. L. S. A., and the words italicised carry their own significance.

At the present time a perfect tornado of Press criticism is raging around us. Old experience has mired us to such attacks, and the most furious bursts of invective leave us cold. It is such an old tale, and the plungings and tossings of "superficial and irrelevant speculators" rarely provoke in our minds any feeling but a mild amusement, or it may be occasionally a sense of boredom.

We cannot say of our critics that they "forget nothing and learn nothing." They learn a little, perhaps, but they forget a good deal. Most of the present tactics and arguments have grown old and rusty with age.

Here we have Mr. Filson Young "faking" phenomena at a séance, at which he was an honoured and trusted guest, and much amused to discover that the "spirits" did not detect the fraud, and "Truth"—which thinks the name of LIGHT is a humorous one—sending a trick letter to "E. M. S." and discovering that the trick succeeds in deceiving its victim.

These be very ancient ruses, and nearly always "successful"—not always, for where the intended victims are unusually alert and intelligent the cheats have been quickly detected and the trickster made to look very small. But such exceptions do not get into the papers, for obvious reasons.

Perhaps we should not complain that the opposition have not yet discerned that Spiritualism is primarily a *psychological* question which carries us a good deal beyond the ordinary physical criteria in judging cases.

We ought not to complain, because a good many Spiritualists seem to have very little acquaintance with the fact. Otherwise we should not find X, a good earnest investigator who has received proofs of survival so copious and convincing that they would have converted the most hardened sceptic, rushing his friends Y and Z off to a séance with a beautiful and simple confidence that they will look at the matter in the same way as himself and receive the same shower of proofs. Variable and elusive, subject to laws of the higher chemistry of personality of which at present we know little, the manifestations may be killed or maimed, and the séance be a flat dead failure, as might well be expected. Yet even here there are exceptions. We have known of obstinate sceptics whose presence, to the general astonishment, has

been favourable to the production of phenomena, showing that the question goes rather deeper than the consideration of faith or doubt—credulity or incredulity. But these cases are exceptions, howbeit there are a sufficient number of them to give the lie to the parrot criticism that credulity is the first requisite to obtaining proof. It is not so. As an old science professor, who investigated psychic phenomena critically but with an open mind and became convinced of their reality, once assured us, there is in a séance evidence of laws analogous to those of chemical experiments. The smallest admixture of some element of an alien or hostile character will ruin the whole process. And we have known this element to come in, not in the shape of a scoffing critic but of what Sir William Barrett calls a "wholesale believer."

It is not by any means so simple a question as the superficial observer seems to suppose. It is a very long and very wide subject. We could say a great deal upon it, but prefer to confine ourselves just now to the narration of an early experience in the investigation of psychic phenomena. It has an eloquence of its own.

Many years ago, at the outset of our enquiries, which were full of pitfalls and perplexities, we attended several sittings with a powerful female medium for physical phenomena. In these investigations we were accompanied by a young friend, A, highly critical and highly intelligent. Unknown to us he took his own measures to detect whether the manifestations were real or spurious, and one day called upon us with the news that the whole thing was a cheat, which he and another man, B, had completely exposed. Our friend A told us how he and B had attended the circle one evening and between them faked the whole of the phenomena—voices, movements of objects, lights, in short the whole "bag of tricks." The deluded sitters, he said, had accepted everything as genuine and the two conspirators had not enlightened them.

This seemed crushing and conclusive, till we put the question, "But what did the medium say?" "Oh, she said nothing. She thought it was all genuine—that the 'spirits' were doing it!" And he laughed consumedly. We could only reply that our young friend and his companion had proved something—but they had proved too much! We asked him to reflect that if the medium had been conducting a fraud and had suddenly found the whole business taken out of her hands by unknown persons she would have naturally been disturbed and apprehensive and would not have failed to show it. Instead of which, as A admitted, she had entered innocently into the whole business and supposed that everything was proceeding as usual!

And then A made the ancient objection—we are hearing it to-day as though it were something surprisingly new: "But if there are spirits, why didn't they find it out and tell the sitters they were being cheated?" Why, indeed! We think the sooner our critics—and many "believers"—get it out of their heads that the position of spirits towards mortals is that of a group of persons looking over a garden wall into the garden next door and seeing everything that goes on, the better for the general sanity.

The man who sets out to pronounce on the question of Spiritualism, whether as advocate or critic, must be able to carry two ideas in his head at the same time. He must, for example, see that however close a *spiritual* relationship may be, that relationship may be nothing like so near and intimate as regards the physical side of things. Spirits are truly men and women; but they live in *another state of being*, and that is a consideration that brings in a whole train of problems, whether the idea of spirits be regarded as a question of fact or of theory.

It is much easier to scoff than to reason, to launch theories than to make patient investigation into the facts. That doubtless is the reason why there are so many scoffers and so many theorists. Great and widespread is the love of the "soft job."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

"Sayings of the week" from the "Evening News" interview with Sir Arthur Conan Doyle:

"Mr. Filson Young talks of 'Hymns and Humbug.'"

"We found the hymns."

"There is no division of opinion as to who found the humbug."

As reported in the "Daily Mail" of January 19th, three prizes of £1,000 each are offered by the Paris newspaper "Le Matin" for the first satisfactory manifestation of the occult phenomena of lifting objects without contact, the materialisation of matter projected from the medium, and the production of handwriting without contact. A committee of psychologists and doctors will be formed to supervise the tests.

"The Methodist Times" quoted the following from Dr. Ellis T. Powell's address on "The Press and Psychic Research": "As everybody knows, LIGHT, edited by Mr. David Gow, has undergone a great process of development during the last year or two. It gains every week in power and in the esteem of its multitude of readers. Very much the same may be said of the 'Two Worlds,' conducted by Mr. Ernest Oaten. In another direction Mr. John Lewis's 'International Psychic Gazette' is a monthly, but is doing excellent service. I am, however, rather sorry to see that in the last issue Mr. Lewis cannot refrain from having a tilt at psychic researchers who, like myself, believe in the Divinity of Christ. I have written him a candid letter, and he is going to print it. That argues a fair-mindedness very different from the bigoted boycott methods of the 'Church Times'—the kind of mediæval intolerance which makes me, as an Anglican and a journalist, feel heartily ashamed. Contrast it with the liberal policy of 'The Methodist Times,' which criticises the Psychic Researchers (as it has a perfect right to do) but throws open its columns to reply and defence."

In connection with the religious revival on the East Coast and in Scotland that has recently created a widespread interest, a correspondent, writing to the "Leeds Mercury" last week, draws attention to the psychic aspect of the matter as follows: "Like every other 'effect,' the religious revival must have a 'sufficient cause'; and should not that cause be discoverable in what we call 'the natural order'? For instance, in the last great Welsh revival a young man declared that he was simply rushed against his will into a church by some invisible force, and on another occasion similarly prevented from entering a public-house. Can there be any relation between the force that was thus exerted and the 'psychic force' which has been the subject of investigation by scientists like Wallace, Crookes, and Lodge? Again, a Professor of the Welsh language wrote at the time of the revival in Wales that he had heard young, uneducated miners pray in classic Welsh that he could not hope to equal. Can there be anything in common between such experiences and the 'trance' or 'inspirational' speaking said to occur in connection with Spiritualism? Might we not at least give such suggestion our unbiased consideration?"

Again in the "Church Family Newspaper" of January 20th, Edith Picton-Tuberville, O.B.E., writing on the subject refers also to the historical revival in the Rhondda Valley of 1904, when, as she reminds us, "Testimonies were given, not only of spiritual experience, but of strange phenomena. Lights had been seen. Lights had been seen in places where, humanly speaking, there were no lights. Men and women had seen strange and heavenly lights in their rooms in the dead of the night, also out on the hill sides. It was not only one or two who testified to the seeing of these lights, but it appears to have been an almost common experience."

Lady Scathmore, writing in the "Sunday Mail," Glasgow, on the question, "Can Clairvoyance Solve Crime?" says: "As a psychic investigator of considerable experience, I make bold to say that when we thoroughly appreciate the psychic, there will be no more need for Scotland Yard, for international secret service, or for any League of Nations for that matter. In making this assertion, I am not thinking of that 'clairvoyance' which deals merely with fortune-telling or, indeed, with table-rapping and other proceedings which tend to be entertainments rather than serious sciences. I speak of Spiritualism proper. Spiritualism is a character-building influence, and as such it is a power with immense possibilities. So with this great psychic force. Let us not question, but enjoy its benefits. We have seen that it may bring happiness and comfort, and therefore, since aeons of study must be accomplished before we understand fully, it is as foolish for the sceptic to stand aloof and criticise Spiritualism because he does not understand it as it would be for him to refuse to have anything to do with electricity because his knowledge does not encompass all that might be known about it."

A number of London and provincial daily newspapers have recently reported a ghost story which has for its setting the historic abbey of Belmont, near Hereford. The London "Daily Express" Hereford correspondent gives the following version: "A Benedictine monk kneeling in the silent abbey just before midnight saw a figure in white above the altar. He summoned his brethren, who, the story runs, also saw the ghostly visitor. I saw Brother Silvester, the monk in question. 'I have seen lots of ghosts in and around the abbey,' he said. 'In the majority of cases they were the spirits of former priests at the abbey. As I was engaged in closing the doors I saw in the grounds one evening the full figure of a man. He was dressed in ordinary priestly garb, and his form could be distinguished quite plainly. The apparition was only visible for a few seconds, then it disappeared as quickly as it came. On one occasion I was awakened from sleep by someone passing his hand over my heart. On starting up I recognised the visitant as the returned spirit of a dead priest. When persons have loved you in life they will make their near presence known to you.' The Abbot of Belmont, Father Kindersley, interviewed to-day, was humorous and sceptical. He poo-pooed the idea of any sensible person believing in psychic phenomena. 'If any man here says he has seen a ghost I would give him a good dose of physic for his indigestion and watch how he ate his next meal,' he said laughingly." If the Abbot had lived in other days we fear he would have had to keep a goodly supply of physic. But we doubt if this corrective would have suppressed the psychic phenomena that has made the records of his church live through the ages.

Dr. Ellis T. Powell is contributing a series of most interesting and instructive articles in the "Sunday Mercury," Birmingham, entitled "When the Dead Speak." In the course of these he relates some of his personal experiences in psychical research. Writing on the question of the identity of the communicators, which he rightly says is the root problem of Spiritualism, Dr. Powell tells of the following incident: "My grandfather, who passed away in 1887, left me his silver watch. I lost it during the Jubilee celebrations of 1897, thanks to the activity of a pickpocket. I concealed the loss because I knew the strong family feeling that might be evoked by my supposed carelessness, and I bought another watch which was, to all appearances, the exact replica of the one I had lost. Nobody except myself knew of the affair. A few years later, quite early in my investigations, I sat with a clairvoyant who was a perfect stranger to me. He described the presence of a spirit form which I recognised at once as being that of my grandfather. 'Now,' said the medium, 'he is pointing to your watch pocket and laughing.' 'What is he laughing about?' said I. 'He says the watch is not what it ought to be.' Admittedly, there is the bare possibility that this was telepathy, but it impressed me very much at the time."

In the same article Dr. Powell, dealing with the question of animal survival, related the following striking story: "A clerical friend of mine, while he was at college, had a dog which was very attached to him. In fact, the attachment was so close that the dog simply moped while my friend was away, and could only be partly consoled by having his master's blazer to lie on. Ultimately the dog died. Years afterwards, when my friend had become a widower, the animal was described to him by a clairvoyant as having come with his departed wife, who was also present. 'I cannot get the name of the dog,' said the medium. 'The lady keeps on holding up the figure two as if that was the name, but I cannot understand it.' The dog's name, in fact, had been Tuppence, so that the incident was a very good test of the identity of the animal."

A London clairvoyante, who writes over the initials A. V. E. every Sunday in the "Weekly Dispatch," dealt last week with "Spirit Guides." Everyone, the writer states, has spirit guides, whether he be a thief, a murderer, a business man, or a professional man; according to the life you lead depends the kind of guide you attract. If you live and strive for the highest you will get the kind of guides who will help you in your struggle upwards. On the other hand, if you go in for wrong-doing you will attract guides who will make you do worse things than you would do yourself unaided; for people who have led bad lives here are ever on the look-out for opportunities of carrying on their evil doings.

Many will agree with A. V. E. in the statement made in the course of the same article on the question of the right atmosphere and environment for spirit communion. The writer states that: "The Church affords, or should afford, the right conditions for the medium to work in, and it is there that the faculties of clairaudience and clairvoyance should be nurtured and honoured. I personally think that there is no place more fitting than the Church for a bereaved mother to receive an evidential communication from a son passed over into spirit life, or for the sorrowing widow to hear that all is well with her husband by means of some direct evidence."

THE
LAW OF SPIRITUAL CONSEQUENCE.
A SYMPOSIUM.
BY STANLEY DE BRATH.

Persons present: The Hostess, the Archdeacon, the Parson, the Doctor, and the Engineer.

HOSTESS. That was a terrible sentence, Archdeacon, that you quoted at our last reunion about God being Justice, Love, and Truth, "but He is inexorable." It seems to recall all the Old Testament vindictiveness.

ARCHDEACON. I think not. We take "inexorable" to mean "pitiless," but that is not its meaning; it means "not to be moved by entreaty." One cannot see how perfect wisdom, being fully cognisant of all causes, could be anything else.

PARSON. But, "long-suffering and of great kindness, repenting Him of the evil"?

DOCTOR. If you are going back to the God of the Old Testament, I for one do not wish to hear any more of Him.

A. No? I thought one of your own arguments, doctor, was that "Science never forgives," but effect follows inexorably on cause.

D. So it does; but that is just why I say that Nature is unmoral and morality a human invention—useful of course, but resulting from human experience.

A. Does not immorality produce physical evils?

D. Of course it does.

P. But what about "When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive"?

A. (*Holding up a hand*). One at a time, please. (*To the Doctor*.) On any intelligent Deistic theory is not God immanent in the universe as the Creative Energy?

D. If you like; but I am not in sympathy with deistic theories. If I concede that to your position how does it affect the case?

A. Only that natural laws are understandable on the one condition that they are quite invariable; and that on my view of Immanence they must express a certain attribute of the Creative Power—the attribute of Truth—that having laid down (as we humanly say) immutability as a necessary condition, they reflect that attribute.

HOSTESS. But that is only in the world of Nature, which has no moral sense.

A. No moral consciousness, which is perhaps not quite the same thing. But do you mean that physical laws should be immutable, and moral laws changeable by entreaty of short-sighted mortals?

H. Not the laws, of course, but their consequences. How do you explain "Their sins and their iniquities will I remember no more"?

A. By taking those words along with many other declarations, such as those of the 33rd chapter of Ezekiel. The prophet is stating that neither good nor evil is written up as a debtor and creditor account. It is open to every man to set in motion the causes of evil to annul good, or the causes of good to annul evil. Each will produce its exact effect. (*Turning to the Parson*.) But you know I do not like quoting texts: to do so is to imply that they are exact and complete statements, scientific statements in fact; whereas they are relative to the circumstances of the moment, to the understanding of those to whom they were addressed, conditioned too by the mentality of the prophet himself just as they are nowadays. The more sincere and high-minded the man, the more spiritual his expression and the deeper his insight. Add too, the clearer his prophetic gift of "lucidity." And there is no reason to consider the historical books as inspired at all.

D. I can agree with that at any rate; but nothing that you or anyone can say will make me accept the God of the Old Testament.

A. I see no reason why you should, if you admit with me that the books represent the notions of their age, but show a growing spiritual sense in the writers. Primitive man is much the same, whether in the first or the twentieth century; he can grasp only one idea at a time, and his one idea then was of an external Deity, just as not long ago people were asking: "If there is a God why does He not stop the war?" If you agree that what the prophets and lawgivers said was only as much as could be seen by sincere men of that age, horrified by the gross abuses of their time, plus a certain amount and variable degree of psychic power, I do not see what there is to object to.

D. Put like that perhaps there is not: but it is not the usual explanation.

P. I am afraid such an idea would undermine the authority of the Bible. People will not take one part with another; they accept it or reject it as a whole.

A. Is not that our fault? It is our business to interpret it as truly as we can in the light of present psychic knowledge. Some utterances of Ruskin seem to me more inspired than some passages in Isaiah, but it does not follow that all he says is true.

But we have wandered from the point. On human analogies complete "forgiveness" implies the annulment of consequences. Be it so. The psychic fact of healing and the spiritual fact that the eyes are sometimes quite suddenly opened to spiritual realities do show that the operation of a higher law can produce effects that rapidly supersede some physical effects. But this also is "inexorable": the conditions must be complied with.

ENGINEER. You mean, I think, that as I should put it, the net resultant is the algebraic sum of the forces in play: some may be negative and some positive, and all in varying directions, but the resultant force and therefore the resultant effect is their sum; and the more that are coincident, the greater the result?

A. Yes, it is a good illustration. As I see it, there are two poles to Truth: one is the invariability of Law, whether physical or spiritual, which means that the Divine Power is not to be turned aside by entreaty; the other is that this Power is ever ready to come to our aid whenever the will turns to desire the Right apart from all selfish interests. We reason in a circle when we seek to bring all under one formula. Divine action can only be represented in terms of human action: this is unscientific and must always be misleading unless we remember that whatever we may say, we are speaking allegorically.

E. You remind me of a story I heard from a Mahomedan in India: A certain unbeliever went to a dervish, and said, "Show me God and I will believe in Him; and if Satan is formed of fire how can he be hurt by that element?" The dervish took a clod of earth and struck the man on the head with it. He was summoned for the assault. Why, said the Cadi, did you not answer the man instead of striking him? My act, the dervish replied, was my answer. He says he has a pain, let him show me the pain and I will believe him; and as he is formed of earth, how can he be hurt by that element?

When the laugh had subsided, the Hostess said, I think the Archdeacon has been more merciful than the dervish; he has explained Browning's lines,

So now I conclude. All's Love, but all's Law,
I have gained a whole world where a dewdrop was asked.

CHURCH OF THE SPIRIT, CAMBERWELL.—The Thirty-fifth Anniversary Services were held at the Church of the Spirit, Windsor-road, on Sunday, the 15th inst. At the morning service Mrs. A. de Beaurepaire very graciously lent herself to the "Guides of the Church," who comforted and advised the members. In the evening Mr. D. J. Davis, J.P., gave an excellent address, and exhorted the members to do their best for the coming year. Before closing the meeting, Miss Smith (Vice-President) presented Mrs. Thomson with a gold watch from the members as an expression of appreciation for the splendid way in which she had acted as President.—On Monday evening,

the 16th inst., the annual business meeting was held, when the election of officers and committee took place. The Treasurer presented the Balance Sheet which showed the sum of £152 13s. 8d. to the credit of the Church.—F. J. B.

ONLY the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.
Defeat may serve as well as victory
To shake the soul and let the glory out.

—EDWIN MARKHAM.

FORCED CONTACT WITH EARTH CONDITIONS.

A STRANGE EXPERIENCE AND A WARNING.

"Warn others. It is not good for us to be forced into contact with earthly conditions."

In obedience to these words haltingly and painfully pointed out on the Ouija board through which I had received many beautiful and comforting messages, I relate the most painful and poignant experience of a life which has not been devoid of pain.

My board had been dedicated to the use of the more advanced spirits and was protected from any others by the use of the Sacred Sign. Much spiritual help and information was being given me. Suddenly it flashed into my mind that I had heard of a case of psychometry through the board. I wondered whether some "extras" on certain psychic photographs, hitherto unrecognised, could be identified by this means. I asked and was told I might place them on the board. In this manner three "extras" were identified, irrefutable evidence being given in each case. With reference to a fourth I was told he did not concern me and was unknown to my informants, but that if I wished it they "would try to find out."

Then I remembered a beautiful "skotograph" which I had myself obtained by magnetising the plate and developing it without exposure to the light. This I placed on the board. When I removed it I was told to "leave it a little longer." On removing it again I said, "I will describe it to you." Quick as lightning the pointer dashed up to "No." Then without a pause it spelled out so rapidly that it was difficult to follow: "There are three faces, one is D., one is L., one is F.," giving the names of three whom I know as my guides. I asked which was which, and each was identified by description.

A few days later, out of no idle curiosity, with good intentions but sad lack of thought, I placed upon the board an old letter and photograph of a friend, since passed over, who wrote while in very ill health and despondent mood. The result was painful. There was a pause—I could feel there was something wrong. Then, slowly and haltingly came, "I am unhunged"—then silence. After a long, long interval of agonized suspense, during which I implored Divine aid, one whom I know as my Teacher began: "My sweet child," but was immediately replaced by the spirit I had unwittingly injured, who, bravely, though evidently suffering painfully, tried to comfort me. I was told that I had caused "grievous harm and suffering to many," and was bidden to warn others in the words with which this account opens.

Since then the spirit whom I call "Teacher" has given me this message: "You made a mistake, a big one, my child and others suffered, but it has been put right. May the blessing of God rest with you. Amen."

I can but pray that all may be obliterated, but I feel that there is still much suffering, the knowledge of which is being, in mercy, withheld from me—and all I can do is to send out this warning lest others, as unthinkingly as I, commit the crime of wounding their spirit friends in bringing them by rash action into contact with earthly conditions.

VANESSA.

HUMAN SURVIVAL AND THEREAFTER.

"The Survival of the Soul and Its Evolution After Death." By Pierre-Emille Cornillier. (Kegan Paul, 10/6 net.)

This book is principally composed of a remarkable series of séances, carried out by a French artist with a young girl model as medium, under hypnotic trance. Commencing accidentally, as a result of curiosity on the part of the medium who possessed no psychical experience or knowledge, they lasted from the end of 1912 until they were interrupted by the war, which had been predicted at several séances.

The principal alleged communicator, a French savant, who died twenty years previous to that date, enunciates a spiritual hierarchy and general cosmic philosophy very similar to that given in "Man's Becoming," by Quæstor Vite, but in more popular phraseology: while some of the predictions and other evidential matter are startlingly accurate.

Reincarnation, that bone of contention between English and Continental Spiritualists, is definitely asserted, with a mass of plausible detail, but no practical evidence is given for this claim. Otherwise the subjects dealt with are very comprehensive, including all matters of psychical interest.

Both the author and medium are unquestionably disinterested, and give their impressions with complete honesty, yet although intentional suggestion appears to have had no impression on the medium in her trance condition, there is apparent evidence of sub-conscious suggestion on occasion, and of resistance to such suggestion on the part of the medium.

On the whole the book is distinctly evidential, and the author's conclusions are clear and logical.

W. W. H.

RAYS AND REFLECTIONS.

In the current issue of the Journal of the Society for Psychical Research, Colonel Baddeley reports some interesting cases of evidence obtained in the course of experiments with a Ouija board. One of these is a book test which for point and appropriateness I have rarely seen equalled. The board referred to a certain line on a certain page of a red book on a bookshelf, indicating that the test was for the Colonel. The book turned out to be Kipling's "Traffics and Discoveries."

A reference to the page and line indicated revealed the words, "The Presence knows the Punjab? Lahore?" As an officer with a long record of Indian service, the appropriateness of the question to Colonel Baddeley was singularly arresting. The experiments, of which this was one, are naturally all well authenticated, and the evidence for an independent intelligence at work is very marked.

I was talking recently to a medical man who, although not a Spiritualist, practises psycho-therapeutics. He told me that when treating some of his patients he had a dim consciousness of something passing from his hands in the form of threadlike radiations. I agreed with his idea that it was doubtless the mysterious substance that to-day we call ectoplasm or, more properly, ectoplasm.

He expressed the view that we are on the verge of revolutionary changes in medicine and that the healing art is being gradually shifted from a physiological to a psychological basis. It is rather early yet to discuss exactly what part ectoplasm will play in healing, or indeed the precise part it plays already in psycho-therapeutics. But there seems little doubt that ectoplasm is really the mysterious substance to which the old alchemists gave such impressive names: the "First Matter," the "Subtil Earth," the "Oile of Halcali," the "Virgin Milk," and so forth. Many of their descriptions of it coincide with the discoveries of to-day.

I have been repeatedly told that the value of Dr. von Schrenck-Notzing's testimony to the reality of mediumistic phenomena is a good deal vitiated by his nationality. But this cannot apply to his position with his own countrymen, and it is as well to remember that the Baron is the victim of much petty persecution and unpopularity in his own country amongst his fellow-scientists.

After all, Schrenck-Notzing has only testified to the genuineness of the physical phenomena of Spiritualism. He has strictly guarded himself against any spiritistic interpretation. What would happen to him if he publicly accepted the idea of spirit agency behind the manifestations, I shudder to think. For in Germany the materialism of the age is fighting its most desperate battle for existence.

D. G.

THE TRUE SOURCE OF HEALTH.

In "A Spiritual Basis of Health: A Plea for Concerted Action" (C. W. Daniel, Ltd., 3s. 6d. net), Dr. J. Stenson Hooker contends very earnestly, and supports his contention by a host of facts and arguments, that if we would remove the evils of the world, including all forms of disease, we must work from a spiritual basis, and that unless we make a great and concerted effort in this direction all other methods will always remain totally inadequate. "It cannot," he declares, "be gainsaid that all present conditions of chaos in industry, international quarrels and all the ill-health can be traced primarily to certain states of consciousness. And these states are erroneous ones, distorted ones, unworthy ones. Raise these low conditions of consciousness into higher ones among the people, and a higher level of existence would follow as naturally as the night follows the day, or rather as the beautiful blossom follows the unlovely bud." These things will be when more of us are living the "religious" life, the interior life, the life of the practical mystic: in a word the life of the Spirit. Dr. Hooker ends on a chord of hope. Gazing into the not far off future, he thinks he discerns, moving forward with assured steps, the figure of the New Spirit. "She is the centre of a glorious effulgence, and in the glow of that light—the light of coming things—I seem to descry the Better Day which is to be: the day when mankind in general will lead a higher life and, therefore, reach a richer health."

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PSYCHIC PHOTOGRAPHY.

The question of recognition, on the part of friends and relatives, of a psychic portrait is so important that where once the recognition is definite, not only to those who knew the one whose features are impressed on the plate but to the casual observer who can make a comparison with a life photograph, then the only loop-hole left for the sceptic is that of thought transmission on the part of someone present during the taking of the portrait, or deliberate fraud of all concerned.

We have not yet come across any case of a well defined portrait of a deceased person being impressed on a plate by anyone in the course of thought photographic experiments. It has still to be proved that this can be done before we can seriously consider this method as an explanation of the results obtained by those mediums who practise in the photographic branch of psychical research.

The example of psychic photography we present to our readers this week is one that calls for no comment from us. The two letters of testimony we give below, together with the photograph obtained at Crewe and the photograph of the late Mr. Jones, of Preston, tell their own story. A half-tone re-

production, hardly do we hold a circle without him manifesting and letting us know he is present, even if Mrs. Jones is absent; he often communicates by raps, sometimes making a noise like a sewing machine (he was a master tailor). Several times he has communicated by twanging one of the wires of a small toy mandoline that we have in a locked box, the key being given to one of the sitters. We have also had a few words from him in the direct voice without Mrs. Johnson being present, but the extra, I think, is the best of his achievements to get in touch with his loved ones. So I have asked Mrs. Jones to send you the enclosed account of her experiences at the Crewe Circle.

Mrs. M. E. Jones' testimony:—

On Wednesday, December 21st, I paid my second visit to Mr. Hope, the psychic photographer, of Crewe. Before leaving Preston I bought a box of plates of Messrs. Marden, Church-street, which were never touched by Mr. Hope or Mrs. Buxton. I broke open the box myself and also did all the developing. I soon realised that I had got an excellent photo of my husband, who passed to the



The "Extra" of Mr. A. Jones, of Preston, obtained at Crewe through the mediumship of Mr. Hope and Mrs. Buxton on December 21st, 1921.



A Photograph of Mr. A. Jones, of Preston, taken before his death, which took place on October 17th, 1920.

production, no matter how good, always loses something in definition compared with the original, and the printing of a half-tone block, on such paper as our journal is presented, does not improve matters. Yet with all these unavoidable disadvantages our readers will, we think, quite clearly observe the striking likeness between the psychic extra of Mr. Jones and the photograph taken of him before he passed over which we present on this page. We are indebted to Mr. Thomas L. Banks, of 3, Waverley-road, Preston, for the following letter, together with Mrs. M. E. Jones' testimony.

To the Editor of LIGHT.

DEAR SIR.—No doubt your readers at this time will be interested with one of the latest results of the Crewe Circle. The extra is a splendid likeness of Mr. A. Jones, who was well known in Preston. It is very surprising how some spirits can manifest so much clearer than others. Five weeks after passing over, at one of Mrs. E. Roberts Johnson's trumpet sances, Mr. Jones had a long conversation, with Mrs. Jones; in fact every time Mrs. Johnson has visited Preston since, Mr. Jones has turned up to have a long talk with his wife. At one sance he asked her to bring their two daughters to the next sance so that he could have a chat with them. In our regular members' circle, where we are getting a lot of physical

life within, October 17th, 1920. My husband being well known in Preston, has been recognised by scores of people. There was no possibility of Mr. Hope knowing my husband or having seen a photo of him. I would like to know, could Mr. Marriott or Mr. Bush explain why he was on?

THE SHADOWLESS PHOTOGRAPH.

Mr. S. Lloyd Young (Knockholt) writes:—

The new problem offered by the Rev. J. W. Potter is an interesting one, and I would offer the following theory—that the spirit operator neutralised the action of the magnesium light and caused the image on the plate by other rays. If the light used for the abnormal example originated from a point higher than the camera the shadow could be eclipsed by the sitter. The lighting of the face and also the moulding on the top of the skirting seem to suggest this, and it also might explain the absence of reflection by the polished surface of the chair-back. Then there is a difference in the pattern of the wall-paper, suggesting different actinic values (anti-screen plates are not entirely isochromatic). The same difference might be the cause of the difference in focal sharpness.

THE NATURE OF THE "OTHER WORLD."

By JULIUS FROST.

In his recent most interesting article under the above title, Colonel C. E. B. raises some very absorbing points concerning the various conceptions regarding the nature of the "Other World." I should like to deal with some of these, in the hope of throwing a little light on them, particularly as I cannot quite see eye to eye with him in some instances.

He states that there is difficulty in conceiving that a world in which the power of thought can create clothes, houses, etc., can be considered a purely objective world. But I fail to see the force of this. There was a time when the opinion was held that, while a man's actions and words influenced others, his thoughts were his own and, unless translated into speech or action, had no effect on anyone but himself. To-day such a view is wholly untenable to students of psychic or occult matters. Thought is a creative power. Proof of this is not lacking. On more than one occasion, at a materialisation séance, an investigator has strongly willed that the ectoplasm exuding from the medium's body should take a definite appearance, and it has done so. Thought clearly is creative here, if it can mould the ectoplasm to any desired shape.

Again, in the case of psychic photography, Mr. Fred Barlow stated (in a lecture before the Birmingham and Midland Psychical Research Society recently) that he had succeeded in getting an impression of a certain object on a photographic plate (in a sealed packet) simply by willing this to appear thereon. Another instance of the creative power of thought.

A considerable number of students of psychical matters believe that it is possible to create "thought forms" sufficiently substantial to be seen by clairvoyants, and that some of the more powerful of these exist as quasi-independent entities.

I presume that every investigator will agree that the "other world" is composed of matter in a finer state than the physical. Why, then, especially in view of the above facts, should there be any serious difficulty in conceiving that the power can mould the less dense matter of the Astral World (which I think is certainly purely objective) to almost any form that may be desired?

Another point raised by Colonel C. E. B. is the question of the nature of the body worn by the Spirit. This is certainly a matter surrounded by certain difficulties. Let us consider, first of all, what Man is, and this will help us here.

Man possesses an immortal Ego, or Individuality, which has its seat in a far higher plane of consciousness than any of which we have experimental evidence. This Ego cannot function on the lower planes of matter without a "body" of some sort made up of the material of those planes. Exactly how many planes he can function consciously in (if he is sufficiently developed, which the vast majority are not) need not trouble us. Certain it is that there are several. It appears to me extremely unreasonable to imagine that the world into which we pass immediately after death is a world of spirit. It is not; it is merely the Astral Plane. Physical matter is at one end of the scale, spirit at the other; they are the poles of the ultimate reality, the "root substance." Between the two are, and must be, a number of intermediate planes, of which the astral is the lowest. As we stand now, here on the earth, the Ego is clothed in various bodies, each perfectly adapted as a vehicle of consciousness on its appropriate plane, of which the physical is the lowest. After death, we function in the next—the astral. In a sense it is a sheath, or shell, just as the physical body is. Doubtless, it possesses certain organs of perception, but these are undeveloped in the majority of cases, and entirely dormant while the consciousness is centred in the physical form. After a time, the astral body, too, is cast off, and from then communication with the physical plane by means of a medium ceases, except in a very few rare instances.

Colonel C. E. B. points out the danger of messages from the other side being mixed with the emanations of the medium's sub-conscious mind. When such communications are received by trance or inspirational address, clair-audience, automatic writing or the planchette, there is no doubt that is a very real danger. It seems to me, however, that it would hardly exist in the case of the Direct Voice, or Direct Writing. Unfortunately, these latter are among the rarest of phenomena, and consequently many enquirers cannot fail to receive messages which are largely coloured by the medium's sub-conscious mind. I have personally met with more than one instance of this.

Although the Astral Plane cannot, in my opinion, be regarded as much more spiritual than the physical, it is certainly a fact that it is generally looked upon as a four-dimensional world, and this must give it some features which would render it difficult both for us to grasp and for communicators to describe in the terms of our speech. Exactly how the fourth dimension—whatever its nature may be—would affect and alter our notions of Time and

Space, we cannot say. We know, however, that both of these are very greatly modified in the astral world, so that a "spirit" can appear in two places—perhaps far distant from each other—practically simultaneously.

As regards the bringing in of the fourth dimension to explain the passage of matter through matter, I do not see that it is necessary. I am acquainted with Professor Zöllner's fascinating book on "Transcendental Physics," but it seems to me that the phenomena therein described can be explained without recourse to an extra dimension of space. As any solid matter consists of atoms separated from each other by distances as great, relatively to their size, as the stars of the universe, is it not conceivable that a being with a greater knowledge of hidden forces than we possess could modify these relations so as to allow the one object to pass through the other—by dematerialisation, perhaps.

All the same, the fourth dimension theory is very interesting, and is, perhaps, just as likely. Some day we may know definitely, but to-day we can only theorise.

C. E. B. (Col.) writes:—

I was very gratified with the appreciation of my article on the "Nature of the Other World" expressed by so thoughtful and learned a student of psychic matters as Miss H. A. Dallas.

She has amplified the views therein expressed, and carried them on along lines of thought that are full of interest. In my article I had endeavoured to show some of the difficulties with which we are met if the next world is considered as a replica of this physical world, composed perhaps of some etherialised and to us invisible substance, but existing spatially in this physical Universe.

My argument was that such a view was not necessary and was probably quite incorrect. If the next world is one of higher dimension than this world, all the difficulties regarding the nature of the "body" in that world, and regarding the "room" required, disappear. Such a world, however, could not be cognisable by us and it could not be described or explained, but I should have emphasised the fact that to those living in it and suited to the environment, it would be just as real, natural, and solid as this world is to us; more so even, very probably.

Such indeed is the purport of the information I have received through supernormal channels, and if survival is accepted as a fact, it appears to be supported by logic. We can then deduce pretty fairly the limitations to the knowledge we can possibly acquire as to the nature of the "other world." Descriptions based on the physical appearances and actions in this world must be either analogies, symbolic, or due to illusion. The illusion may be due to the ideas in the subconscious mind of sitter or medium or may even be that of the Communicator.

For it is extremely probable that few of us are able at first to apprehend properly the higher dimensioned world into which we enter at death.

Even a baby in this world seems for a time to function imperfectly in three dimensions; it will grasp equally confidently at an article far away as at one close to its reach, and will even stretch out to seize the moon; it has to learn: similarly our faculty of functioning in the higher dimensions of the new world we enter into will be imperfect at first; it will depend upon our intellectual, moral, and spiritual development; to some the adaptation to the new environment will be easy and quick, to others it will be a difficult and long process.

It is just here that Miss Dallas' hypothesis serves to bridge over the transition period. According to this hypothesis each person carries over with him a quasi-material body, which forms a link with the physical world left behind but which is dissipated as he learns to adapt himself to the new conditions and environment.

One more reflection: nothing I think can be more certain than that in the other world there are many "abiding places." It would appear that the next world differs notably from this world in that there is not the same hotch-potch of all kinds and conditions of men. There are innumerable states, conditions, or spheres, to which persons naturally gravitate agreeably to their own dispositions and development. Those in lower "spheres" are not forcibly prevented from entering higher spheres; they simply cannot, from lack of facilities enabling them to live in the environment. But all intercourse between "spheres" is not closed; those in higher spheres can visit lower ones, as attracted by ties of love and affection, or to help those less fortunate than themselves. It is probable, however, that the greater the difference in spiritual development between spheres, the greater the difficulty in passing from the one to the other.

THE Peasant Art Guild Course of Lectures, which began on the 18th inst., includes an address by Dr. L. P. Jacks on "Seeing Things out of Proportion," to be delivered on Wednesday, March 15th, at 5.30 p.m., at the University of London Club, 19, Gower-street, W.C. Particulars can be obtained from Miss Burr, Secretary, P. A. G., 17, Duke-street, Manchester-square, W.1.

SOME HOMELY MESSAGES.

We take the following extracts from a long series of messages received by automatic writing, purporting to be from a father, deceased some twenty years, to his daughter in Glasgow given last year. They are sent by a Scottish correspondent who vouches for their genuineness. For the most part the information given is along familiar lines. A good deal of stress is laid on the "greater light and brightness" observed in the other world, also on its wonder.

To-night I am going to write about the vastness and the wonderfulness of the worlds here. As we are longer here, we seem to see world upon world or sphere. Each seems to mix with the other, like two large circles, with just the edge of each touching. Even in the great distance, there are more as we go on. We are always seeing new wonders. We have stars, wonderful stars; but they are just other worlds where people live. When I say this I mean people who have come over here. There is nothing in the language of man that can describe this grand and glorious universe. What wonderful music we have here, and we have great forests, where there seems to be every kind of tree. They are not like your forests, which have dark and dense places in them. There is a beautiful light through them all. Wonderful shades, and a sweet calm and restful feeling in them; just as if some wonderful person has passed and left behind his blessing, and so there has. Christ goes to all His Father's dominions, shedding His peace around everywhere. He casts His spirit abroad. What a gentle and kind influence He leaves!

First impressions are recorded, and the presence of animals noted.

I am going to tell you about our impressions when we come over here at first. The sphere we come into is very like your world that we have left, but as we are longer here we leave that behind, and go on to greater wonders more beautiful than anyone on your earth can imagine. What wonderful rivers we have here, mighty and winding, with great waterfalls, and cool deep ponds sheltered behind the rocks, and we have animals here. The horse, the friend of man, and the dog as well, and all other animals; but all animals are in the first sphere.

The question what our occupation is to be over there is answered thus:

Now, Margaret, I want to tell you about our daily life here. In your world you often wonder what we are doing. Well, it is like your life on your earth. We are all busy, but here, if any one of us has a special desire for a special thing we work at it. You will often have heard Mother say that I would have liked to have had more education when I was on your earth. Well, Margaret, I have got my wish; I have learned much since I came here, and now, through you, I can send my knowledge to your world. I have been here for twenty years now, and in that time one can learn much, and still I will learn more.

The building of our future homes and the pursuit of education are referred to as follows:—

I want to tell you about our homes here. I know you have often wondered about that. I told you before we were only beside those we liked to be beside and those who have the same desires, just as you in your earth go among people with whom you have something in common. Well, Margaret, I said in one of my letters to you before that you are building your future home when you are on your earth. Each kind action and thought and every good thing done is like another stone for your home here. People on your earth often wonder if our astral body is as real to us as your earthly body is to you. Of course it is, because without the astral body the earthly body could not live. So that goes to prove that our astral body is the real body and the earthly body only a temporary one—one which you have use of while you are on your earth, but which is cast aside when you come here.

UNDER the title, "The Rev. C. H. Rouse versus Jesus of Nazareth, Paul of Tarsus and Others," Mr. James B. Barry has issued a pamphlet replying to Mr. Rouse's attacks on Spiritualism. It is a trenchant rejoinder controverting Mr. Rouse's aspersions point by point. The pamphlet is to be obtained of Mr. James Barry, Leicester-terrace, Cheltenham, or from any bookseller. Price 1s.

MRS GLADYS DAVIES, the well-known speaker and clairvoyant from Johannesburg (Spiritualists' Union of South Africa), is returning home after two years' work in England during which she has made many friends. She leaves on the 28th inst by the "Ceramic" (White Star Line) for Cape Town, en route to her home in Johannesburg.

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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.

THE REAL NATURE OF THE SPIRIT WORLD.

"DHU GLAS."—This is an evergreen topic. It might form the theme for an endless series of articles each setting out some point of view more or less true to the facts. Men see the material world all very much alike so far as the main facts are concerned, but so far as the moral or mental side of the matter is concerned it looks as if every man had a world of his own. To some the present existence is delightful, to others tolerable, to others yet a kind of hell or purgatory. We suppose it is much the same with spirits when each describes his world not as it actually is but as it appears to him. For it is to be remembered that the world of the spirit is in one sense the interior side of this world, although the spirit finds an external side to his life just as we do. But putting aside these "problems of consciousness," we may get some definite idea by conceiving of the world beyond as an etheric world, since ether comes next to matter when we begin to penetrate scientifically into the Unseen, and we may think of a spirit as a human being with a body of vitalised and organised ether living in a realm of ether. It is at least a good working hypothesis.

DIRECT VOICE PHENOMENA

N. G.—We are very far from "knowing all about" direct voice phenomena, although we have made close acquaintance with them in various phases. At their best, they are undoubtedly one of the most conclusive proofs of spirit communication. At their worst they are very unsatisfactory, affording grounds for suspicion by the sceptic that it is a matter of trickery. There is such a wide difference between a sustained conversation with a departed friend who shows his old traits of voice and character and a knowledge such as only he or she could possess, and a few mumbled or whispered words suspiciously like those of the medium. And this is where much of our trouble comes in. One fortunate inquirer who gets a first-class test goes away and talks to his friends as though this were the ordinary experience. Another who has a bad séance treats it as though it were an average example, and wonders that other people are deluded by it. A trumpet, by the way, is not always necessary. Some communicators can talk loudly and freely without it. Nor is darkness always essential. Sometimes the direct voice may be procured in the light. We have heard it in a lighted room. But the best results are secured where light is absent, which is the case with many other delicate experiments where the "finer forces" of Nature are concerned. There are several mediums for the direct voice in private life, but the professional mediums, as you know, are very few, but of the best.

ARE THE OTHER PLANETS INHABITED?

V. F. MORTLOCK.—"Can a spirit visit other planets? And are they inhabited?" Much, we suppose, depends on the ability of the spirit concerned—the powers of spirits vary almost infinitely. But in any case it is clear that in exploring other planets the spirit would be limited to the spiritual side of the matter, since he is cut off, generally speaking, from direct contact with physical conditions. There are many accounts of human beings on other planets given in spirit communications. Some of these are in flat contradiction to each other, and as it is quite impossible at present to verify with scientific accuracy any reports received, there is little practical utility in pursuing the question, so it is as well to receive with some reserve the various revelations made, or said to be made, on the subject by spirit communicators. Dr. Alfred Russel Wallace believed there was no human life on any planet but earth. But that was merely a scientific speculation. Psychic research is at present in its infancy, and the question of human life on other planets is not likely to be definitely settled for some time yet. But it is quite conceivable that when that time arrives some of the reports given by the more advanced and intelligent spirits concerning the conditions of other planets may be verified.

DEATH WARNINGS.

"SALOP" sends us a cutting from a provincial paper, the "Tipton Herald," which mentions a curious coincidence in connection with the death of Sir Beville Stanier, M.P. for the Ludlow Division of Shropshire. It seems that a few days before his decease, a large picture of the baronet, hanging up in the editorial offices of the "Shrewsbury Chronicle," fell from its nail, the frame being shivered to atoms. Our correspondent asks if we can offer any explanation. Taking the incident by itself, of course, chance coincidence would be the nearest explanation. But taking it in conjunction with many other cases of the same sort, which have been recorded in LIGHT and elsewhere, one might take it provisionally as a "death warning." Dr. Ellis Powell gave an address on this subject some years ago which was recorded in LIGHT, and we have printed many letters and articles on "death warnings." The evidence shows a good case for the reality of these signs as premonitory of death. But only, as a rule, when they are taken in the mass. We have known a person's portrait to fall with no ill consequence to the person concerned. But there are other "death warnings," the psychic character of which is apparent on the face of them—apparitions for instance.

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PHILOSOPHIC WONDERINGS.

The volume of short essays by Bart Kennedy entitled "Thought-Coin" (Rider and Son, 5/-) might have been as appropriately called "Wonderings." Mr. Kennedy was a genius for starting his reader cogitating on all sorts of problems, leading him a little way, and then leaving him either to struggle after their solution by himself or to give up the quest in despair—probably the latter. Not that he puts them in the form of problems. The questions are raised by the subjects he chooses and the suggestive manner in which he is content to treat them, for Mr. Kennedy has plainly no sympathy with people "who possess the mania of finding absolute and exact reasons for things that no one understands." He calls on us to see in all the objects around us and in our fellow men and women "the wonderful coinings of thought." We do so, and straightway are faced by the whole problem of creation. He passes a group of people conversing in the street and muses on the chain of causes and effects reaching back into the limitless past, that eventuated in that meeting. Then we have the entire problem of destiny. He tells us that consciousness is "as a small light in a vast, dark place," and all the mystery of our sense life, and of time and space (which he regards as "merely arbitrary concepts") rises before us with that brief sentence. A decidedly original and suggestive book, written, as Mr. Ralph Shirley remarks in his preface, from the "standpoint of an imaginative wonderer, untrammelled by dogma and tradition."—D. R.

ANSWERS TO CORRESPONDENTS.

L. MADELEY.—The lines are certainly quaint, but quite unsuitable for print, being mere jingle in spite of their undoubtedly good teaching.

P. H.—Thank you. We regret the verses are unsuitable, although some of the stanzas contain lines of great merit.

C. J. (Welwyn).—We are gratified by your kind words about LIGHT. The work on which your son is engaged is a very valuable and necessary one.

E. HARVEY.—Thank you for your interesting letter. Your remarks on the life principle and its creative and directive powers in relation to matter are very much to the point.

W. R. BOVE.—Thank you for your letter; but we see no useful purpose in raising a question of so controversial a character. As for the general psychical investigations on the Continent you will see that these are not overlooked.

SUNDAY'S SOCIETY MEETINGS.

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

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

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Mr. G. T. Gwinn.

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

Holloway.—Grovedale Hall, Grovedale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11 and 7, Mr. G. W. Sharpe, who will lecture and demonstrate at both services; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham. Friday, 8, free healing. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mrs. A. Boddington. Thursday, 8.15, Mrs. A. Jamrach.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Ernest Beard. Thursday (not Wednesday), at 8, Mr. H. Dewhurst.

Worthing.—Tarring Crossing.—6.30, service.

Shepherd's Bush.—73, Becklow Road.—11, public circle; 7, Miss Cann. Thursday, 8, public meeting.

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GEORGE E. WRIGHT,
Organising Secretary.

MEETINGS FOR THE WEEK.

MONDAY, JAN. 30TH, AT 7 P.M., Second of a Series of ten lectures by **MR. G. E. WRIGHT**, on "Psychic Phenomena and their Relation to Science and Religion."

TUESDAY, JAN. 31ST, AT 3.15 P.M., Clairvoyance by **MRS. ANNIE BRITAIN**.

TUESDAY, JAN. 31ST, AT 7.30 P.M., Second of a Series of ten lectures by **MR. H. ERNEST HUNT**, on "The Mind in Relation to Psychic Research."

WEDNESDAY, FEB. 1ST, AT 8 P.M., Clairvoyance by **MR. J. J. VANGO**.

THURSDAY, FEB. 2ND, AT 7.30 P.M., Address by **MRS. F. E. LEANING**, on "Psychical Phenomena in the Lives of the Saints."

FRIDAY, FEB. 3RD, AT 3 P.M., Conversational Gathering. At 4 P.M., MORAMBO (MRS. M. H. WALLIS'S Spirit Control) will answer written questions from the audience.

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