

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

The Saints and Psychic Phenomena.
Address by Mrs. F. E. Leaning.

Dean Inge as the Candid Friend.

The Nature of the Other World.
By Lieutenant-Colonel.

Morals and the Investigator.
By Ellis G. Roberts, M.A. (Oxon).

The Phenomena of Materialisation.
By E. W. Duxbury.

Direct Voice Experiences.
Comments on Mr. Filson Young's
"Exposure" by Colonel R. G. Berry.

The Progression of Marmaduke.
Messages Continued.

&c., &c.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,144—VOL. XLII. [Registered as] SATURDAY, FEBRUARY 11, 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.

I, too, would teach the man
Beyond the darker hour to see the bright,
That his fresh life may close as it began
The still-fulfilling promise of a light
Narrowing the bounds of night.

—TENNYSON

From our large sheaf of press-cuttings, to say nothing of our daily browsings through the columns of the London and provincial newspapers, we gather the impression that some of those who discuss the subject of Spiritualism as opponents are under the amiable delusion that they are dealing with a collection of "half-wits" or persons of defective intelligence. That may be the case here and there, for Spiritualism is so vast a subject and with so many phases that it may well have room for a few persons who carry it to maudlin extremes, but this is not by any means the case with the vast majority of Spiritualists to whom their subject is a religious, philosophical or scientific question of immense urgency and importance in the existing state of human affairs, as indeed it is. At the present time it is breaking away, under the urge of a huge revolution in thought, from its old provincialisms, into the great arena of a world-wide interest. It will have to part with many things—little exclusions and petty prejudices, small reserves and isolations. It has a great message for the world. The duckling has taken to the water and is calmly disdainful of the frenzied cluckings of the maternal hen.

* * *

That is perhaps rather a flippant metaphor not over-complimentary to those who, for prudential considerations, would have kept Spiritualism as "a thing apart," a kind of close corporation shielded from contact with a rough and rugged world. Let us change it, then, and say that our movement has at last left the harbour for the open sea. We are assured that it is well guided, that it has its pilots in the Unseen. It is, indeed, rather a fleet than a single argosy, and it is sailing for a New World not less actual than the mighty continent to which Columbus and so many other sea-farers of the past made their great adventures. There will be mischances and perils enow,

small doubt of that. Now and again some great floating mass of seaweed will be joyfully hailed as "land"—as it was in the old days, until the mariners found themselves sailing through it! And here the metaphor well may end. For Life can brook no comparison but with itself, and the spirit of Life is beyond and above all parable and metaphor. In it is nothing final and nothing fatal. It moves through many shadows to radiant and eternal ends—for ever alive, for ever forward.

* * *

H. W. (Brockenhurst) sends us a long newspaper cutting which doubtless many readers have seen and which contains a sensational story concerning Professor Carroll, of the Rockefeller Institute, who has "portions of the connective tissue of the brain of a man" who has been dead for ten and a-half years. The fragments are said to be alive and flourishing. It seems to contain a menacing suggestion on the subject of human survival. But our correspondent may be re-assured. It is purely a physical question. The cells composing the grey matter of the brain only differ in degree from those of the rest of the body; they all have an independent life of their own, while obtaining sustenance from the common source, and in fact do survive personal death for a period, until they perish from lack of sustenance. There is therefore no reason why vitality should not be maintained in these cells, if a proper method of providing this sustenance can be found, but this would not imply the retention of mentality. Death is primarily a psychical event—the transference of rational control—and even if physical death could be prevented, the body would be but an organic lay figure, a collection of independent cells without combination, in fact the "fungus growth" quoted by Sir W. Lane, a colony devoid of government. Mind is not composed of cells; it cannot be dissected by the surgeon's scalpel, or measured by his instruments.

UNKNOWN HEROES.

He left his home, a schoolboy, fired with zeal
To do great things, to win an honoured niche
Within the halls of Fame, to live in hearts
Of England's men and women, as a man
Who gave his life for England, counting naught
Too great a price to pay for England's gain.

He faced the foe, a schoolboy, wiser now
For life's hard lessons, but a schoolboy still:
With eyes fixed on the hero's greatest prize,
The noblest earth can give, a cross of bronze:
Content if death should earn the longed-for boon,
And make his name to live in future years.

He fell in France, the leader of his men;
A little band who looked to him for guide:
And trusting him in all things, held at bay
Ten times their number, for long weary hours;
'Till overwhelmed by numbers; but their stay
Had saved an army's honour, though none knew.

He sleeps among his men in foreign soil:
Marked but as one of England's unknown dead;
His only niche of Fame a mother's heart,
Who knew her schoolboy hero had made good;
Nor e'en life's proudest hauble marks his name:
He earned a prouder still, a cross of wood.

W. W. H.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
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THE PROGRESSION OF MARMADUKE

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

(Continued from page 67.)

November 19th, 1916.

THE HIGHER SOURCES OF INSPIRATION. DOES ALL INSPIRATION COME FROM SPIRIT-SPHERES?

"You may think that if all inspiration comes from us down to earth it must make the dwellers there mere automata who cannot initiate anything of value of their own accord. If all impressions given us from the spirit world were recognised as such by the recipients there might be this danger, but this is not so, and a poet, author, musician, composer, scientist, inventor, or humanitarian may believe that the process by which he arrives at a given result is entirely an effort of his own mentality. But you may argue, if there have been lofty intellects on earth in the past, is that race extinct, that most new ideas should have to be handed down to earth from our world? This is taking an entirely erroneous view. Far from the human race deteriorating intellectually it is rapidly advancing and can be trusted with inventions, theories, and ideas which a few centuries, or even fifty years ago it would have been impossible to give them. The spirits who now hand down these impressions were not superior in intellect to the present race when they lived on earth, but possibly even less so; the impressions passed to earth through them are not their own, but given through higher guides; and those whom you think so intellectually exalted are probably only the media through which the teaching comes. Who are the high and gifted spirits from whom these things are sent in the first instance we do not know, but they may have been thousands of years on those upper spheres where they are lost to our sight, or they may be only more rapidly-developed spirits who had attained a superhuman degree of excellence in earth life; for we do not say there are not exceptionally-gifted men and women born on earth at times, but we do say that most scientists, composers, poets, and even authors get their inspirations from here, and thus attain to a degree of perfection otherwise impossible. But for this purpose they must be particularly susceptible to impressions, and must therefore be more or less psychic, though probably not recognising the fact. This enables the impressions to be given in detail, and a rather rare combination is needed to make a man truly receptive to the higher influences. And now, how do we account for such a genius as Beethoven, for instance: probably the greatest composer there has ever been? He was a divinely gifted nature to begin with, and he was keenly psychic. During his earth-life he heard the melodies on which he based his compositions; but an ordinary intellect could not have made use of themes given him in the masterly way that he did. Whence then came his gifted nature? We cannot tell. Whether an extra spark of the divine gets amalgamated with some natures and how it does so is beyond our ken, but we do know that from time to time some extra suitable soul on earth presents itself for the spirit-artists to work upon, and so is born a genius."

December 3rd, 1916.

THE ORIGIN OF EVIL AND ITS RELATION TO GOOD.

"It is probably true that everything has been written on this subject that can be written, but only as regards the earth idea of it. We are in a different position here, and see things more clearly than we used to do. How then do we regard evil? We take it to be apart from the man, or the thing, or the abstract idea which is called evil. For instance, a man falls into evil and succumbs; yet under all lies the same man as before he fell, and that man can be restored to a pure life either on earth or later. We do not reckon that the evil under which his real character lies hidden is the man himself. No, the evil is an excrescence which must be spiritually dealt with as a physical excrescence would be surgically, and we judge the man by his capacities for good, not evil. Plague may decimate a city; we do not say the plague is evil, for it has shown up a want of sanitation or some fault which has produced it. The evil lies in men allowing conditions which could cause the epidemic. A noxious weed in a garden may be a beneficent herb when kept to its right place, and right proportion. There is in everything a balance to hold good on one side of the scale and evil on the other, and

in most cases, if the balance is kept true, the evil disappears, being outweighed by the good. Yet there are some things which appear unmitigated evil. Take the 'White Slave Traffic.' How do we look at it? We see that it is the effect of which the sin of impurity is the cause. Should the latter evil disappear then the former would go with it. If men can be brought to see the utter selfishness of impurity, then good has been weighing the scale with evil. But though things may automatically adjust themselves finally, great miseries and hardships fall upon the innocent meanwhile: young lives become utterly degraded, and desolation seems to reign. Can then any good be found to balance such evil? Hardly, for the wrong-living of men has given rise to this terrible curse, and men will live out their evil lives, for few repent on the earth-plane. But in this generation the evil has been more considered: it is not now put aside as a sin which it is shameful even to discuss, and good men and women no longer think their own purity suffers thereby, and so in time, good will trample down the evil, and meanwhile it will be checked and lessened by the greater publicity given to the subject. Every man's mind possibly has its tinge of evil, however slight; even a saint on earth can be assailed by thoughts from which he wishes to escape: but the great world-force is arrayed on the side of good, and when it has finally conquered evil, then the earth will have evolved its purpose and a new world may be created. What is the purport of this incessant strife between good and evil we can only vaguely imagine. We know that there are certain fixed laws, as well as friction, inherent in all matter: a sort of warring between the particles even of metal, each striving to take its neighbour's place and so creating unconscious movement which prevents stagnation and is the initial element of all life. When we apply the same theory to plant, animal, and human being, we see that this very struggle of vital elements is the life-force which animates the whole and makes it what we call 'alive.' Resuscitate one who was thought dead, and at once the same contradictory war recommences. Now in the body this is life; in the brain it is thought; and evil thoughts may crowd out good ones and *vice versa*. The health or disease in a plant results from the evil predominating over the good or the contrary. I cannot make my thoughts very clear, I fear, but I have tried to convey to you some of the ideas I now hold. I have evolved them for myself, and whether acceptable or not, they have helped me to fight the evil which I have found within myself, and which maimed and crippled my earth life, and made the upward course here one of difficulty and pain."

December 10th, 1916.

THE CLAIMS OF EARTH LIFE AND HOW THEY SHOULD WEIGH AGAINST THOSE OF THE SPIRITUAL LIFE.

"I know you often feel that you do not quite know how to adjust the balance. It is difficult, I admit, when one is living under the earth conditions. Take yourself for example. You have always lived a practical life, and when suddenly introduced to the vast possibilities of spirit-communion, the earth-life and its work appeared much less important, and the spiritual seemed the only true life. But this is not entirely so. If the spiritual had been the only life, there would have been no need for men to undergo probation on earth. It is just because the whole existence of mankind is an upward progression that earth life is necessary. We do not know whether man has lived before in some lower stage of being. He may have; he may even have been evolved gradually from the animal creation, but some of our deepest thinkers here do not believe this, but consider that man was always man, though probably of a much lower type. That means that we have the dual nature: both physical and spiritual, and therefore it is absolutely necessary that we should pass through the physical phase on earth. Were it a question of the conflicting duties of either one or the other worlds, I would say: 'While on earth your chief duty is there, and if you find yourself neglecting earthly calls to attend to the spiritual ones, the balance is too much on one side and must be readjusted. You must then let some of the spiritual duties go for a while; there may come a time when material duties lighten, and there can be more leisure for

spiritual ones. Where your life has to be lived, there is your first claim, but happy the man or woman who can give time to both.' Some there are on earth whose duty it is to be intermediaries between earth and Heaven—'mediums' we call them. The power that has been given them is a sign that they are on a different plane from the ordinary man or woman, commonly endowed with only enough mediumistic gifts to be able to cultivate them by practice, and few do so. The natural-born mediums are far too rare to adequately advance the cause of spirituality on earth. Not until the nearness between the two worlds becomes recognised by all shall we have true religion: the religion which makes for a good and useful life; which would not suffer a mean or dishonest action; and the religion above all, which purifies the life, not by fear but by love. Nothing else is of such import. One could not be dishonest, because that would injure one's neighbour; one could not be harsh or hard in judgment where love reigned; one could not seek personal aggrandisement at the cost of others, and so for every sin you will find love the remedy: love overwhelming and boundless; deep as the ocean, and calm as a sea at rest. Then indeed we can walk on the waters of love and fear not to sink, for we are treading the path Christ trod before us, and His arms are still held out to help us should our faith for a moment falter and we cry: 'Lord, I sink! Save me!' Oh, could we but preach love, love, love, from every house-top it would indeed regenerate the world; but, alas! its antithesis reigns paramount to-day and we hear the voices of hate echoing from every land, and man massacres instead of succouring his fellow men. Well may one cry 'Lord, how long?' and well may the answer be: 'I offered you love unspeakable, but you chose the way of hatred and revenge; and not until you repent can help reach you.'

December 17th, 1916.

OUR DUTY TO OUR NEIGHBOUR IN THE SPIRIT-WORLD.

"We all know our duty to our neighbour in the earth-world, though so few practise it; but in the spirit-world we must either perform this duty or arrest our own spiritual progression. At first we are given very easy tasks: to speak to those newly arrived, and make them feel they are cared for. But as we progress ourselves we have to become more of teachers, and it is not sufficient to comfort those in sorrow; and if it is through sin or fault in himself that a man is suffering we must try to eradicate the evil. It is not always easy to do this and yet be sympathetic and helpful. Often the new-comers resent their personal failings being known, and it requires great tact and patience to overcome this difficulty. I have found that to give a little of my personal experience and history often paves the way for an opening of the heart. We must never hesitate to expose our own weakness to a fellow-sinner, for only in that way can we gain his confidence, and make him feel that it is not so much as a teacher but as a brother that we desire to help him. For instance, I meet with a gambler; I relate my experience and what it led to, and then he will open his heart and tell me his history too, and I can advise him and put him on the right path for progression. Then there is the duty of showing friendship. We must open our houses to the lonely, and those who have few relatives or friends. Often we would rather be alone, but there comes to our door one whom we have tried to help, and he looks weary and wistful, and it is then our duty to call him in and give him sympathy and consolation, and try to meet and solve his difficulties for him. Whenever I feel disinclined for work like this—and it is there that my selfishness still lingers—I recall the time when, without the help of others, I should have been still wandering about, unable to progress, and regretting the empty pleasures of earth, which I should nevertheless have lost the power to enjoy. Can anything be more sad than such a loneliness? The whole man is yearning and aching for he knows not what; he is shut off by his very attitude of mind from the help which might otherwise be given him, and unless he can get his mind adjusted to what is required of him he will continue to lead this solitary life till its misery forces him to act for himself and seek aid from those in the spirit-world who can give it."

(To be continued.)

AN IMPRESSION FROM EDINBURGH.—The "Edinburgh Evening News" of the 3rd inst., in describing Sir A. Conan Doyle's meeting at the Usher Hall, said: "The huge building was filled from top to bottom with people eager to get information as to their fate after they pass from this earth. There was an atmosphere of intensity during the whole of the famous author's address, and when there was any hand clapping it was of a timorous nature and quickly suppressed. It almost seemed as if Sir Arthur had his listeners under a spell. His messages from the spirit world were astonishing, but it is conceivable that they were comforting to some present. It is a relief to learn that after death one passes from sphere to sphere of the world beyond to lose oneself ultimately in 'a blaze of glory which no human lips can describe.' Sir Arthur spoke with deep sincerity and conviction, and, if he did not make many converts, he certainly made a great impression on his audience."

SPIRITUALISM AND THE SUNDAY PRESS.

MR. JAMES DOUGLAS REPLIES TO SIR ARTHUR CONAN DOYLE.

In the "Sunday Express," under the attractive title, "Live Sharks and Turtles at a Séance," Mr. James Douglas makes his rejoinder to the letter from Sir Arthur Conan Doyle, published in the previous issue of the journal, and to which we referred last week.

This time Mr. Douglas is more in his element, for it is now sheer debate, and there are now fewer of those wild assertions and erratic assumptions which marked his earlier deliverances on physical phenomena, a field of research which, by the way, has perplexed vastly more experienced investigators than Mr. Douglas or even some of those who guided him into that labyrinth. In this matter there have been certain indiscretions on both sides. Mr. Douglas' reply deals with the well-known tests from the "Times," and refers to one of the lectures on the subject by the Rev. C. Drayton Thomas. Mr. Douglas disputes the validity of these tests. He next takes the phenomena at the Bessinet séances and finds the signatures alleged to have been produced by spirits, and the spirit faces themselves, unproved and abounding in elements of suspicion. He is most critical when it comes to the Bailey phenomena—the apports of coins, birds' nests, Babylonian tablets, etc. He is peculiarly caustic on the question of live turtles and live sharks being brought to a séance. Such things are, of course, antecedently improbable, preposterous, incredible and absurd on the face of them—and yet we have the best reason to believe that Mr. Douglas' antagonist has the facts on his side.

We know of nothing so horribly suspicious and unlikely or so surrounded with confusing elements as some forms of genuine physical phenomena. Hence these troubles!

Mr. Douglas certainly scores some points on the dialectical side when he catches his opponent tripping over some little matter. But he leaves the main questions unsettled. At the end of his letter he intimates that he is still waiting for proof. He writes:—

You offered of your own accord to convince me. You failed. I have tried to convince you that you are a dupe. I have failed. But I hope your immeasurable and illimitable credulity will be a warning to others.

Mr. Douglas next addresses himself to Sir Oliver Lodge:—

In science the essence of verification is the reproducibility of experiment. Let Sir Oliver Lodge devise a repeatable and reproducible experiment which will prove supernatural communication.

Really this is very "cauld kail." Sir Oliver Lodge and all the other intelligent psychical researchers are, we imagine, perfectly well aware of what constitutes the "essence of verification" in science. And the practical scientists amongst us—and there are now a good many—are endeavouring to arrive at the laws of the phenomena and provide just this kind of proof. But it is not to be done in ten minutes or so. It may easily mean as many years. Slapdash methods are the bane of "physical phenomena" on both sides of the argument, and physical evidences, after all, are only a small part of the matter, and the most baffling of all. That is doubtless why some distinguished psychical researchers, who have proved human survival for themselves along other lines, are very shy of these things.

So far as Mr. Douglas and his like can clear away the rubbishy and doubtful elements in Spiritualism, they are welcome to do so and will earn our gratitude. If they could destroy the whole fabric of psychical evidences, they would, *ipso facto*, have proved it to be rotten, and we should be well rid of it, for we have no time to waste on humbug and imposture. Only, having made our calling and election sure in the matter, and being utterly certain of our ground, we contemplate all such attacks with equanimity. We have certified ourselves that the idea of a Spiritual world has its roots in Nature and Reason, and the utmost its opponents can do is to remove any rotten branches and diseased growths.

In the "Weekly Dispatch," Judge Parry gives the story of D. D. Home and his famous law suit with Mrs. Lyon.

The "Referee" announces that Mr. G. R. Sims will next Sunday reply to Sir A. Conan Doyle, and deal with some new phases of Spiritualism.

A PLEASING incident occurred on the occasion of the farewell meeting at the I.S.A. to Mr. Horace Leaf. A lady, who desires to be anonymous, accosted Sir Arthur Conan Doyle and informed him that as a thank offering for her renewed touch with her dear ones she desired to devote a handsome sum, £40, to the cause. She placed it in Sir Arthur's hands for distribution. He has allotted £10 to the I.S.A., £10 to the N.S.U., and £20 for literature, named by the lady herself, to be sent to various free libraries. It is indeed refreshing to find someone making material recognition of spiritual advantages, and trying to pass on to others the advantages gained for herself. May others follow!

FEB 24 1922

THE SAINTS AND PSYCHIC PHENOMENA.

ADDRESS BY MRS. F. E. LEANING.

Mrs. F. E. Leaning, from her wide and intimate knowledge of mysticism and the facts of psychic research, was an ideal exponent of the subject she had chosen, "Psychical Phenomena in the Lives of the Saints," for her address before the members of the London Spiritualist Alliance, on Thursday, February 2nd, at the hall at 6, Queen-square. Those who braved a most inclement night to attend were richly rewarded by a thoughtful and inspiring discourse.

MR. GEORGE E. WRIGHT, who took the chair, said that he was delighted that his first experience of presiding at those meetings should be on an occasion when Mrs. Leaning was to address them. They had had speakers on their platform who were known as men and women of letters before they came into the movement, but Mrs. Leaning was the only woman of letters whom they had themselves discovered, her first contributions to literature having been made in the columns of LIGHT.

MRS. LEANING said that the point which was really under consideration in her address was the relationship between psychic and spiritual development. For that purpose they might well begin by asking what was the difference between the two, and the best way to answer that was by looking attentively at the characteristics of those in whom spiritual development was undoubtedly at a maximum. In a word, they wanted to know, first, who and what were the Saints. She was not, of course, going to confine that great word to the three hundred and fifty-two canonized members of the Church of Rome, but to include under it the saintly souls of every race, language, religion, and period, from Jerry McAuley, the reclaimed drunkard, up to St. John the Divine himself. As to what made them saints, when Coventry Patmore once asked this of a friend more learned than he (as he said), "the reply was that the saint does everything that any other decent person does, only somewhat better and with a totally different motive."

What was this "totally different motive"? It was the motive—the moving power—of those who were consciously carrying out the purpose of being; those who knew that purpose and their place in the scheme. We began in the far-off beginning of time wholly self-centred and with every power latent: we ended by being wholly God-centred and with every power fully developed. It was a long, long path, from one dim Eternity to another. But the world did not wait for the discovery of Evolution in the nineteenth century, or Relativity in the twentieth, to recognise the stages of this process. Long ago our Aryan forefathers in the Ancient East named the chief landmarks, or Initiations, with the intervening stages which the spiritual wayfarer must pass through. And not only for the Hindu and the Yogi did this hold good, but for all men everywhere, and the proof of it was that if we took up this old spiritual chart and placed beside it the intimate record of any Christian saint, however humble or illiterate, in any period of the last nineteen hundred years, we found that the one corroborated the other. Not necessarily in every single instance, but cumulatively, life itself confirmed the truth of the drawing. All the steps were given in our own Scriptures. The first step on the Eastern Probationary Path was known by a word signifying "the opening of the doors of the mind," and this was no other than the new birth and the entering upon the Narrow Way of Christian Mysticism.

That Way, as the instructed knew, consisted of three great stages, Purgation, Illumination, and the Unitive life. The East sub-divided and arranged its names differently, but the sequence was the same. And in its system there appeared a step or degree at which it was taught that now, if not before, the psychic senses and faculties must be developed.

This was a point of very special interest in view of the fact that we did often find among the spiritually developed a growth of psychic powers. This, of course, might sometimes be due to their being psychics who had become saints, but it was much more often the case that the spiritual awakening or re-birth had provoked the dormant psychic faculties into activity. There were enormous individual differences, however. In some instances, such as those of Brother Lawrence and Elizabeth Fry, there was a long and slow maturing on high inward levels, without apparently the least admixture of anything lower. In the case of John Woodman, the Quaker, we found in his whole life but two instances. His solitary phlegmatic reception of what he believed to be a visitation from the Holy One might be contrasted with the record of some other saints whose lives were one long series of visions and revelations; and with George Fox's quivering sensitiveness, which caused him to

feel all the miseries of the persecuted Quakers in far-off New England, even to the death by hanging of some of them, when he himself was a prisoner in Lancaster Gaol.

Nevertheless, making all due allowance for temperamental differences, it became clear that while the largest measure of the psychic did not fill the smallest measure of the spiritual, yet when once the vital forces were set free on that highest level, every part of the nature felt the vivifying influence. There were about twenty classes of psychic phenomena, which could be arranged in a scale from those of the lowest physical up to the highest mental effects. If now we liked to make a similar table of the phenomena found in saintly records, we should find that this went below the psychic in one point and vastly beyond it at the higher end. That was to say, the saint carried his experience up on to true spiritual levels where the psychic could neither follow nor imitate, and very often did not even suspect the existence of, however much he might talk of "spirits" and "spiritual." But the saint was aware of a horizon beyond that, and yet again of a still mightier one, and beyond the farthest of all, the towers of the City of God, where our home was and whither our way lay.

In thus contrasting the psychic and the spiritual, she did not mean to undervalue the former, any more than to undervalue the physical senses, but rather to put each in its own place as alike servants of the spirit within. Perhaps, broadly speaking, they might say that all experiences which were based upon the senses showed the sign of psychic origin—all concrete imagery, definite visualised figures, words spoken, levitation, and so on. But a limit was reached where the psychic ended and something higher than the psychic took its place.

One of the distinguishing marks of where this happened was that up to the limit of psychic perception the saint could describe what happened. He could tell us of things seen and heard, of wonderful, beautiful, or awful sights; by the help of imagery and symbol he could explain the meaning of his visions and spiritual adventures. By straining language almost to the verge of intelligibility, he could tell us of the effects of certain strange sensations that seized him sometimes; but there came a point when he could go no further. Words, the common coin of ordinary human intercourse, were like a bridge that broke down under him; he became inarticulate and could tell no more of Heaven than Mary Rose could tell of Fairyland—that it was "lovely, lovely"—and that was all. Again and again, in the writings of those who could command literary expression, we reached this barrier, not that they might not, but that they could not tell us more. Many a saint, from St. Augustine onward, had told of the finding of that light which was the light of life itself, trying in such fashion as he could to describe the great flaming initial letter of the life of grace. And we heard, therefore, frequently, in accounts of conversion, of what the seer must perforce call light, sweetness, warmth, using bodily metaphors because there were no others, but making us understand that they corresponded to a reality far transcending what we knew, and were accompanied by heights of emotional response that made everything else in life pale beside them.

The attitude of the saints towards the cruder psychic experiences that accompanied the alternating glooms and splendours of the onward way was always one of caution and mistrust. They knew nothing in the earlier times of the subconscious self, of the great underlying area of hidden memories and forces from which startling things of hideousness or of beauty might suddenly emerge in the likeness of angel or of fiend; but they knew that their own imaginative minds and the Devil between them were capable of untold deceptions. They were aware that there were two orders of experience, at least, other than those of the body, and again and again the warning went out from the more experienced to the younger. John of the Cross wrote that though visions of those in another life, and voices and scents "may happen to the bodily senses in the way of God, we must never rely on them nor encourage them. It is more natural that God should communicate Himself through the spirit than through the senses, wherein there is usually much danger and delusion . . . for these things can never serve as proportionate or proximate means towards so great an end; yea, rather they are an obstacle in the way, and therefore to be guarded against and rejected."

Where they could not be rejected, owing to the strength and frequency of their occurrence, or to the intense conviction of their validity, there was another criterion. The saint was a clear-seer on spiritual levels,

and looking down through all the lower, he put only one test to every kind of experience; how far did it subserve the one dominant single-hearted purpose of his life? Did it make for efficiency, for growth, for increased value in service, for enlargement of life? By their fruits ye shall know them. Thus St. Teresa, guided by divine common sense, observed that weakness and weariness of soul followed on one kind of manifestation, but that "a genuine heavenly vision yielded a harvest of ineffable spiritual riches and an admirable renewal of bodily strength."

Passing to a much higher and finer range of faculty, classified among our psychic phenomena, but probably forming a group midway between the psychic and the spiritual, the speaker said this class was never forbidden. Perhaps if she mentioned the word Telepathy it would give the best clue, provided that that was understood to cover only the transmission of ideas, not of sensory effects of any kind, and to imply an exercise of the will, an impact of one consciousness on another by direct action or insight. This power or group of powers gave evidence of itself in all who were following sound methods of self-development; in the saints, who had placed themselves under the direct instruction of the Highest, and had yielded themselves to the uttermost degree of obedience without reserve, it naturally showed a more transcendent reach. The marvels achieved by those who used what Bunyan called the weapon of all-prayer, the enormous silent power and radiating influence, the wonderful results effected by even the least of those who graduated in this school, were but little known or they would be far more universally studied.

It would be easy to multiply instances of the efficacy of prayer, but she preferred to dwell on a more nameless but not less real class of happenings, and to take some instances much less likely to be already familiar to her hearers. They were cases in which people had been made use of as ministrants to others through their power to feel and respond to delicate spiritual impulses. Mrs. Leaning related two remarkable instances in point from the life of Peter Bedford, a member of the Society of Friends, and added that this power of detecting the spiritual condition of others was also possessed in a high degree by the Welsh revivalist, Evan Roberts.

The last stage of sainthood, the Unitive Life, had experiences which were proper to itself. One of these was known to us as the development of Cosmic Consciousness; which differed from the opening of consciousness in conversion, not by seeming more real, for that was the discovery of reality, but by being an immensely broader thing. The recipient did not perceive the Divine outside himself, but was taken up into it and enlarged and made one with it and with all things. The speaker quoted several of the precious records which have come down to us of these experiences. One such came to a clergyman at night on a hill-top, and is related in Starbuck's Collection:—

"I stood alone with Him who made me. The ordinary sense of things around me faded. The darkness held a presence that was all the more felt because it was not seen. My evidence of His existence is deeply rooted in that hour of vision."

Another was related by Mr. Bucke in his "Cosmic Consciousness":—

"All at once, without warning of any kind, I found myself wrapped in a flame-coloured cloud [he thought it was fire, but next instant knew it was within himself]: Directly afterward there came upon me a sense of exultation, of immense joyousness, accompanied or immediately followed by an intellectual illumination impossible to describe."

The experience lasted a few seconds only, but made itself felt for twenty-five years, and never left his consciousness.

In conclusion Mrs. Leaning compared our sensitiveness to spiritual realities to a fuse. With some of us it was a long fuse, and here on earth the flame never reached the charge. With others it was a short fuse. If through some sudden stimulus the awakening came it was like exchanging candlelight for the noonday sun. But, be the fuse long or short, we could see to it that it did not burn slowly. As an Eastern scripture said: "Man comes to Me on many thousand paths and on every one of them I can meet him." (Applause.)

On the proposal of the Chairman, seconded by Mr. Leslie Curnow, Mrs. Leaning was accorded a very hearty vote of thanks for her beautiful and inspiring address.

MR. BLIGH BOND ON GLASTONBURY.—A stimulating lecture was given by Mr. Bligh Bond, on the 1st inst., to a large gathering at the British College, on the subject of Glastonbury. Reviewing the former discoveries, he passed on to further evidences received during the last two years, both from "J. A." his first collaborator, and from a new correspondent, who received writings in old English and Latin which seemed to relate to Glastonbury. Following the receipt of these writings, but without reference to them, a new find of an unknown foundation was made which exactly coincided with the writings.

"THE GHOST IN MAN."

MR. E. WAKE-COOK ON ANDREW JACKSON DAVIS.

Mr. E. Wake Cook, speaking at the Authors' Club, on the 23rd ulto., as reported in the "Daily Telegraph," said that Du Prel, after studying hundreds of cases of trance, somnambulism, and the mystery of dream; concluded that there was within us a transcendental ego, with a higher consciousness, and a transcendental measure of time and space, as shown in cases of drowning, when the whole panorama of one's life passed, as in lightning flashes, and occupying but a few seconds. All these cases were illustrated and confirmed by the most wonderful case in the whole history of psychology—that of Dr. Andrew Jackson Davis, the Poughkeepsie Seer. When an uneducated youth he was discovered to be a marvellous clairvoyant when in hypnotic trance; the knowledge of the whole circle of the sciences, with full mastery of all principles and details, were his, and all the technical terms were on his tongue's tip. After practising for some time as a medical healer, he dictated, in trance, the most amazing book in our language. It was given as a series of daily lectures extending over thirteen months, in a public hall, with duly appointed witnesses. The work was a complete history and philosophy of the universe, of existence as a whole, and was the grandest conception yet given to man. Theodore Parker pronounced it the literary marvel of the nineteenth century. Another clergyman said it was the most surprising prodigy of literary history. The work, which ran through over forty costly editions in America, was almost unknown, and not to be got in England! It was unique in character, contained the faults of its qualities, and carried in itself the all-sufficient guarantee of its genuineness. The theory of it all was that there was a spiritual body within us, formed of sublimated matter, animated by, and conditioning the spirit. It had swifter faculties of vaster range, in touch with the next plane of existence, and having access to inexhaustible stores of knowledge. This knowledge the spirit was always trying to get through into our waking consciousness. This was the source of the higher intuitions, and sometimes it got through more clearly as inspiration or in flashes of genius. Sometimes this higher self got partially released from the trammels of the earthly body, as in somnambulism, and still more so in trance. Tennyson, they would remember, sometimes fell into a sort of trance, in which he said that, "Individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility; the loss of personality (if so it were) seemed no extinction, but the only true life." Sir Humphry Davy and other experimenters with anaesthetics had similar experiences. In another line Robert Louis Stevenson said that his "Brownies" dictated his plots; and all great poets felt that they were but media of the inflowing thought. These modern instances showed that we had a transcendent genius within each of us, and that our intellectual and spiritual status was determined by the extent in which it could influence our waking consciousness. And it was his firm belief that the next step in evolution would give us ever-increasing control of these higher powers. This was the great need. With knowledge accumulating so rapidly that we could not keep pace with it, these swifter faculties of vaster range, now latent within us, were just what we needed in full conscious activity, that we might see life steadily, and see it whole.

THE OUIJA BOARD AS AN INSTRUMENT OF COMMUNICATION.

In a letter I have received referring to the Ouija Board, my correspondent tells me she has been told by a spirit communicator to tell me that it is not possible to be in touch with advanced spirits by this method. She continues: "I know from my own experience as well as what I have learnt from others, that advanced spirits do not talk to us by physical means; these can only be used by those in what may be called the 'invisible side of earth.' A high spirit is one from the inner spiritual worlds, and can only give us thoughts not words."

As this is a very general belief and as the same thought may come to many, I take the privilege of replying through the columns of LIGHT.

My answer is, that though this may be the general rule, there is no such thing as finality. A terminus is a terminus only till such a time as a line is prolonged. In my case the line has been so prolonged and I can see no reason why, under like conditions, it should not be prolonged for others.

My correspondent very rightly remarks that "as a spirit progresses his point of view changes," and she will doubtless find this will take place with her own spirit informant in this case.

"By their fruits ye shall know them." By their teachings and the results of their teachings I know that I am in touch with beings from very high spheres, and that one of their methods of communication is by the Ouija Board.

VANESSA.

DEAN INGE AS THE CANDID FRIEND.

HIS VIEWS ON MYSTICISM AND ON HERESY.

We read with interest the "Daily Telegraph's" report of Dean Inge's address on "The Greek Mystics" at a dinner at the Authors' Club, held on Monday, 23rd ulto.

In his opening remarks he alluded to the fact that mysticism, in some minds at least, had some connection with a London fog, a sally which provoked laughter. Mist, mystery and mysticism, indeed, do certainly appear to be confused together. We quite agree with the Dean's description of the nature of mysticism:—

What was essential to mysticism was a belief in the immediate apprehension of a super-sensual reality. The mystic was one who believed that he was coming, or had come, into immediate connection, either with the Divine Spirit, or, at any rate, something which was above our ordinary level of experience. Immediacy is the important thing. There had been mystics in every civilised country and in every religion. There had been Indian mystics, Mohammedan, even Jewish—though not very many—Greek, German, English, French, and Spanish. The characteristic of Indian mysticism was the desire for a complete renunciation of all bodily experience; they wished to escape altogether, and to liberate themselves, once for all, from all the ties that bound ordinary people to the things of this world. So they tortured themselves, and tried in various ways to get rid of their corporeal and temporal existence, as it were, to sink into the absolute. In the Mohammedan mystics there was present, he would say, a strongly sensuous element if one took Omar Khayyam and other poets of that sort. The erotic element of mysticism, he thought, tended to come to the front in those Eastern races.

But what especially struck us was his panegyric on Greek Mysticism as being a more sane and natural pursuit than the mysticism of the "Catholic Cloister":—

On the other hand, the Christian mystics had been aesthetes of the cloister—monks and nuns—and in many of their writings a decided pathological element was traceable. They were living unnatural lives, and endeavouring, in all kinds of ways, to induce and encourage in themselves a state of trance and vision in which they hoped to see things which were denied to ordinary people. They had apparently succeeded, very often, in having these strange experiences, but only, he thought, by doing great violence to their nervous system—violence which had had the most terrible reactions in what the mystic described as "the dark night of the soul."

Greek mysticism was really a part of the religious philosophy of Plato and his school. Dealing with the chief characteristics of that mysticism as compared with the mysticism of the Catholic cloister and other examples, he first of all emphasised the complete sanity of Greek mysticism. We did not find it mixed with any delusions, with any strange visions, apparitions, and so on, such as he thought filled the pages of Roman Catholic books on mysticism. It was remarkable that, in Plotinus, the vision was one which came very rarely. That vision was always represented in Plotinus as an experience of the purest joy, and there was no trace of the terrible reaction

of which the Christian mystics told us so much. That was because the Greek mystics remained perfectly sane and did not put any unhealthy strain on their nervous system. There was no trace of self-hypnotism in the Neo-Platonists. The Christian mystics used to try to induce the mystical state by prolonged fasting, by self-torture, or sometimes by such well-known expedients as gazing intently on some bright object for a long time together. The Greeks never endeavoured to induce the mystical state in that way. Next he emphasised the close connection of the Greek mysticism with a recent philosophy of religion. Their whole scheme of life and their whole notion of reality led up to the mystical vision as the culmination of the ascent with which our lives ought to be occupied. There was always a strongly intellectual side to the Greek mysticism which made it in every way more healthy. Lastly, he reminded his audience that the mystical experience among the Greeks only came in at the very end of the ascent.

We turn next to the "Evening Standard" of the 2nd inst., and find the Dean defending Mr. Major, the victim of the recent "heresy hunt," and very caustic are his remarks on the "traditionalists" who would have set Ecclesiastic law in motion against the Principal of Ripon Hall, Oxford, for denying the materialistic view of the general resurrection—"the resurrection of the body."

The Dean is in fine form in his attack on theological obstinacy in its adhesion to beliefs incompatible with Science, reason, and common-sense. He puts it to the credit of the Church—as we ourselves have done—that during the long night of the Dark Ages it offered in its monasteries a refuge from the brutal savagery of the time, that it was the champion of the poor and oppressed, and the patron of learning and the arts. But it made a false step in resisting the course of scientific discovery. And, in the course of his remarks on this point, Dean Inge writes:—

The pronouncement of the Church in the case of Galileo, which has never, I think, been formally withdrawn, is worth quoting. "The theory that the sun is the centre of the world, and stationary, is absurd, false in philosophy, and formally heretical. The theory that the earth is not the centre of the world, nor stationary, but that it moves with a daily motion, is also absurd and false in philosophy, and it is, to say the least, erroneous in faith."

He quotes a dialogue of Lucian in which the Olympian gods watch uneasily an argument between an orthodox worshipper and Damis, a heretic and agnostic. The heretic gets the best of the argument, and Hermes endeavours to laugh the matter off with a jest in his facile way. Says Zeus: "That is all very well, Hermes, but I would give a great deal to have a man like this Damis on our side."

The Dean concludes with the reflection that the attempt to blink the truth in deference to ancient traditions is, if not the sin against the Holy Ghost—the Spirit of Truth—"certainly the way to grieve and quench Him."

It is a vigorous and outspoken article. Its possible effect in some quarters tempts us to paraphrase the remark of "the Wise Youth" in "The Ordeal of Richard Feverel": "And now let proctors rage and prelates roar!"

THE POWER OF THE HAND.

Miss S. Ruth Canton writes:—

Mrs. Leaning's extremely interesting articles on "The Power of the Hand" remind me of an experience I had many years ago, but of which I have as clear and vivid a recollection as if it had taken place yesterday.

A cousin of mine told us one day that he had met a man who could make a walking-stick stand erect alone. My father—always a Thomas Didymus—laughed, and told him that it was an old trick, and that whoever intended to perform it fastened, previously, a hair between his knees, which invisibly supported the stick. My cousin's answer was "Come and see for yourself."

We went with him to the young man's rooms and saw him successfully perform the experiment several times. My father courteously asked permission to feel the space between his knees, while the stick was standing erect untouched, but discovered no hair.

This was the process: The man rubbed the stick up and down very hard several times, and when he placed it on the ground he pressed his forehead on to its top for a few seconds. He then slowly drew his hands away, but kept them pointed towards the stick, which remained erect. Presently he moved his pointing finger towards the stick, which began immediately to recede from it and remained at an angle. He then drew his hand backwards towards himself, the stick following until it eventually fell upon him, and the experiment was over.

When he placed his forehead on the stick I myself always heard a slight snapping sound, suggestive of electricity, but my father and cousin did not seem to observe this.

This young man was, later, invited to perform his experiment before a large number of scientific men under test conditions, and they were much interested and perfectly satisfied.

In this case at least the hands evidently possessed magnetic power.

"THE NATURE OF THE OTHER WORLD."

BY LIEUTENANT-COLONEL.

The article by Colonel C. E. B. in *LIGHT* of December 31st (p. 850) is most welcome, and deals with a subject which is of vital importance to us all, for we shall all have to make the journey, and it is evidently to our interest to learn as much as possible about the new country and the inhabitants thereof.

Consideration of the article and the comments on it by Miss H. A. Dallas and Mr. Julius Frost appear to me to raise the following points.

Is there any reason why the future existence should be in any way a replica of the present? The material universe, or rather that part of it which is recognised by us, depends on our powers of perception, the capacity of our senses and the rational deduction from our observation, but we have no reason for assuming that we shall still possess the same limited number of senses or that they will be of the same nature and scope of outlook. Communicators certainly speak in terms of these mundane senses, but they could not do otherwise; they could not quote other possible senses of which we can have no conception. If the windows of the mind are differently situated and made of more translucent material, how could the outlook be a replica of our present one?

Colonel C. E. B. is only reasonable in contesting the idea of concentric extra-mundane spheres of existence, for this implies a confinement to present spatial conditions, and only a refinement of our nature within those conditions. It appears more rational to assume spheres of *condition*, with an increasing freedom from lower limitations: this assumption disposes of the spatial difficulty, with its accompanying ties of spatial laws.

Einstein's conception of a "closed" universe "without bounds" is not so incomprehensible as it appears at first sight, for this universe is closed and finite, to the best of our knowledge, in the direction of higher dimensions, and yet it is infinite within its own materiality.

The nature of the future body and the necessity for internal organs is a question which depends entirely on the environment: our present organs are a material necessity, and the wisdom, which has provided these organs to suit the environment will undoubtedly have provided for a body to suit our next environment, but there is no apparent reason why this body should be based on the plan of our present one, or should have any physical resemblance to it, except when such resemblance is assumed for identification.

I am afraid I hardly agree with Mr. Julius Frost, that the "other world" is composed of *matter* in a finer state than the physical: matter is atomic, the perceptible evidence of force, and is not found beyond physical limits. And again, "spirit" is the term which expresses the ultimate pole of existence in the one direction, but we have no evidence that "matter" constitutes the opposite ultimate: it is definite, not like spirit, and it is possible to conceive of *substance* of a lower nature, too gross for our perception, as well as *substance* too refined for our perception.

There can be no question that Thought is some form of power, but it has no direct control of matter, like force: it does not partake of the same nature, and would imply the impossibility of "action at a distance." Thought controls matter through an intermediary—this probably being the substance known as Plasma—which actuates the muscles of the body, or on rare occasions, levitates inert matter or produces a materialisation. It is not normally material, but can apparently atomise (to re-coin the word) itself at need, and so temporarily bridge the distance between mind and matter. It is probable that Plasma plays a greater rôle in all organic functions than is generally realised.

Another noticeable point is the tendency to *singularise* the "etheric body," but why body, and not bodies? Surely we shall evolve a suitable body with each new environment; to think otherwise is to stultify progress, for every substance must have its limitations, and progress must have no limitation. "Ether" is generally used as a term to express substance transcendent to atomic matter, but there is no reason for assuming a finity: it is more rational to assume an ascending range of substance, ether refined beyond ether, and etheric bodies (in default of a better term) in conformity with each environment.

We have no right to find fault with matter, in its degree, but it would not be helpful to carry it with us into higher conditions, for it then becomes gross, a limitation of our faculties, a tie to physical laws and conditions.

The fully emancipated spirit will not desire to retain any material rags beneath its new wedding garment.

ERRATUM.—The article "Why Man is Born on the Material Plane" in *LIGHT* of last week (p. 74) was by Mr. A. J. Wood. The name was erroneously printed J. W. Wood.

A LADY VENTRILOQUIST.—In further reference to this question, Mr. H. E. Sadler mentions the name of Miss Amy Brooke, a London performer, "the only lady ventriloquist on the concert stage."

RAYS AND REFLECTIONS.

The spectacle of Mr. James Douglas like some beautiful and ineffectual angel beating in the void his luminous wings in vain in a "Grapple with the Unknown" has been rather a pathetic one for some of us. He did not expect to find the realm of Psyche so commonplace, even banal. But the part of the spirit world which, as mortals, most of us "contact"—to use a hideous phrase much beloved by some psychic researchers—is very human. It contains the joke and the comic song and much else abhorrent to the super-sensitive. But there are regions beyond, and we have to work through the lower stages first.

All the same, I don't think the homely humanities of spirit intercourse would have shocked Shakespeare with his large and robust sympathies. They did not shock Tennyson or Mrs. Browning or such minor poets as the Howitts, Gerald Massey and Roden Noel, but these chose the better part and were not dismayed to find the fruit had a tough and perhaps acrid husk.

The astonishment of the average man who, having treated the whole subject of Spiritualism with derision, is suddenly confronted with its vast array of evidences, its many distinguished names and its serious scientific side, is sometimes comical. I have often observed it. Occasionally the individual concerned expresses something like contrition; but now and again he seems to take it as in the nature of a personal grievance.

Several people have expressed to me their sense of deep annoyance that they should have been so misled by their particular organs in the Press, or by the pastors and masters to whom they had looked for trustworthy information, and received only prejudiced and untruthful counsel. But it was a good lesson to them in the way of thinking for themselves, and not "putting out" their thinking to be done by others.

I recall one gentleman who regarded the revelation of the truth at the back of psychic phenomena in a very aggrieved spirit. His attitude appeared to be that these things had no right to exist without his knowledge. "How is it I was not told of this?" he inquired blankly, and I delicately apologised on behalf of Providence that so many things should have been allowed to happen without his knowledge and concurrence. He should, of course, have been consulted!

In reading some of the attacks on Spiritualism—mainly those in the provincial papers—I am struck by the fact that the most blundering critics of the subject are usually the most voluminous. It follows rather naturally that those who know the least about a matter can always be trusted to say the most. They have none of the restraint imposed by knowledge and the need for accuracy of statement.

I remember, at the time when wireless telegraphy was at its beginnings, talking to one of the pioneers of "wireless" who lamented the copious outpourings of sensational writers in the Press concerning the dazzling wonders of the discovery. He poured scorn on some of the "tall stories" told to the ignorant public concerning the future possibilities of the new telegraphy. The sequel, however, was rather amusing, and showed that Fact may sometimes overtake Fancy, for some of the very developments which my "wireless" friend derided as impossible afterwards came to pass. Still it is good to be discreet. The mistakes of the cautious are seldom fatal—those of the reckless very often lead to final catastrophe.

F. A. C., referring to the fatal facility with which some Spiritualists give their judgments on high and sacred things, applying very material logic to spiritual truths which are not so to be judged, sends me an appropriate little story of St. Augustine.

The legend in question tells how the Saint had a vision of a child who was digging a little ditch with his hands. Augustine asked why he did this, and the child replied that he desired to put the sea into it. The Saint laughed, and said this was impossible, whereupon the child replied: "I assure thee that thy undertaking of writing of the Trinity is much more difficult, for how canst thou, with thy feeble intellect, understand and penetrate into this High Mystery?" St. Augustine then understood that the vision had been sent by God to rebuke him for his too great boldness.

D. G.

L I G H T,

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SIR WILLIAM BARRETT ON "SCIENCE AND THE UNSEEN WORLD."

Sir William Barrett's article under the title above quoted in the "Evening News" of the 30th ult. is one of the most valuable contributions to the recent extensive discussion on Spiritualism in the Press. It is the sober, weighty and authoritative statement of a distinguished scientist who has for upwards of forty years been engaged in the investigation of the evidences for human survival drawn from the study of psychical phenomena. To-day he is in a position to tell the world that he is

absolutely convinced, from experimental evidence, of the existence of an unseen spiritual world and the presence therein of intelligent beings, occasionally able to communicate with us, as opportunity occurs. This, of course, means that mind and personality can exist without a material, or at any rate without a visible body.

That, as Sir William points out, is a momentous fact, but it is not the whole case:—

We want to know whether these unseen beings have once lived on earth, whether those we have loved and who have passed away are still our living and loving friends.

That question finds an answer towards the end of his article where he states that the carefully-sifted results of Spiritistic phenomena leave a residue of facts which establish the conclusion that

for a certain time after death those who have once lived on earth have occasionally and spontaneously been able to make themselves seen to friends who knew them on earth.

We do not go to Science for fire, fervour and enthusiasm; for flashing inspirations and that quickening touch which turns Truth into a winged and living thing. Science is apt to dole out its facts with meticulous care, almost with parsimony, and always without embroidery. We who recognise the necessity of building strongly and truly our fabric of facts realise the value of this attitude. Exaggeration, overstatement, indifference to accuracy provide a certain impulse to the growth of Spiritualism on its emotional side, but always in the end leave us with a certain amount of dross and débris to be cleared away. We cannot live on facts alone, but certainly we cannot live without them. They are to any given body of truth what the bony framework is to the living organism, and unless the bones are sound and true there is likely to be a tendency to "rickets."

This grave testimony of a veteran of Science, with an almost unequalled experience of Spiritualism on its scientific side is therefore to be welcomed. Measured, deliberate, restrained, it will carry weight in many minds less impressed by fervent declamation than by the calm reasoning drawn from long experience in the study of stubborn facts.

We doubt not that the article will come as a surprise to many of those superficial thinkers who have lately been airing their astonishing inanities in the Press which has in many cases accorded them the opportunity with the benevolent idea that both sides of the question should be heard. If the matter had come before a "Court of Reason" the case of what

Sir William Barrett calls the "Sadducees and Sacerdotalists" would have collapsed long ago from its sheer ignorance and frivolity. Never before have we seen so many solemn absurdities and so much asinine face-tiousness put forward as criticism of the new evidences for human survival. But it is simply a case of history repeating itself, and we may well conclude with a further quotation from Sir William Barrett's article:—

More than two thousand years elapsed after the discovery of electricity by Thales (one of the "seven wise men of Greece") before it was thought worthy of scientific notice. Less than a century ago science scorned and condemned mesmerism—the "Lancet" called it an "odious fraud." Now, under the modern name of hypnotism, it has become a special and recognised school of medical research and practice.

And so it will be with such at present disputed questions as telepathy, clairvoyance, dowsing for underground water and minerals, apparitions, hauntings, and Spiritualism. Is it not increasingly true, as an eminent scientific man (the late Professor Balfour Stewart) wrote to me in 1881, that "the scientific recognition of the unseen is the point wanting in the intellectual teaching of our race," and he adds, "I do not doubt it will be provided for." This prophecy is now being fulfilled.

MORALS AND THE "INVESTIGATOR."

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

HAMLET: Dost know this water-fly?

HORATIO: No, my good lord.

HAMLET: Thy state is the more gracious: for 'tis a vice to know him.

—HAMLET, ACT V. SCENE II.

Sir Arthur Conan Doyle has set an admirable example of the right method of dealing with individuals who play dirty tricks in the course of their "investigations" into Spiritualistic phenomena. In a letter which has appeared in the "Daily Mail" he tells Mr. Filson Young that he desires no further acquaintance with a person who has abused his confidence. It is full time that all influential Spiritualists should demand from their critics a rigid adherence to those elementary rules of honour which they themselves observe. I trust that the lapse of Mr. Young from integrity may have been a temporary one, and that he will profit by the rebuke he has so richly deserved.

It is difficult to entertain any such hope in the case of the other malefactor mentioned in the leading article on page 56 of LIGHT. That "Truth" should resort to the sending of trick letters does not surprise me in the least—the very title of this publication is an insult to the Press. I well remember how some years ago I had occasion to contrast the oracular utterance of "Truth" on a certain subject of considerable importance with the judgment of the "Sporting Times." The matter was one on which I had spent some years of patient investigation, being the relative merits of certain methods of physical culture. I had no difficulty in ascertaining that zeal for accuracy and for the interest of the public was to be found not in the columns of "Truth," but in those of the "Pink 'Un." But to deal with the offender is no easy matter: to appeal to any sense of honour in an *agent provocateur* would be to invite disaster. I find a curious parallel in an interesting, though somewhat improbable anecdote related by Mr. Samuel Weller. A housemaid, accustomed no doubt to the amenities of a Servants' Hall, sought to crush an impertinent cats'-meat man with the remark that he was "no gentleman." But her sarcasm was wasted: the tradesman, quite unabashed, replied that this was a self-evident proposition. The worthy scribe who tricked "E. M. S." lays himself open to the same accusation, but he has the same obvious line of defence, and from that position I make no attempt to dislodge him.

But it is becoming evident that the public are wearying of the pseudo-investigator. I note in the "Daily Mail" for January 31st a letter from "Inquirer." As a disinterested individual he raises the question whether novices are entitled to offer opinions on matters which have for years occupied the energies of specialists such as the late Dr. Crawford. Exactly so. Why should persons possessing no credentials as to integrity and capacity be allowed to meddle with so delicate an instrument as a medium? Anyone who can write a letter to a newspaper considers himself entitled to "test" such well-tried mediums as *e.g.* Mr. Hope. The claim is preposterous. Let me offer an illustration. I should find great difficulty in obtaining permission for a brief glance through the great equatorial at Greenwich, though by bringing certain influence to bear in certain quarters it is possible it might be granted me. But if it was granted I should have to exercise it under strict supervision. What would happen if I took a spanner out of my pocket and proceeded to meddle with the adjustments? And yet I know vastly more about telescopes than anyone knows of the delicate organisation of a medium. The moral, I should think, must be obvious.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sayings of the week—Dean Inge, in the "Observer," last Sunday:—"No intelligent man now believes the materialistic view of the Resurrection."

Writing on "Materialism" in the January issue of the "South African Spiritualist," Dr. Lindsay Johnson concludes his most admirable paper with the following: "Flammarton rightly remarks in one of his books, that if a cockchafer were to describe his God, he would make him a gigantic cockchafer, and the Jehovah of the Hebrews is represented (in the earlier books of the Bible at any rate) as a huge superman. Certainly the study of Spiritualism, as far as I have gone into it, tends to magnify our conception of the Deity and to extend Him far beyond the concept of our thought, so that we can only think of Him as something so vastly transcending all material conceptions that we cannot formulate the Deity in terms of anything we know."

The attitude of psychical research towards the subject of ghosts and apparitions was reviewed in an engrossing lecture delivered by Professor Macneill Dixon, Glasgow University, President of the Glasgow Society of Psychical Research. The "Glasgow Evening Times," of January 27th, reports that the Professor, after remarking that official science had to-day reached a stage of extreme perplexity, said that the evidence of ghosts and apparitions was astonishingly strong. Unless they made up their minds not to believe the evidence it was exceedingly impressive. The amazing amount of testimony did not diminish as the world became more rationalistic and scientific. Scientific persons did not disallow that healthy persons did see ghosts, but they gave them another name—hallucinations. An immense number of these hallucinations had the peculiarity that they corresponded to some event or crisis in the life of the person whose ghost was seen. Official science would explain that this was coincidence. As case after case was examined, the theory of coincidence had to be harder and harder driven, more especially where the apparition appeared to more than one person. Science was not able to prove collective hallucination.

The "Referee" of London states that Mr. G. R. Sims will contribute a striking article to next Sunday's "Referee," in which he will reply to Sir Arthur Conan Doyle, and deal with new phases of Spiritualism.

The "Daily Telegraph," following the example set recently by so many leading daily newspapers, has entered the forum of discussion on Psychic Research. Over a week ago a Mr. H. C. Bailey set the ball rolling in an article entitled "Phenomena of the Séance." This article was replied to in a letter, over the signature of Alicia Amy Leith, on February 1st, and gives a description of a séance held in the 'eighties with Mr. and Mrs. Marshall as the mediums. The writer states: "My first admittance to a dark séance was in the frame of mind last described, and there I became convinced that there are more things spiritual in such meetings than are dreamt of in Mr. Bailey's philosophy. It was held in the private house of a friend, in the 'eighties.' Mr. and Mrs. Marshall, well-known professional mediums at that time, left the drawing-room (where we met), together with my father and mother and our hostess, and proceeded into the darkened dining-room, where the last-named persons took their seats at the large dining table, with the Marshalls between them. My two sisters and the young niece of our hostess followed, while I, the youngest of the small party, lingered behind to lift from a table a straight paper-cutter before joining them in the dining-room and taking my place at the end of the table, not anywhere near the mediums. Until the loud, cheery voice of John King announced through the cardboard trumpet, which seemed to be waving above our heads here and there, 'She's doing it by rule and measure,' no one present except myself knew that I was busily engaged in writing down on paper, which I had brought in with me, what was going on, or that I was using the paper-cutter as a kind of ruler to keep my words in line. That startling evidence of there being a mind present outside the circle of persons seated round the table produced in me the faith necessary to procure me more evidence still. Presently John King was spouting homely verses beside us, above us, around us, still through the trumpet, but so fast that I found it impossible to keep pace with him on paper. So I quietly whispered, 'Please repeat the verse you quoted again, and slowly.' He obeyed at once. The voice then approached quite close to me and the lines were repeated, and only one person in that room could possibly have known

how absolutely exact was the transmission of the words as I wanted them; spoken each time just, and only just, when I reached the end of the transcript of the lines in the pitch dark, and that person was myself. That experience at the age of sixteen convinced me once for all that incarnate spirits can and do manifest their supernatural—or shall I say rather their natural?—powers inside the walls of a dark séance."

The "Morning Post" of February 1st reports that in the course of the lecture given by Dr. S. Barker Smith on "Joan of Arc and Her Voices Scientifically Considered," at the London College of Physiology, he said that such voices must not be regarded as sub-conscious or coming from the sub-conscious brain. It was no use saying that in the early times of man's development such things came from him. The poet Cowper, who lived not so long ago, was clairaudient for twenty-eight years; and there were other cases in Martin Luther, George Fox, St. Teresa, Swedenborg, and John Bunyan. These things were not to be explained by the evolution of the brain.

The Paris correspondent of the "Daily Chronicle" in the issue of that journal reports that an aged forester employed on the shooting preserves of the Marquis Clairmond-Tonnerre, in the Meuse Department, disappeared in December, and in despair the family went to Nancy to consult a clairvoyant. She told them that the body would be found floating in water. The forester's body was eventually recovered from the Marne-Rhine Canal.

Canon Hemming, M.A., vicar of Christ Church, Heaton, is reported by the "Bolton Journal" to have made the following remarks on Spiritualism in a sermon preached on one Sunday morning recently. The Canon stated: "That when men tell us that they have been able, to some extent, to pierce the veil and to communicate with the departed, there is nothing inherently improbable about it. Why should they not? The only reason why they should not do so would be if there were no such thing as a world of spirits! But the Christian Church has always maintained that there is. In so far, then, as Spiritualism emphasises the reality of the spiritual world and recalls men from being absorbed with material and temporal things it may be regarded by Christianity not as an enemy but as an ally."

The "Edinburgh Evening Dispatch," in a leading article referring to Sir Arthur Conan Doyle's lecture at the Usher Hall, on February 1st, expressed the following broad-minded opinion on the subject of Sir Arthur's address: "Spiritualism is not yet generally accepted as an exact, infallible, and all-sufficient science, but it has established its title to careful, unprejudiced consideration. So rapid progress has it made of late years, due in the main to the especially favourable state of mind widely created by the war, that people at large find themselves no longer able or disposed to receive its message and its phenomena with indifferent scepticism. . . . Sir Arthur Conan Doyle gives a truly charming picture of life beyond the veil. He is a most seductive advertising agent of those ethereal mansions that he sees so clearly with his inward eye. Others may not see so clearly, but it is the duty of each to take what step he can to satisfy himself one way or the other. Humanity is at sea—tossed about on an uncharted ocean. It needs a light to guide it; it needs religion interpreted to it in twentieth century terms. The Church must not be idle; the Spiritualists are not idle. Whether the two are to advance together or to pursue widely different paths is for the future to decide."

Mr. Frederick Melton, B.Sc., the Nottingham analytical chemist, whose recent articles in LIGHT on Psychic Research, and his Psychic Telephone in particular, are well-known to our readers, has been interviewed by many of the leading London and Provincial newspapers lately. He is reported in many of these journals to have stated that he expects to give a public demonstration of his telephone before long.

Dr. Frank Ballard, the well-known Methodist Minister, has been, so the "Methodist Recorder" reports, pronouncing on the subject of Spiritualism at a meeting of the Christian Ministers' Fraternal, held in the city of Hull. This Society is composed of clergymen of the Established Church and Ministers of the Free Churches. Dr. Ballard is reported to have said that Spiritism may be approached from two sides—the scientific and the religious. But the approach, from either, must be made in a spirit of calm, patient, fearless scrutiny. There are many, both believers and unbelievers in the Christian faith, who unite in un-exaggerable virulence regarding the subject. But it is always wrong merely to denounce. For anyone to say that Spiritism is all fraud is to be either a fool or a liar.

THE PHENOMENA OF MATERIALISATION.

By E. W. DUXBURY.

Many ingenious and often highly fantastic hypotheses have been elaborated from time to time, in order to destroy the validity of the Spiritistic theory, such as a telepathy which can easily accomplish any psychological feat, a cryptomnesia which can readily bring to light any kind of knowledge which the subject never remembers having consciously acquired, a subconsciousness which never concerns itself with any other subject than the question of spirit-return, or a psychological automatism which is capable of any achievement, however marvellous it may be.

These, however, have all tended to collapse when confronted with well-authenticated evidence of materialisation phenomena, and the sceptic, with his back to the wall, has therefore always striven to deny the reality of such phenomena, either on the ground of fraud or of hallucination. To those psychic students who read French (and there must be many such) I would highly recommend the monumental work on this subject by M. Gabriel Delanne, published in 1909, and entitled: "Les Apparitions Materialisées des Vivants et des Morts" (Materialised Apparitions of the Living and the Dead).

M. Delanne is one of the leaders of French Spiritualism, and the learned editor of "La Revue Scientifique et Morale du Spiritisme," and has worked in collaboration with some of the best known Continental psychical investigators. Writing of him in the "Annals of Psychical Science" for May, 1906, that distinguished psychical investigator, Dr. Joseph Maxwell, then Deputy Attorney-General at the Court of Appeal, Bordeaux, but not an upholder of the Spiritistic theory, said: "Intelligence, learning, experience, and honourableness are not wanting in M. Gabriel Delanne."

This work by M. Delanne, which comprises (in two volumes) over 1,300 pages, is a constant appeal to facts and the rational deductions to be drawn from facts. The author unceasingly formulates the various sceptical theories, and then proceeds to refute them by the logical presentation of the evidence which he adduces. This admirable work can be obtained through the agency of Messrs. Hachette and Co., of King William-street, Strand, London, for about a guinea. I have been authorised by M. Delanne to translate from his work any suitable extracts for the benefit of readers of LIGHT, and therefore append the following translation of some of his concluding remarks on the subject of materialisation:—

THE REALITY OF MATERIALISED APPARITIONS.

The well-established possibility of the materialisation of a hand leads us to assume that the process which renders visible a part of the etheric body can be extended to embrace its totality. This, in fact, occurs when the medium is highly developed and the circle sufficiently homogeneous.

In general, authors who discuss Spiritualism after a little hasty and superficial reading imagine that there only exists in its annals the solitary case of "Katie King," so they argue from its rarity to try and weaken its value. Others, much better informed, believe that they can dismiss the question on the pretext that "the accounts which we possess do not offer sufficient scientific guarantees."

It was in order to demonstrate how fantastic these allegations are that I have dwelt at such length in chapters three and four on the multiple proofs that we possess of the reality of materialised apparitions. The authentic reports of Spiritualists and savants mutually corroborate each other. If a few errors of detail have slipped into the accounts, they are not sufficient to destroy the value of the whole, which remains intact for honest-minded people. By their very nature, by the identity of the alleged manifestations, these accounts now form an indivisible block, which it is no longer possible to ignore, otherwise than by rejecting them without examination.

If the hands which appear in the séances are incontestable realities (and who would venture to doubt this after the affirmations of more than fifty savants and the material proofs thereof which they furnish?) then the total materialisation of an individual is no more than the logical development of this phenomenon, the expansion of that organising power which acts upon the entire being of the deceased in order to reconstitute him.

From the hands seen and felt by Ch. Richet, Ochorowicz, Lodge, Maxwell, Bottazzi, Porro, Pio Foa, de Rochas, etc., we pass naturally to the almost entire forms described by Lombroso, Visani Scozzi, Doctor Venzano, Gellona, Bozzano, etc., ending in the materialisations in full light at the house of M. Avelino. Henceforth, we are concerned with those mediums better endowed than Eusapia for giving complete

apparitions, and the facts cited by Livermore, Wallace Crookes, Aksakof, Archdeacon Colley, Gibier, Du Prel, etc., fall into the same category, but they enlighten and complete the first observations, somewhat too fragmentary by reason of the rarity and brevity of the complete apparitions.

It would be difficult to deny the very great importance of such diverse attestations as I have collected, first, by reason of the unquestionable integrity of the witnesses, and then, because they were incredulous at the beginning. We must not lose sight of the fact that it was only the accumulation, constantly repeated, of the same phenomena, which obliged them, after the most serious examination, to admit them, and also because they took the most minute precautions against every cause of error, arising out of illusion on their part or fraud on that of the mediums. Finally, because there have often remained incontestable proofs, tracings on registering instruments, photographs, imprints, moulds, writings, fragments of drapery, etc., that these apparitions were positively beings temporarily as living as those present themselves were.

The supposition of a universal fraud which might have escaped the distrustful attention of so many clear-sighted men, well qualified to discover them, seems to me so improbable that I refuse to discuss it further, the more so that the impossibility of any artifice whatsoever results, in many cases, from the facts themselves, and that the manifestations have presented everywhere, in America, England, France, characters so similar, that it is evident that we are faced with phenomena, rare doubtless, but natural, and not clever trickeries.

Let us then review rapidly the different methods adopted by the investigators in order to attain certainty, by grouping the elements of our study which are scattered throughout this work. The cumulative strength of these documents seems to me more eloquent than all discussion for the imposing of conviction. The different kinds of proof which verify the presence of materialised hands are equally applicable to complete apparitions. Let us now recall what has been attested:—

1. The collective and simultaneous vision by those present of the medium and of the apparition.
2. The formation of the apparition has been witnessed in the séance room.
3. That it has disappeared under the eyes of the members of the circle.
4. That the materialised being has been frequently photographed.
5. That it has left imprints or moulds.
6. That it was capable of displacing heavy objects.
7. That the medium diminished in weight during the materialisation.

The totality of these facts destroys every attempt to explain them by means of the theory of hallucinations, for the latter have never had such objective characters. These results have been obtained, moreover, by different methods; by binding, by the use of an imprisoning sack, or the employment of a cage, the medium was rendered powerless to act physically, in order by a disguise to play the rôle of the apparition. Then, if the presence of the medium in the cabinet and that of one or more forms in the room have been attested by ocular evidence, this fact alone is sufficient, when everyone present has witnessed it, to establish the existence of the apparition; for I would recall that no one could introduce himself to the scene of the séances, that, for the most part, they were held in apartments unknown to the medium; that those present, who all knew each other, made a chain, that is to say, they thus constantly satisfied themselves of their mutual presence in the circle.

THE BERMONDSEY SPIRITUALIST TEMPLE.—On Sunday, the 5th inst., the above society entered on what they hope will be a permanent tenancy of the hall of the Labour Institute, Fort-road, Upper Grange-road; near the "Dun Cow." Mr. H. W. Engholm, the speaker at the evening service, gave an address that was much appreciated by an attentive audience that nearly filled the hall. Mrs. B. Stock delivered clairvoyant descriptions. A pleasing feature was a song by Miss Estella Kohler. This new society would like to appeal, most earnestly, for funds (to carry on in this poor district), and platform assistance so that they may be enabled to make their tenancy of the Labour Hall permanent. All communications should be addressed to the Honorary Secretary: Mr. J. W. T. Mullender, 172, St. James's-road, S.E.1.

DIRECT-VOICE EXPERIENCES.

SOME COMMENTS ON MR. FILSON YOUNG'S "EXPOSURE."

Col. R. G. Berry sends us a reply to the notorious attack on Mrs. Roberts Johnson in the "Saturday Review."

This has been pretty fully answered already, and as Mr. Filson Young's onslaught has probably proved to be rather more damaging to himself than to the persons attacked, we need not give the whole letter. Col. Berry writes:—

Mr. Filson Young's account merely indicates that the séance collapsed. He assumes it was because of the removal of the trumpet outside the circle, but it may also have been—

(a) because Mr. Filson Young was playing the fool;
(b) the power suddenly collapsed. This, has occurred twice in my presence with Mrs. Roberts Johnson and also frequently with others. The séance breaks down in the middle—suddenly stops, perhaps in the midst of a conversation; we do not know why. I have often heard the subject discussed but never satisfactorily explained. I have frequently heard the medium and clairvoyants amongst the sitters declare there was plenty of power, yet nothing further happens. This is, as far as I know, always the case after the appearance of an animal. If a dog appears and barks there is an instant collapse. Why? Again I say, we do not know.

That it was not the removal of the trumpet, as primal factor, that stopped the voices is likely, when compared with the following facts, about which I am prepared to make an affidavit, if it would help anybody. I am not mediumistic, have no powers whatever, but—

(1) On two occasions in my life, no medium being present, I have heard quite loud voices; on both occasions from the same person. The first occasion was in South Africa during the Boer War. I was called in the well-known voice of a person then alive, but dying in Ireland. The only person present in the house was a brother officer.

The second occasion was in London during the war. A distinct voice, which I recognised, gave a warning. I put it down to my imagination and neglected it, and I suffered. The bedroom, where I was washing before dinner, was empty, save for myself, and as far as I know there was no medium, certainly no professional medium, in the house. The person speaking was then dead some twelve years.

(2) At a direct voice séance, the same person frequently, almost invariably, speaks to me direct, i.e., without the trumpet, while some other voice is using the trumpet. Not an infrequent phenomenon by any means, and it is quite easy to detect whether the voice is speaking through the trumpet or without it.

(3) With Mrs. Wriedt present, but no trumpet, and no séance being held, we have had a voice, the same person as above, coming from amidst flowers on a table a dozen feet away from the medium, with those present intervening. The voice did not come from the direction of the medium but from the opposite direction.

(4) Frequently, with Mrs. Wriedt, and twice with Mrs. Roberts Johnson, when the power was weak and I was hard of hearing, the medium sitting on my left front, I have taken up the trumpet, placed the small end to my right ear with the big end pointing away from the medium. I was, in the first instance, told to do this by the same spirit voice, as it was desired to say something private. On comparing notes with the late Admiral Osborne Moore I found he had done the same thing, and I have known of other cases.

(5) When last I was present at Craddock's circle the trumpet was a fixture at the top of an iron stand, about five feet high, placed some six feet in front of me. Craddock did not sit behind the trumpet but facing it, alongside and touching me.

(6) At Craddock's materialisation séances there is no trumpet, yet the voices are clear and distinct. The same applied to those held by the late Mr. Husk and also to the new medium, Miss Besinnet. All three are different types. At Craddock's, in February, 1915, I was told I would go to the Second Army—at the time most unlikely, yet it happened at the end of June following, with two jobs intervening.

(7) I have heard voices, during a séance, both inside and outside the circle, and both speaking at the same time. Further, I have heard a voice outside the closed door of the room where a séance was being held—I was standing in the passage listening to what was going on inside.

(8) Finally, on the hypothesis that the medium does it all, could Mr. Filson Young explain the different timbre of the voices, some with peculiarities or defects they had in life; some male, some female, and the former sometimes loud enough for a platform speaker?

Then there is the fact of languages. In addition to the ordinary European languages, messages have been given in Maori, Chinese, Hindustani, Gurka language, old Persian, Arabic, what purported to be old Egyptian, ancient Greek, Latin, the West African languages Sherbro and Timini, various Serbian and Roumanian dialects, Russian, Irish and South American Spanish.

I have been told by the voices of incidents which have

MR. JAMES DOUGLAS AND THE "UNKNOWN."

A PARIS INVESTIGATOR CORRECTS SOME "TERMINOLOGICAL INEXACTITUDES."

From Mr. Frederick Stevens (Paris) we receive a long letter correcting several mis-statements of Mr. James Douglas in his series of articles "Grappling with the Unknown" in the "Sunday Express." The matter is now a little belated, owing to the pressure of recent events, and in any case the letter is too long to give in its entirety. We therefore select from it those passages wherein Mr. Stephens corrects the errors into which Mr. Douglas has fallen.

After commenting on the inadequate preparation upon which Mr. Douglas entered on his investigation and pointing out that the qualities of "elusiveness and evasiveness" are common to many studies, and that intelligent students expect to meet with these things, Mr. Stephens writes:—

Mr. Douglas states that Professor Richet has "for the present withdrawn from any dealings with the 'forbidden subject.'" This is quite untrue, and Mr. Douglas has no business to make such a statement. Professor Richet, although he is not a supporter of the "spiritist interpretation" of supernatural mental and physical facts—has not "withdrawn from any dealings with the forbidden subject." This distinguished scientist still retains sufficient interest in it to act as one of the three experts named by the "Matin" newspaper inquiry to investigate the facts of telekinesis, ectoplasm, direct writing, etc.—the other two members being MM. de Grammont and D'Arsonval.

Mr. Stephens continues:—

Mr. Douglas commits a worse error when he refers to "Eva C." and Mdme. Bisson. Here he is not only inaccurate, but his remarks border on the offensive. He speaks of the "childish fraud of Eva C." By what right does he—with the superficial inquiry he has necessarily made—characterise the phenomena of Eva C. as "fraud"? Madame Bisson has worked with this medium for over twelve years, and her conclusions have been largely endorsed by Dr. Geley. Both students confirm the fact of an ectoplasmic substance and both incline to the belief that the "force productrice" is an "intelligent energy"—operating possibly as an external entity—distinct from the medium. Dr. Geley, in his work, calls attention to the fact that the "faces" and "hands" observed are not merely dead "simulacra" or models, but actually living organisms, endowed with a temporary existence. What on earth Mr. Douglas means when he writes that the "fraudulent" nature of these faces *has been demonstrated* I do not know. This is a really brazen assertion on his part. That the careful students of these phenomena such as Richet, Lodge, Geley, Schrenck-Notzing, Bisson, Morselli and others all differ as to their *exact interpretation or explanation*, is admitted, but to say that they are due to "fraud" in the abstract without specifying what kind of fraud, is simply childish.

One word in conclusion concerning the "fraudulent character" of these ectoplasmic phenomena. In the "Institut Metapsychique" in Paris are to be seen the plaster casts of materialised hands and feet (and even a mouth and lips). These casts have been obtained from the paraffin wax moulds obtained by Dr. Geley, Professor Richet, Count Potocki in presence of the Polish medium, Kluski. (Photos are shown in No. 5 of the "Revue Metapsychique.") These casts have been carefully examined by the experts of the "Anthropometrical Service" and are certified as *not being casts of the hands, etc., of anyone present in the room* (including the medium, of course). Moreover, there is no "seam" in the casts—they show markings, lines, wrinkles and finger nails. I have had the privilege of examining them myself. It is time to drop this bubble about "fraud." It helps nothing and is not accepted as a working hypothesis by serious investigators.

happened to me in Chicago, Texas, up the Paraguay, in the Transvaal, in West Central Africa, Malta, various parts of Europe, different parts of the Western Front, in London, Ireland and elsewhere. I have been told things I did not know, or thought different, and the voices have proved correct, sometimes as the result of excavation, sometimes through search.

Particulars, with dates, places, etc., are open to you, Mr. Editor, to Mr. Filson Young, or to others interested.

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A SOLDIER'S UNEXPECTED RETURN.

STRIKING EVIDENCE OF IDENTITY.

Some months ago I learnt of the unexpected passing over of an old friend with whom I had for many years been associated in official life. With a view to obtaining possibly some information from the spirit friends concerning him, I joined a sitting at the house of Mrs. F., a well-known medium of Highgate. Her control described to me a young soldier brought into the circle, named "Arthur," aged twenty-three, with torn, bloodstained, and blackened tunic, and whose conditions were very distressing to the medium. He claimed relationship with someone known to me, and was earnestly desirous that I should tell "Dad" that though he "died" in hospital he "died for his country," and while doing his duty. This was repeated several times. He was being helped and comforted by a young clergyman who were informed.

Regretfully I had to disclaim knowledge of "Arthur," but I wished him God speed, and good night. I was told that enquiry would establish his identity; but of this I felt doubtful, and left somewhat disappointed with the result. I little suspected that this was the prelude to a remarkable discovery which was to come a few weeks later. A brother of the deceased friend already mentioned had been supplied by me with Spiritualist literature; and when my friend passed over I sent the brother my condolences. This gentleman, Mr. Draper, of Swanwick, Hants., I had seen but once, some twenty-five years ago, and, beyond the one chance meeting, he was an entire stranger to me. My late official friend was always reticent about his family affairs, and never spoke of his brother except in connection with my gift of books through him. I even had a difficulty in obtaining his address; but having offered my condolences, our correspondence developed, and Mr. Draper was induced to pursue his enquiries. This resulted in his obtaining from a gifted non-professional lady medium, living in Hampshire, some encouraging letters, and at last a written clairvoyant description purporting to be that of his son, a young soldier. This letter was forwarded to me *without comment*. In returning the letter I mentioned that I thought the clairvoyant description was astray, as I never knew he had a son. His brother had certainly never to my knowledge alluded to a soldier nephew. But to my surprise, Mr. D. wrote back telling me that the lady clairvoyant, Mrs. R., a stranger to him and his affairs, had actually described most faithfully his son who was fatally injured at Aldershot in 1917 in a bomb-explosion, and that this son's name was "Arthur," and his age twenty-three. The poor lad, after being wounded five times in battle, died in Aldershot Hospital.

I immediately thought of the description, the name, and the message given me through my London medium, Mrs. F., and of the torn, blackened, and bloodstained tunic of the spirit described, who had "died in hospital" yet had "Died for his country."

Positively, I did not know of the existence of this son.

Then, following on the father's letter confirming the fact, I myself, while sitting quietly, suddenly got a clairvoyant "impression" of a face quite unknown to me—that of a young man, with every detail of the features clearly shown. The face impressed me so strongly I should have recognised it again anywhere. The thin, pointed nose; the blue eyes; the smiling, parted lips revealing two front teeth missing; the light, tawny, tangled hair were distinctive enough; but the unusual length and fullness of the chin particularly arrested my attention and left an indelible impression. I could pick out that young fellow from a crowd even now. I wondered if he might be the young soldier described to me several weeks before at the Highgate circle. I wrote to the father giving my impression, laying stress on the distinctively long, full chin and the missing front teeth. Next day I got his reply confirming my clairvoyant impression in every particular, and enclosing a photo of "Arthur," his son, in uniform. I almost dropped the photo with amazement, for I instantly recognised it as that of the young soldier who had shown himself so vividly to me. There, in the photo, were the parted smiling lips, the absence of two front teeth and the peculiarly long, full chin, with all the facial characteristics complete. Then, after returning the photo unmistakably recognised by me, a stranger, I learnt that the father had just received from Mrs. R. a consoling message from his boy "Arthur," in automatic writing. Of this I obtained an exact copy. Apart from its comforting value, it is just such a message as a young soldier would write to a father mourning him as "dead" but its evidential value lies in the fact that he asks for forgiveness for certain actions of which his parents had disapproved. The father informs me that there had been a misunderstanding and some estrangement between him and his son before the war. Of this the lady, Mrs. R., could have known nothing. Another striking fact is that in the letter with which she accompanied the message, Mrs. R. states that the control who brought "Arthur" to her was in earth life "a young clergyman."

Thus the soldier son had made strenuous efforts to reach his father, by a devious method, while aided by the young clergyman, and had at last succeeded. The father is deeply touched; and, from the internal evidence, now wholly convinced that it was his boy speaking.

I submit that the facts thus pieced together form yet another evidence of spirit identity and return.

H. G. SWIFT.

(Former Vice-President of the Tottenham Spiritualist Church.)

* Since sending us the above statement Mr. Swift has received from both Mrs. R. and Mr. Draper permission to give their full names and addresses. They both reside near Southampton, but some two miles apart. The former is Mrs. Rowe, Glyn Allyn, Warsash, and the latter, Mr. John Draper, 2, Yew Tree Villas, Park Gate, Swanwick. Mr. Swift adds that it was only by tracing, through a local newsagent, that Mr. Draper learned that there was a professing Spiritualist anywhere in the district.—Ed.

MAN AS AN ETHERIAL BEING.

DEATH MEANS NOTHING BUT A CHANGE OF PLACE.

By R. ISAAC JONES (CARNARVON).

How many of us truly realise that the human entity is here and now all that it will be after losing its earthly tabernacle? It has only to pass from a material place to an ethereal one. Our reason and our ether-body are our primary constituents, as the physical body is nothing more than the matter in which we exist for a period, just as we shall exist hereafter in the ether for as long as its own nature lasts.

Each one of us with a religious bent often feels that the material world is not our home, and attachment to our bodies perhaps never entertains our affections, as "self" is a feeling extraneous to the body. Unfortunately, however, men generally, both religious and otherwise, never realise that their spirit and ether body form in this life a real complete entity; and this perhaps is because it is beyond our power to sense. What reader of LIGHT has caught up, examined and overhauled his or her reasoning principle? Has he or she felt it, heard it, to know its shape or its location in the body? We do not pronounce that we think or believe it is there—we know it is there; but many have no idea that they would never know this if the ether body was not also there as the only channel by which our self-consciousness (reason) can impress the brain. And it is quite clear that the brain does not change its place—it remains in the skull, and both become diffused: whilst our permanent entity passes on in full working order to its natal place, the boundless mind-matter ether of space.

The brain I understand is not always essential to the carrying out of what normally are its duties; and science, although satisfied as to this being a fact, is unable to explain

how the physical body still responds whilst a particular brain centre is not working. Does this not show that it cannot be too repeatedly asserted by psychologists that as the complete human ego inhabits the (dead) matter of the physical body it manipulates it as the only means of functioning it possesses in its present place of abode?

It should be expedient, therefore, constantly to insist that our reason cannot function here, or hereafter, except through its permanent vehicle; and it cannot associate or have intercourse with matter, as there is no relativity or sympathy. The ether body, however, is by nature related to both, and is in contact with both matter and mind.

Man's brain is the finer and subtler part of his anatomy, verging on the domain of mind, and offers to the ether body conditions of mutual sympathy that enable the conveyance of impressions and desires from and to the consciousness and the reasoning faculty.

I repeat that the real being of man is present in this life; but its existence is not experimentally proved so far, owing to the infeasibility of passing the necessary spiritual impressions through the brain to our material senses. Science can never hope or profess to experiment upon and analyse reason, as its sphere is that of matter, and recently of ether; but reason is outside of both.

Let us hope that with better light, better science and better psychism, man may sufficiently advance to a full understanding of himself; and pass joyfully from his sojourn here, not through a "veil," but with certain knowledge, to a freer bourne, from which occasionally he may possibly not be forbidden to "return."

There, as here, he will undoubtedly be himself; and known to his kindred; and communion of saints after all will be a much simpler affair than the theology of bygone ages would lead us to suppose.

Let us know what we are, and let us live up to the high grade and dignity of our permanent entities; bearing in mind that we are adapted to an ethereal life where space, time and fraternity never end.

PSYCHIC PHOTOGRAPHY.

THE SHADOWLESS PHOTOGRAPH.

SOME FURTHER CORRESPONDENCE AND OPINIONS OF OUR READERS.

Mr. Victor A. Filmer writes:—

Sir,—It would be interesting to know if Master Claude Potter was sitting bolt upright while the photos were taken, and not *touching the back of the chair*.

When two lights of identical power meet from opposite directions, the result at point of contact I believe is total darkness. One interesting theory at least suggests itself, that behind the boy but in front of the chair and extending backwards to the wall, the spirits formed a *shaped* mass of luminosity of identical intensity to the magnesium.

Where this light did not oppose the magnesium light (between the back of boy and chair and wall) that part of wall would be illumined to equal intensity as the rest.

Where the light opposed the magnesium light in *front* of the chair back, and being shaped, perhaps partly enveloped the rear of the lad—there would be a nullification of luminance which would result in the dark shape being represented without surface detail being recorded.

The fact of the shadowless photo having a blurred outline instead of a clear cut appearance would tend to support this theory, for it would be difficult enough for even discernate spirits of experience to "shape" light without keeping it under steady control to the minute fraction of measurement necessary for an absolute clear cut outline.

H. L. Gage, of Bristol, writes:—

Re the photographs of Master Claude Potter. If the reproductions are correct, may I point out that in No. 1 the neck *under* the chin is in the light; in No. 2 the neck is in shadow, clearly showing the light falling from above and not so much from the front. This explains the absence of shadow. There is a small portion of shadow near the boy's hand resting on his knee.

Llew. E. Morgan, of Devizes, writes:—

May I respectfully submit that the photographs published in last week's issue prove nothing except that the Rev. Potter has failed to reconstruct the scene as it was when the séance was held.

1. His camera is obviously nearer the sitter than on the first occasion. Proof: The boy's head in Fig. A more than fills the space between two stripes, whereas reference to Fig. E shows that the head barely fills this space. Mr. Potter cannot have stuck to his measurements.

2. The camera is considerably lower than on the first occasion. Proof: The boy's head is nearly on a level with the top of a floral design in Fig. A, whereas it is level with the bottom of this design in Fig. E. I should like to point out to Mr. Potter that it is possible to get the head of a sitter centrally on a plate with the camera at different heights!

3. The merest tyro can see that the position of the light was much higher when photo B was exposed than it was when photo A was taken. It is the fact that the light was so high that caused the shadow of the widest part of the head to be thrown on the wall behind the neck.

The taking of photo A serves no purpose at all; it disproves nothing in my letter. What I stated was this—"to obtain this apparent movement of the *white stripe* the camera must have been moved to the right." This movement of the camera coupled with a movement of the light in the opposite direction would eliminate the shadow. Fig. B would have proved my contention if the camera had been at the same level as when the first photos were taken, and if the light had not so obviously been held so high, in relation to sitter and camera.

I have shown the reproduced photos to several people, and they agree with me that the camera or chair must have been moved. Surely it is noticeable that the corner of the chair behind the sitter's right shoulder in Fig. B covers half of the white stripe on the wallpaper, whereas in Fig. E the corner is just outside the white line! A small apparent movement of the chair against the wallpaper could only be produced by a much greater movement of the camera.

I certainly accept the Rev. Potter's affirmation that he moved neither camera nor flower stand. May not, then, the psychic explanation be this: that the spirits, failing to produce an extra decided to move both camera and flower stand during a dark interval between two exposures? We are told that on two occasions they moved the reflector on the flower stand. It appears from the reproduction of the shadowless photo that some movement of the camera took place, otherwise how can one account for the fact that the image is slightly out of focus?

I suggest, sir, that the society concerned with the investigation of supernormal photography be invited to examine the prints, and also the letters you have received bearing on the case, and that the issue be allowed to lie in their hands.

[Owing to lack of space we have held over a number of letters on this Psychic Problem until next week.—Ed.]

PSYCHICAL RESEARCH SOCIETY: CONVERSAZIONE.

On Tuesday afternoon, the 31st ult., the Society for Psychical Research held a *Conversazione* at the Council Chamber, 20, Hanover Square. There was a large gathering numbering many representative members. A considerable number of automatic paintings and drawings were exhibited on the walls. These comprised productions by Miss Bligh Bond, Mrs. Diver ("Atlantis"), Mr. Horsfall, Mr. Alaric Watts and Professor Nunes Vais. Miss Bligh Bond's exhibit consisted of remarkably fine drawings of an anatomical character and some paintings. "Atlantis" showed symbolical paintings of a kind made familiar to many of us by her previous exhibitions. The work of Mr. Horsfall, who is an artist by vocation, was in the nature of drawings seemingly of an Arabesque character. Whorls, cornices, circumvolutions, architraves—it is not easy to describe them except that they are large and arresting designs of extremely complex nature, and seem to have no definite purpose. His own attitude towards them is that of a neutral—a detached observer. They are at least remarkably decorative. Mr. Alaric Watts' pictures were of figures and faces, and Professor Vais' exhibit was of automatic pencil drawings. Mr. Bligh Bond gave an account of the circumstances in which his daughter's drawings were produced and Dr. Woolley described some of the rest of the pictures. It is clearly too early in the day to pronounce on the true nature of automatic or psychic art, which appears to range from exquisite designs of high symbolism to mere scribbles and daubings, some of which suggest a pathological rather than psychical origin. But the S.P.R. exhibition contained some excellent work, full of interest to students of psychical research and also to artists wide-minded enough to consider departure from the orthodox canons of Art—a departure, by the way, which brings in some surprising and not easily explicable effects.

HE was a firm believer in the survival of personality after death, and on one occasion was seen to be smiling thoughtfully after having heard of the death of a very dear friend. On being questioned he answered, "I'm thinking how J— always doubted whether there was another world. And I'm just picturing him walking about there to-day and wondering at all he sees."—Prentice Mulford, 'New Thought Pioneer,' by EVA MARTIN.

A REMARKABLE BOOK.

The "Saturday Review" says:—

It has often been remarked that the revelations which purport to come from 'the beyond' by spiritualistic agencies are always of a provokingly trivial nature. The reason of this, according to

'QUÆSTOR VITÆ'

the author of

THE PROCESS OF MAN'S BECOMING

is that inquirers are always concerned before everything to communicate with their relatives, and therefore the communications never rise above personal matters.

'QUÆSTOR VITÆ'

has conceived the idea of pressing past these communications and putting himself at once into communication with 'Spirits who helped in the Creation of the World'—what they have communicated is presented to us in

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(With an introduction by the Editor of "Light.")

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"A WANDERER IN THE SPIRIT LANDS."

It has often been a matter of surprise to me that among the books recommended for the perusal of those newly attracted to the subject of Spiritualism there is no mention of the above very remarkable work, by "Franchezzo," transcribed by A. Farnese, which used to be freely advertised in *LIGHT* about the year 1900 and probably before and after that date. For myself I found it at that time more helpful and more illuminating in the light which it throws upon the conditions of spirit life and the explanation of its laws than any other publication of those days, and I have met none since that could take its place, and though it was at that time without the confirmation which in the intervening years has so amply accumulated, and though it assumed here and there, as we now understand these communications cannot help doing, somewhat the character of a fairy-tale, I was able to accept its claims as to authorship because of the inherent reasonableness, beauty and justice of the system which it revealed and the other-worldliness of its point of view.

The work is written throughout on a sustained level of literary excellence, and its intrinsic contents are such that re-perusal serves only to deepen the effect and to increase the conviction as to its spiritual origin. The corroborations arising on points too numerous to mention and from many unexpected directions—among others Myers' "Human Personality" and Lodge's "Raymond"—are now, I find, endorsed by the Rev. Vale Owen's series, the first two volumes of which I have just had the privilege of reading. These will, I am sure, give to "A Wanderer in the Spirit Lands" fresh weight and value, being, as to general underlying principles, in entire harmony with the account given by the "Wanderer," who however, having found himself earthbound upon his transition, writes of a totally differing set of experiences and chiefly from the lower planes of spirit life.

There may be found mention of many of the questions discussed from time to time in the pages of *LIGHT*, some merely touched upon, others made the subject of explanations and discourses by spirits of a high order. One address, given as that of the exalted Leader of a Missionary Band on its departure to the Dark Spheres (forming the theme of several striking chapters), is of such a nature that it was used and repeated word for word (without mention of its origin) from the pulpit of a London church as part of a Sunday sermon, which was quoted in *LIGHT* at the time as an instance of the "good spiritualism" to be found in the teachings of the Church of England! (Having no papers with me here I cannot give chapter and verse, but anyone wishing to do so can verify the above statement by a search in the pages of *LIGHT* for the years 1898-1902.)

I presume, from the fact that this book is no longer advertised, that the English edition has been exhausted, a loss which is to be deplored. There must, however, be copies of it in the library of the L.S.A., and I believe that, were it better known, it would be found to be of very great service, and would be appreciated by many more readers than was the case upon its appearance at the end of last century, when accounts of this kind were subject to the fate of being regarded by many as noble flights of fancy rather than actual truth robed in language which men can understand. Personally I have found it invaluable and I should be glad to think my recommendation might be instrumental in unlocking the same source of wealth to others.

GERTRUDE E. METCALFE-SHAW.

6228, Ridge Avenue,
St. Louis, Mo.

CAMILLE FLAMMARION PROVES HUMAN SURVIVAL.

FIRST NOTICE.

M. Camille Flammarion's important new work, "Death and Its Mystery Before Death" (Fisher Unwin, 10/6) is in the nature of a summary of his extensive researches into the question of human survival. The author is now definite and emphatic in his conclusions, and his book, begun, as he tells us, more than half a century ago, gives us the mature fruit of his investigations and reflections: for towards the end of the book, after the citation of many facts relating to various phases of the subject, we find him claiming that he has gained proof of the survival of the soul, and that "the soul is a substance which exists in itself." The book is written in graphic style and is full of vitality, the creative quality and logical force of the famous astronomer's thought is everywhere apparent. He claims that future events can be seen in advance and with great exactness, a conclusion which many of our ablest contributors had also reached. The work is, needless to say, an important contribution to the scientific side of psychical research, and we hope to present a fuller review of it shortly.

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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 AURA AND THE KILNER SCREEN.

Mr. R. SNOW (New College, Oxford), writes: "Together with a friend, I have lately been trying to verify some of Kilner's statements with regard to the Aura. But though we followed his instructions with great care, we were unable, after looking through the Dicyanin screen, to see any trace of any luminosity whatever. I wish now to put some questions before the readers of LIGHT. The recent discussion about the Aura has left matters in an unsatisfactory state. Some have said that they cannot see anything even with the screens; others that they do see a luminous haze, but can see it equally well without the screens. But no one has claimed to see anything like the details which Kilner saw. Kilner definitely states that he saw two Auras, inner and outer, which varied in colour and shade, and showed phenomena of attraction if a hand or magnet was brought near. He also states that numerous persons looked through the screens under his guidance and that the great majority saw the same as he. Now surely some of these persons may be still alive; if so, will not one of them come forward to confirm Kilner's statement? Or failing this, even a second-hand confirmation would be of some value. In passing, it might be worth while to warn intending readers of Kilner's book that his chapter on 'optical problems' contains a surprisingly false conclusion from his optical data. If his data line of argument led to any conclusion at all about the manner of working of the screen, that conclusion should be that it acts by sensitising the eye not to the ultra-violet (as he says) but on the contrary to the infra-red. But the whole argument is anyhow doubtful."

SPIRIT CONTROL.

G. COOPER.—It is not a matter of surrendering your will and judgment to others, whether they are in this world or the next. It is an article of belief that one should not submit one's reason and judgment to any fellow-creature, and the same rule applies when that fellow-creature happens to be a spirit. A wise medium really co-operates with his spirit guide; he is not the subject of any despotic control of his will and intelligence. But, of course, mediums are not all of them wise, any more than the rest of us, and the surrender of their own powers of will and judgment has been a fruitful cause of misery and misdirection in mediumship in the past. No true mediumship ever entails such a sacrifice. It is contrary not only to moral

law but to the most elementary common-sense. If a medium is not a better and stronger man or woman by reason of mediumship, the mediumship should be abandoned at once. Nothing that hinders the development of character should be tolerated. The finest mediumship cannot compensate for any deterioration, moral or physical, of a medium.

THE REVELATIONS OF SWEDENBORG.

R. COTTON.—Mr. A. J. Wood's articles are invaluable in showing the similarity of the Rev. G. Vale Owen's "Messages" with the statements in the works of Swedenborg, with which we know Mr. Vale Owen was unfamiliar. Many of the assertions made are, of course, unverifiable in the ordinary way. You ask whether, assuming Swedenborg's communicators were spirits of a high order, their messages would have had to filter down through spirits of a lower grade. That, we understand, is the usual process, but we retain some mental reservations on the question of the spiritual grade of the recipient, who, although in the mortal body, may be spiritually on a very high level indeed, and that would mean that the grading down process might be largely eliminated. Swedenborg was one of the greatest minds ever born on this planet. Naturally he was limited by the circumstances of his time, especially in the department of theology. If it is true, as we believe it to be, that he was closely associated with the revelations given through Andrew Jackson Davis, there are clear signs of a larger view and a liberation of his mind from many of the old ecclesiastical crudities of his time.

"POWER" AT SEANCES.

S. C. S. writes: "Mediums have often told me that the amount of 'power' contributed by individual sitters varies enormously, and it seems that those who contribute most are often not mediumistic. (1) What precisely is known as to the nature of this 'power'? (2) Is it moral or non-moral? i.e., does the output bear any relation to the character of the man and the kind of life he is living?" (1) The power, which is the human radiation, or "aura," is given off by all persons in normal health and used in the production of seance phenomena. That of the medium is of a special kind—a form of "catalyser," which blends the auras and makes them effective. (2) The power is only indirectly related to moral character. The moral character may determine its quality but not its volume or effectiveness, when it is a question of purely physical phenomena.

A Novel to be read by all interested in Spiritualism.

PROFESSOR AYLMER'S EXPERIMENT.

By A. J. ANDERSON,

Author of "The Romance of Fra Filippo Lippi," etc.

This is a psychological novel in the true sense of the word, a deep psychological study as well as a thrilling novel.

The old Darwinian professor of biology, wrapped up in his efforts to combine the various constituents of living matter so that they might exhibit the phenomena of life, is typical of the older generation of scientific materialists; his brilliant and charming daughter represents the modern and more spiritual side of science; whilst her lover is a true example of the honest, if somewhat bigoted, Roman Catholic. The theory of soul and love and life, that the lovers develop between them, is both original and deserving of attention.

Into this atmosphere comes a stranger with deep psychic knowledge and experience, and a circle for psychic research is formed. Who this stranger was, and what he planned in the way of psychic exploration, leaves the circle (and incidentally the reader) breathless. The professor's daughter has to choose between her undoubted power as a medium and the claims of her Catholic lover. Then Spiritualism and Rome come to grips, and the novel works up to an inevitable, if unexpected ending.

Before the war Mr. Anderson was well known as a writer on Florentine Art and the Renaissance.

LONDON: **HURST & BLACKETT, Ltd.,** PATERNOSTER HOUSE, E.C.4.

AN INTERIOR VOICE AND ITS WARNING.

Mr. A. W. Orr (Eastbourne) is a veteran in the movement and a man of unimpeachable integrity. We therefore give the following story from him as illustrating the instance of silent impulsions dealt with on the "Observatory" page in LIGHT of the 28th ult. The account is at second hand, but Mr. Orr would doubtless be willing to give the names and other particulars in confidence. He writes:—

The paragraph in question recalls to my mind a similar instance as narrated to me by a medical man who had a large practice in Manchester, and who was, as he told me, a firm disbeliever in the existence of spirits. Being very desirous of attending a special medical meeting one afternoon, he was anxious to complete all his visiting work by mid-day. He had only one or two visits to make, but in going from one patient's house to another he had to pass his own, and as he did so he heard a voice say to him "Go home." He took no notice but proceeded on his way, when the words were repeated with greater emphasis, but he still took no notice. A third time and still more emphatically were the words repeated, and he (rather to his own surprise) replied, "I can't go home now, I must get my work done," when the injunction "Go home!" seemed to be thundered in his ears, and a "force" compelled him to turn about. Angry exclaiming, "Oh, bother it; if I must, I must," he hurried home and entered the house where he found his mother and a maid-servant suffering from the effects of taking carbolic acid; the maid so seriously that he had great difficulty in saving her life. Had he been a few minutes later the results would have been fatal.

It appeared that the maid had complained of headache and the lady, intending to give her some sal volatile, by mistake gave her the acid. The girl screamed with pain and the lady, greatly surprised, put the spoon containing the liquid to her own lips and of course suffered accordingly.

SPIRITUALISM AMONGST JEWS.

Referring to Mr. H. Engholm's lecture at the Jews' Free School, on Thursday evening, the 2nd inst., Mr. Henry Sanders, Secretary of the Jews' Spiritualist Society, writes that it was, in his view, one of the greatest addresses ever given to a Jewish audience on Spiritualism. Mr. Sanders adds: "Mr. Engholm had to deal with a very sceptical audience, and although some searching questions were put to him, there was hardly a single person who did not leave the meeting feeling deeply impressed. I can vouch for this, having spoken with a good number of the people present after the meeting, and also having known their strong feelings against Spiritualism before the lecture.

"More enquiries have resulted from Mr. Engholm's lecture than at any other I have known at Jewish clubs, and I consider this is strong evidence of the wonderful impression left by him."

We are told that a question was put at the meeting as to whether there were any Jewish mediums, when a member of the audience referred to several mediums in his own family as instances. It occurs to us to mention the name of Mr. Bert Reese, the famous American clairvoyant in whom Edison was much interested, and who, we are told, is a member of the Hebrew community.

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 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Dr. W. J. Vanstone.

Croydon.—Harewood Hall, 95, High-street.—11 and 6.30, Mr. Percy Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Corellie Green; 6.30, to be announced.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Mrs. Mary Gordon, address and clairvoyance; 7, Mrs. Jennie Walker, address and clairvoyance; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Neville, address and clairvoyance. Thursday, 8, annual general meeting (the presence of all members is requested). Saturday, February 18th, Lyceum entertainment; tickets, 1/- each. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mrs. Mary Gordon. Thursday, 8, Mrs. S. Podmore.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, at 8, to be announced.

Worthing.—Tarring Crossing.—6.30, service. Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. H. Fielder. Thursday, 8, Mr. and Mrs. Gribble. Brighton.—Athenaeum Hall.—11.15 and 7, Rev. Geo. Ward; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Ormerod.

ANSWERS TO CORRESPONDENTS.

F. A. C.—Thank you very much. The offering is appreciated. We will deal with your letter anon, and meantime compliment you on the very apposite little parable of St. Augustine.

H. TRELEAVEN (Swansea).—We have replied direct to your question as to hymn books. Meantime we congratulate you on the progress of your society, with its membership of over 100.

M. MORTLEMAN.—Yes, a humdrum episode, and perhaps something more. Coincidental dreams are not unknown and may point to telepathic exchange of thought and emotion.

"CURIOUS."—It is quite simple. It is claimed that dying several years ago, he has grown up "on the other side" and now reached man's estate.

"EXPLORER."—We would recommend you to read LIGHT, so as to be thoroughly and intelligently conversant with its contents before sending us comments which show an extremely superficial acquaintance with the paper.

X. Y. Z.—We agree with your views, which we have ourselves expressed on many occasions.

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TO ALL READERS OF "LIGHT"

It may fairly be assumed that all readers of "Light" are either Spiritualists or are interested in Psychological Science.

I wish to put forward the claims of the London Spiritualist Alliance to the support of both classes of readers.

I would remind all Spiritualists that the L.S.A. is the oldest representative Spiritualist organisation in the Empire, and by its age and position has unique opportunities for furthering the objects of our great movement.

The advantages which membership of the L.S.A. confers are known to all Spiritualists. For the small sum of one guinea members have the free use of our magnificent library and the advantage of all kinds of meetings, social, instructional and spiritual, which are detailed week by week in this paper.

But—to Spiritualists—I do not base this appeal on the advantages offered, though these are very considerable, but rather on the higher ground that it is their duty to uphold an organisation which—if properly supported—can be the greatest spiritual force in the Empire.

"Light" has, however, many subscribers who are not Spiritualists, and it is well that it should be so. To these—however sceptical they may be—I submit that membership of this Alliance is well worth the small subscription involved.

For the sum of one guinea—1s. 9d. per month—members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.

Inquirers are necessarily and properly unwilling to identify themselves as Spiritualists until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the power and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,
Organising Secretary.

MEETINGS FOR THE WEEK.

SPECIAL MEETING:

THURSDAY, FEB. 16TH, at 7.30 P.M., DR. ELLIS T. POWELL, on "Spiritualism and the Rhodesian Skull."

LECTURE CLASSES.—MONDAY, FEB. 13TH, at 7 P.M., MR. G. E. WRIGHT; TUESDAY, FEB. 14TH, at 7.30 P.M., MR. H. ERNEST HUNT; FRIDAY, FEB. 17TH, at 7 P.M., MRS. F. E. LEANING.

CLAIRVOYANCE.—TUESDAY, FEB. 14TH, at 3.15 P.M., MRS. E. A. CANNOCK; WEDNESDAY, FEB. 15TH, at 8 P.M., MR. J. J. VANGO.

TRANCE ADDRESS by MRS. M. H. WALLIS'S Spirit Control, FRIDAY, FEB. 17TH, at 4 P.M., preceded at 3 P.M. by Conversational Gathering.

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